

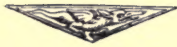




THE ANTIQUARY.



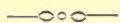
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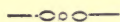
THE ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.



VOL. XXXI.

JANUARY—DECEMBER, 1895.

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The Antiquary.



JANUARY, 1895.

Notes of the Month.

IN our "Notes of the Month" for December we mentioned a small bronze that had turned up at Tullie House, Carlisle, with *Kpovos* on a paper label on its wooden stand, and a supposed Etruscan inscription cut on the bronze itself. It has since been submitted to the authorities at the British Museum, who pronounce the figure interesting and genuine, a verdict which they decline to extend, in both its branches, to the inscription. The bronze is evidently a part of one of the feet of an Etruscan bronze *cista*. It represents a satyr with wings, and the wings are explained by the necessity of having a broad surface to make a secure attachment. This figure has become detached from the *cista*, and fallen into the hands of someone who has sawn off the figure's legs and mounted it on a wooden stand with *Kpovos* on a paper label pasted thereon; while on the figure's breast he has cut the word "*Krunus*" in Etruscan characters. Two or three things betray the fraud; the lettering is wrong; the word "*Krunus*" does not appear to have been known to the Etruscans, and an inscription in such a place is very unusual. The fraud is probably the work of some Italian dealer in antiquities, bent upon improving a genuine piece of antiquity into a more saleable article. The condition of the label, and of the wooden stand show that the fraud must be of some age—perhaps a century. The bronze has been in the Museum certainly twenty years, perhaps fifty.

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A fine carved head, in red sandstone, of Roman date has just been added to the Tullie House collections; it appears to have been found there during the excavations for the foundations, and to have been carried off by one of the navvies, who kept it until stress of circumstances, or thirst for beer, forced him to realize. It represents a face with bold profile; the hair, which is done in small coils, is confined by a narrow fillet round the head, and carried down the side of the face to meet the whiskers and beard, which are dressed in the same manner.

Mr. R. Holmes, of Pontefract, draws attention in a local newspaper to an interesting discovery. He says: "The Pontefract water-supply is now being extended to Carleton, or rather to the Pontefract Ward outskirts of that village, and during the excavations necessary for laying the pipes, a very interesting discovery has been made of an old-world bouldered road. This was uncovered on the rising ground between the railway-bridge and the 'Rest-and-be-Thankful,' which was placed by the late Rev. J. Armitage Rhodes about two-thirds up the hill.

"The bouldered road was clearly that 'way to Carleton Cross,' towards the reparation of which Robert Austwick, by will dated May 7, 1505, bequeathed the sum of 3s. 4d., an amount by no means so insignificant in those days as it appears in the present. The boulders of which the road was composed were of a good granulated sandstone, which had not suffered much from the erosion to which they had been subjected while being converted into boulders, and which, although their rougher surfaces had been worn down, had not assumed the oval form which they would have done had they come a long distance at a low rate of speed.

"The cross itself was a boundary cross facing Carleton, and occupying the small recess near the top of the hill, in which 'Rest-and-be-Thankful' was placed about a quarter of a century ago, and which at one time was even more spacious than at present. A wayfarer, seated on this seat at the end of Swan Hill Flat, which is in Pontefract, has Carleton before him as on a map, and a cross

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at that point must have been seen to great advantage from a considerable distance to the south, east, and west. But there is now no trace or vestige of it; there are no traces even of its name on any of the neighbouring plots, and its existence had been entirely forgotten until recent research recovered its memory.

“The road at that position illustrates in a very peculiar manner the way in which such Anglian towns as Pontefract were approached. The traveller from Carleton, for instance, passed through an outlying portion of Pontefract, then again a Carleton plot, and finally entered Pontefract at what is now the Bar Terrace. And this system of having interlocking lands was probably adopted as a help in some way to the defence and security of the place. So, leaving Pontefract at the Bar Terrace, he passed through a piece of Carleton, which extended to the left with very well defined boundaries till he reached Swan Hill Lane, when he passed through a similar plot of Pontefract, which had half an acre's extent to his right, though the boundaries have been (quite of recent years) destroyed. The position of this outlying half acre, separated by the main road from the remainder of the original enclosure, is, however, defined by the presence of two gates to the same field, one of which leads to the Pontefract portion, and the other to the half acre which pays rates to Carleton. The termination of this Carleton portion was fixed by the Carleton Cross, and it is now ascertained by the position of ‘Rest and-be-Thankful.’

“There are, it may be interesting to know, two other such boundary crosses in different parts of the border of Pontefract, and in somewhat similar positions to that occupied by the Carleton Cross, and all three may be attributed to the twelfth century. The second is the only one of which there are now any remains. It has been called Stump Cross for centuries, probably since its demolition; but its original name was Ralph's Cross, and it was the boundary between Ferrybridge and Pontefract. The third such cross was on the Darrington Road from the Old Church neighbourhood. It was the boun-

dary between Ferrybridge and that outlying portion of Pontefract which is called the Greave Field. All, it will be observed, were upon the highroads—to Carleton, to Ferrybridge, and to Darrington respectively.”

A most important discovery has been made at Darenth in Kent. It seems that a large number of broken Roman tiles had been observed on the surface of the soil of a field near Darenth church, and with the consent of the tenant a series of trial holes was made in the ground. About a foot below the surface definite foundations of a Roman building were encountered, and the assistance of Mr. George Payne, F.S.A., was called in. Subsequent investigations (which are still proceeding under Mr. Payne's superintendence) have led to the discovery of a Roman villa.

As the exploration is still unfinished, it is impossible to say what remains to be found, but so far, within an area of about half an acre in extent, a quadrangular building has been laid bare. The outer walls are built of flints bound together by mortar, and are plastered on the inside; they are about 2 feet in thickness. The inner walls are not so substantial, but a plaster moulding runs round the lower part of both the walls at their contact with the floor. Two of the rooms have floors paved with tesserae of red brick in a good state of preservation. One of the other rooms is paved with large tiles, and remains of a tile floor exist in another. We borrow the following account from the *Times*, which gives a very good description of the character of this unexpected “find”: “Along the north front is a row of five chambers of various widths, but all of the same length north and south, viz., about 27 feet. The largest is nearly square, the next about 18 feet in width, and the three others from 6 to 9 feet wide. Beyond these, on the east, is a tiny room about 6 feet square, and it is probable that other foundations exist in this direction. On the western side of this range of rooms is a large hall, to which probably admission was gained by a corridor which apparently ran in front of them. This hall runs southward to an extent that cannot yet be determined, with

a width of about 17 feet. Abutting on the outer wall of this hall is a small chamber that is conjectured to be the bath, from the proximity of the hot-air passages, which are here extremely solid, and from a curious arrangement of flanged tiles round the sides. A good deal of the middle has still to be cleared, but enough has been done to prove that walls exist there. A kind of causeway, formed of tiles laid flat in courses, runs due south, beginning at about 35 feet from the back of the row of rooms on the north. At one side of the causeway is the base of a wall, and on the other a channel, possibly for a warming-flue. Following this to the southward, it was found to communicate with a semicircular chamber about 6 feet wide, built with great solidity. The open side faces due south, and it would, therefore, receive more light and heat than probably any other room in the house."

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The credit of the discovery is due to Mr. E. A. Clowes and Mr. T. B. Marchant, who first observed the tiles in the field; while Mr. Burtenshaw, the tenant of the ground, very readily fell in with the proposal for a thorough exploration, and with his consent Mr. Clowes has since taken a lease of the field from the Ecclesiastical Commissioners, to whom it belongs. Funds are now being raised in order to enable the exploration to be satisfactorily accomplished under Mr. Payne's direction.

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Another most important discovery has been made in Kent, at Burham, near Rochester. It appears that while removing sandstone in Messrs. Peters and Co.'s Cement Works, the workmen found buried, or built into it, a chamber formed of chalk blocks, and which once had a barrel vault. It is about 40 by 15 feet in dimension, and stands east and west, with three semicircular niches in the east wall. It was lighted through the roof by a long narrow window on the north side. This is a Roman *Mithraeum*, or Mithraic Temple, and is the only one which has as yet been found south of the Tyne. Near it are the unexplored foundations of a priest's house. A number of tiles, bones, and other Roman remains were found in it, but no images or portions of any. For the time

these two discoveries in Kent have suddenly diverted attention of antiquaries to that county in particular.

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The Rev. C. R. Manning, F.S.A., has kindly sent us a photograph of the font in Hoxne Church, Suffolk, which is here reproduced. He writes regarding the font as follows: "This font is of some historical interest. The armorial bearings sculptured upon it enable its date to be determined within twelve years. It is one of a common East Anglian type, having an octagonal bowl, with four of its



sides carved with the emblems of the four Evangelists, and the other four with angels holding shields. The bowl is supported underneath by angels with expanded wings, and the stem has four seated figures, and four others, smaller, standing on pedestals. The seated figures wear cowls or tippets, but their heads are broken off; the others, where not mutilated, appear to have high pointed caps or turbans, and wear stoles. These two sets may possibly represent the four doctors of the church and the four greater prophets. Of the four shields on the

bowl, those on the north and west faces bear two keys and two swords in saltire, emblems of SS. Peter and Paul, in whose honour the church is dedicated. The arms on the shield facing south are azure, a fess between three leopards' faces, or, for DE LA POLE: quartering Gules, a lion rampant double-queued, or, for BURGHERSH: and impaling the Royal Arms, France and England quarterly, with a label for difference. These were the arms of John De la Pole, second Duke of Suffolk, and his wife, Elizabeth Plantagenet, daughter of Richard, Duke of York, and sister of Edward IV. and Richard III. He was married before October, 1460, and died in 1491. The tomb and effigies of himself and his wife are on the north side of the altar in Wingfield Church. The arms on the other shield facing east are those of Walter Lyhart, Bishop of Norwich, 1446 to 1472: argent, a bull passant sable, within a border of the second bezanty. The date of the font is therefore between 1460 and 1472. It is probable that John De la Pole built the tower of Hoxne Church, and otherwise restored the fabric, about the same time. The ancient moated Vicarage House adjoining is of similar date, and was probably the work of Bishop Lyhart, who erected the roof of the nave of Norwich Cathedral, and to whom, as Bishop, the revenues of the Rectory and Manor of Hoxne belonged, and who had a residence in the parish."



Mr. Manning adds that "This account has been printed and framed, and hung on the wall by the font, for the information of visitors. A longer notice will be found in the *East Anglian Notes and Queries*, New Series, i. 329."



The new session of the Society of Antiquaries opened on November 22. The meetings during January will be held on the 10th (ballot for election of fellows only), 17th, 24th, and 31st. The two other days appointed for the election of fellows during the year are March 7 and June 13. It is to be sincerely hoped that the recent spell of blackballing, which caused so much anxiety, is to be a thing of the past, and that the wise counsel which Sir Wollas-

ton Franks gave at the last anniversary will be followed. The use of the ballot gives the members of a society the opportunity of impersonally rejecting objectionable candidates, but it easily lends itself to abuse, and such abuse is greatly to be deplored.



At the weekly meeting of the Society, on November 29, Mr. C. A. Markham, who is preparing a work on the "Church Plate of Northamptonshire," exhibited a very fine



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nut, with silver mounts, bearing London marks for 1586. Mr. Markham also exhibited a mediæval paten from Welford Church, with a sexfoil depression, the spandrels being plain, and the central device that of the MANUS DEI. The date of the paten is *circa* 1350. The MANUS DEI was a favourite device on earlier patens, but not a very common one afterwards. It seems not impossible that the circular device, which is found in the centre of nearly every mediæval

paten in England, may have originated in a pictorial representation of a wafer. The device on the Welford paten (Fig. 1) may be compared with that on a paten at Paston, Norfolk (Fig. 2).



Not a few persons have suggested that in some of the brutal scenes, which of late years have disgraced civilization, the turn of the tide towards original savagery might be detected. Few, however, would have conceived it possible that an apparently serious attempt to return to savage customs, "on a scientific basis," would be proposed. Yet, if we are to believe what French newspapers tell us, this is to be the case, and we are to have a set of genuine savages turned out into the forests of Auvergne, and there left to breed and propagate their species. After the American "professor's" cage-life in Africa, and his conversations with the monkeys, this beats the record for sensational nonsense.



"Arrangements," we are told, "are now being completed for the formation of a curious colony next spring, the progress of which will be watched with interest. The leader of the movement is the Paris paper *Gravelle*, and the idea is that, by returning to the early and natural state of man, human beings can live a life of ease and pleasure, without work, and entirely independent of the trammels of civilization. Some land has been procured in Auvergne, consisting mostly of chestnut forests, well supplied with water, and furnished with commodious caves. Here five men and a like number of women are to take up their habitation in a few months' time, living together in a natural state, clad only in skins of beasts. Bread they will not make, and its place will be taken by chestnuts. Water is to be their beverage, though they have no objection to cider and wine. They have been unable to renounce tobacco. A doctor they do not expect to require, and they will live either in huts or caves, according to the season of the year. The land to be allotted them measures eight hectares, and they compute that one hectare of land inhabited by game will yield a thousand kilos of meat yearly. Before taking possession, they are going to well

stock the plantations with rabbits, pigs, goats, and fowls, which will all live in a wild state, and will be prevented from escaping into more civilized quarters by an impenetrable fence."



Can anything be more inconceivably foolish, or even wicked? The refusal to renounce tobacco gives just that touch of absurdity to the whole affair which it only needs to make it the laughing-stock of all reasonable people. We should have supposed that the story could only be a hoax, were it not that we are assured that it is perfectly genuine, and that one of its objects is to enable antiquaries and others "to study prehistoric man from practical observation." What next, we may well wonder, will be provided for the unfortunate antiquary of the present day to repudiate? To forgeries of implements we are now to have added forgeries of the people who used them! The whole affair, indeed, may be dismissed with scorn as too contemptible for serious notice.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.



INTRODUCTION.



SINCE the publication of my *Folklore of the Isle of Man*, I have, with the help of several friends, collected a considerable amount of fresh material. Most of this is from oral sources, but there are also some extracts from scarce books and pamphlets which had previously been overlooked.* As it is not likely that a second edition of the *Folklore* will be published for some years to come, and as, in the meantime, it seems a pity that the additional information I have obtained should not be secured from all risk of being lost, I have placed it at the disposal of the

* Chapters I., II. and IX. are mainly from printed sources, the other chapters being almost entirely of oral origin.

editor of the *Antiquary*. It has been thought desirable to divide it into nine chapters, corresponding with those of the *Folklore of the Isle of Man*, and as there are inevitably numerous references to the latter, those who take an interest in the subject are advised to procure that publication.* I wish to take this opportunity of thanking all those who have co-operated with me in collecting these "Notes," especially Mr. William Cashen, the Assistant Harbour Master at Peel, who has a thorough knowledge of his countrymen; Miss Graves, also of Peel, whose contributions are particularly valuable from being in the Anglo-Manx dialect now spoken in the Isle of Man; and Mr. Roeder, of Manchester, a most competent and scientific inquirer.

A. W. MOORE.

CHAPTER I.—MYTHS CONNECTED WITH THE LEGENDARY HISTORY OF THE ISLE OF MAN.

In the chapter so headed we have given the pseudo-historical account of Manannan Mac Leir, the famous eponymous ancestor and founder of the Manx people. But, supplementing this account, there are numerous romantic references to him at all stages of Irish literature, where he usually appears as King of the Fairies, in a mysterious country called "The Land of Promise." In this country he had a *cathair*, or stone fort, in which was a banqueting-hall, where "comely dark-eyebrowed *gillas* went round with smooth-polished horns: sweet-stringed timpani, were played by them, and most melodious, dulcet-chorded harps, until the whole house was flooded with music."† Here, also, "a set of long-snouted, spur-heeled, lean-hammed carles . . . used to practise games and tricks, one of which was this: to take nine straight osier-rods and [the while they stood on one leg and had but one arm free] to dart them upward to rafter and to roof-tree of the building, he that did this catching them again in the same form."†

He possessed great magical powers and numerous magical properties.

* The *Folklore of the Isle of Man* can be obtained from David Nutt. Price 1s. 6d.

† From the "Colloquy of the Ancients": *Silva Gadelica*, O'Grady, pp. 199, 200.

Thus, he had a horse called "Enbarr of the flowing mane," who was "as swift as the clear cold wing of spring," and travelled with equal ease over land and sea. He had a coat of mail, through, or above and below which no one could be wounded; a breast-plate which no weapon could pierce; a sword, called "The Answerer," from the wound of which no one ever recovered, and those who were opposed to it in the battle-field were so terrified by looking at it that their strength left them; a *ga-bolg*, or string, extracted from a serpent, in the use of which he is said to have instructed Cuchulainn*; a marvellous canoe, called the "Wave-sweeper," and a wonderful branch. The magical powers of this branch, etc., and of the sword, will be illustrated by the following stories:

The Magical Branch.

"Of a time that Cormac, the son of Art, the son of Con of the hundred battles, that is, the arch-king of Erin, was in Liathdruim, he saw a youth upon the green before his dun, having in his hand a glittering fairy branch, with nine apples of red gold upon it. And this was the manner of that branch, that, when anyone shook it, wounded men, and women with child, would be lulled to sleep by the sound of the very sweet fairy music which those apples uttered; and another property that branch had, that is to say, that no one upon earth would bear in mind any want, woe, or weariness of soul, when that branch was shaken for him, and whatever evil might have befallen anyone, he would not remember it at the shaking of the branch. Cormac said to the youth, 'Is that branch thine own?' 'It is indeed mine,' said the youth. 'Wouldst thou sell it?' asked Cormac. 'I would sell it,' quoth the youth; 'for I never had anything that I would not sell.' 'What dost thou require for it?' said Cormac. 'The award of mine own mouth,' said the youth. 'That thou shalt receive from me,' said Cormac, 'and say on thy award.' 'Thy wife, thy son, and thy daughter,' answered the youth; 'that is to say, Eithne, Cairbre, and Ailbhe.' 'Thou shalt get them all,' said Cormac.

* MS.—"The Adventures of Seven Irish Champions in the East."

After that the youth gives up the branch, and Cormac takes it to his own house to Ailbhe, to Eithne, and to Cairbre. 'That is a fair treasure thou hast,' said Ailbhe. 'No wonder,' answered Cormac; 'for I gave a good price for it.' 'What didst thou give for it, or in exchange for it?' asked Ailbhe. 'Cairbre, Eithne, and thyself, O Ailbhe.' 'That is a pity,' quoth Eithne; '(yet it is not true :) for we think that there is not upon the face of the earth that treasure for which thou wouldst give us.' 'I pledge my word,' said Cormac, 'that I have given you for this treasure.' Sorrow and heaviness of heart filled them when they knew that to be true, and Eithne said, 'It is too hard a bargain [to give] us three, for any branch in the world.' When Cormac saw that grief and heaviness of heart came upon them, he shakes the branch amongst them, and when they heard the soft sweet music of 'the branch, they thought no longer upon any evil or care that had ever befallen them, and they went forth to meet the youth. 'Here,' said Cormac, 'thou hast the price thou didst ask for this branch.' 'Well hast thou fulfilled thy promise,' said the youth, 'and receive [wishes for] victory, and a blessing for the sake of thy truth.' And he left Cormac wishes for life and health, and he and his company went their ways. Cormac came to his house, and when that news was heard throughout Erin, loud cries of weeping and of mourning were made in every quarter of it, and in Liathdruim above all. When Cormac heard the loud cries in Leamhair, he shook the branch among them, so that there was no longer any grief or heaviness of heart upon anyone.

"He continued thus for the space of that year, until Cormac said, 'It is a year to-day since my wife, my son, and my daughter were taken from me, and I will follow them by the same path as they took.'

"Then Cormac went forth to look for the way by which he had seen the youth depart, and a dark magical mist rose before him, and he chanced to come upon a wonderful marvellous plain. That plain was thus: 'There was there a wondrous very great host of horsemen, and the work at which they were was the covering in of a house with the feathers of foreign birds; and when they had

put covering upon one half of the house, they used to go off to seek birds' feathers for the others; and as for that half of the house upon which they had put covering, they used not to find a single feather on it when they returned.

"After that Cormac had been a long time gazing at them in this plight, he thus spoke: 'I will no longer gaze at you, for I perceive that you will be toiling at that from the beginning to the end of the world.'

"Cormac goes his way, and he was wandering over the plain until he saw a strange, foreign-looking youth walking the plain, and his employment was this: he used to drag a large tree out of the ground, and to break it between the bottom and the top, and he used to make a large fire of it, and to go himself to seek another tree, and when he came back again he would not find before him a scrap of the first tree that was not burned and used up. Cormac was for a great space gazing upon him in that plight, and at last he said, 'I indeed will go away from thee henceforth, for were I for ever gazing upon thee, thou wouldst be so at the end of it all.'

"Cormac after that begins to walk the plain, until he saw three immense wells on the border of the plain, and those wells were thus: they had three heads in them (*i.e.*, one in each). Cormac drew near to the well next to him, and the head that was in that well was thus: a stream flowing into its mouth, and two streams were flowing from or out of it. Cormac proceeded to the second well, and the head that was in that well was thus: a stream was flowing into it, and another stream flowing out of it. He proceeds to the third well, and the head that was in that one was thus: three streams were flowing into its mouth, and one stream only flowing out of it. Great marvel seized Cormac thereupon, and he said, 'I will be no longer gazing upon you, for I should never find any man to tell me your histories, and I think that I should find good sense in your meanings if I understood them.' And the time of the day was then noon. The King of Erin goes his ways, and he had not been long walking, when he saw a very great field before him, and a house in the middle of the field. And Cormac drew near to the

house and entered into it, and the King of Erin greeted [those that were within]. A very tall couple, with clothes of many colours, that were within, answered him, and they bade him stay; 'whoever thou art, O youth; for it is now no time for thee to be travelling on foot.' Cormac, the son of Art, sits down hereupon, and he was right glad to get hospitality for that night.

"'Rise, O man of the house,' said the woman; 'there is a fair and comely wanderer by us, and how knowest thou but that he is some honourable noble of the men of the world? and if thou hast one kind of food or meat better than another, let it be brought to me.'

"The youth upon this arose, and he came back to them in this fashion—that is, with a huge wild boar upon his back, and a log in his hand; and he cast down the log and the swine upon the floor, and said, 'There ye have meat, and cook it for yourselves.' 'How should I do that?' asked Cormac. 'I will teach you that,' said the youth; 'that is to say, to split this great log which I have, and to make four pieces of it, and to put down a quarter of the boar and a quarter of the log under it, and to tell a true story, and the quarter of boar will be cooked.' 'Tell the first story thyself,' said Cormac; 'for the two should fairly tell the story for the one.' 'Thou speakest rightly,' quoth the youth; 'and methinks that thou hast the eloquence of a prince, and I will tell thee a story to begin with. That swine that I brought,' he went on, 'I have but seven pigs of them, and I could feed the world with them; for the pig that is killed of them, you have but to put its bones into the sty again, and it will be found alive upon the morrow.' That story was true, and the quarter of the pig was cooked.

"'Tell thou a story now, O woman of the house!' said the youth. 'I will,' quoth she, 'and do thou put down a quarter of the wild boar, and a quarter of the log under it;' so it was done. 'I have seven white cows,' said she, 'and they fill the seven keives with milk every day; and I give my word that they would give as much milk as would satisfy them to the men of the whole world were they upon the plain drinking it.' The story was true, and the quarter of pig

was therefore cooked. 'If your stories be true,' said Cormac, 'thou indeed art Manannan, and she is thy wife; for no one upon the face of the earth possesses these treasures but only Manannan, for it was to Tir Tairrn-gire he went to seek that woman, and he got those seven cows with her, and he coughed upon them until he learned [the wonderful powers of] their milking—that is to say, that they would fill seven keives at one time.' 'Full wisely hast thou told us that, O youth,' said the man of the house, 'and tell a story for thine own quarter now.' 'I will,' said Cormac, 'and do thou lay a quarter of the log under the cauldron until I tell thee a true story.' So it was done, and Cormac said, 'I indeed am upon a search, for it is a year this day that my wife, my son, and my daughter were borne away from me.' 'Who took them from thee?' asked the man of the house. 'A youth that came to me,' said Cormac, 'having in his hand a fairy branch; and I conceived a great wish for it, so that I granted him the award of his own mouth for it, and he exacted from me my word to fulfil that. Now, the award that he pronounced against me was my wife, my son, and my daughter—to wit, Eithne, Cairbre, and Ailbhe.' 'If what thou sayest be true,' said the man of the house, 'thou indeed art Cormac, son of Art, son of Conn of the Hundred Battles.' 'Truly I am,' quoth Cormac, 'and it is in search of those I am now.' That story was true, and the quarter of the pig was cooked. 'Eat thy meal now,' said the young man. 'I never ate food,' said Cormac, 'having only two people in my company.' 'Wouldst thou eat it with three others, O Cormac?' asked the young man. 'If they were dear to me I would,' said Cormac. The man of the house arose and opened the nearest door of the dwelling, and [went and] brought in the three whom Cormac sought; and then the courage and exultation of Cormac rose.

"After that Manannan came to him in his proper form, and said thus: 'I it was who took those three away from thee, and I it was who gave thee that branch; and it was in order to bring thee to this house that I took them from thee; and there is your meat now, and eat food,' said Manannan. 'I would do so,' said Cormac, 'if I could

learn the wonders that I have seen to-day.' 'Thou shalt learn them,' said Manannan. 'And I it was that caused thee to go towards them that thou mightest see them. The host of horsemen that appeared to thee covering in the house with birds' feathers, which, according as they had covered half of the house, used to disappear from it, and they seeking birds' feathers for the rest of it—that is a comparison which is applied to poets and to people that seek a fortune; for when they go out, all that they leave behind them in their houses is spent, and so they go on for ever. The young man whom thou sawest kindling the fire, and who used to break the tree between top and bottom, and who used to find it consumed whilst he was away seeking for another tree—what are represented by that, are those who distribute food whilst everyone else is being served, they themselves getting it ready, and everyone else being enjoying the profit thereof. The wells which thou sawest in which were the heads, that is a comparison that is applied to the three that are in the world. These are they, that is to say:

"That head which has one stream flowing into it, and one stream flowing out of it, is the man who gives the goods of the world as he gets them.

"That head which thou sawest with one stream flowing into it, and two streams flowing out of it, the meaning of that is, the man who gives more than he gets of the goods of the world.

"The head which thou sawest with three streams flowing into its mouth, and one stream flowing out of it, that is the man who gets much and gives little, and he is the worst of the three. And now eat thy meal, O Cormac,' said Manannan. After that Cormac, Cairbre, Ailbhe, and Eithne sat down, and a tablecloth was spread before them. 'That is a full precious thing before thee, O Cormac,' said Manannan; 'for there is no food, however delicate, that shall be demanded of it, but it shall be had without doubt.' 'That is well,' quoth Cormac. After that Manannan thrust his hand into his girdle and brought out a goblet, and set it upon his palm. 'It is one of the virtues of this cup,' said Manannan, 'that when a false story is related before it, it makes four pieces of it; and when a true story is related

before it, it will be whole again.' 'Let that be proved,' said Cormac. 'It shall be done,' said Manannan. 'This woman that I took from thee, she has had another husband since I brought her with me.' Then there were four pieces made of the goblet. 'That is a falsehood,' said the wife of Manannan. 'I say that they have not seen woman or man since they left thee, but their three selves.' That story was true, and the goblet was joined together again. 'Those are very precious things that thou hast, O Manannan,' said Cormac. 'They would be good for thee to have,' said Manannan. 'Therefore, they shall all three be thine—to wit, the goblet, the branch, and the tablecloth—in consideration of thy walk, and of thy journey this day; and eat thy meal now, for were there a host and a multitude by thee, thou shouldst find no scarcity in this place. And I greet you kindly, as many as you are; for it was I that worked magic upon you, so that ye might be with me to-night in friendship.'

"He eats his meal after that; and that meal was good, for they thought not of any meat, but they got it upon the tablecloth, nor of any drink, but they got in the cup; and they returned great thanks for that to Manannan. Howbeit, when they had eaten their meal—that is to say, Cormac, Eithne, Ailbhe, and Cairbre—a couch was prepared for them, and they went to slumber and sweet sleep, and where they rose upon the morrow was in the pleasant Liathdruim, with their tablecloth, their cup, and their branch. Thus far, then, the wanderings of Cormac, and how he got his branch."*

(To be continued.)



Ancient Bookbindings.†

IT is only within the last fifteen years or so, that any work at all comparable with those which had appeared on the Continent, dealing with the subject of bookbindings, has

* *Manx Soc.*, vol. xv., pp. 133-140, from *Ossianic Society's Publications*, vol. iii.

† *The History of the Art of Bookbinding*, edited by W. Salt Brasington, F.S.A., author of *Historic Bindings in the Bodleian Library*, etc. Cloth, crown 4to. London: Elliot Stock. Price £2 2s.

been published in this country. Mr. Cundall's work, which appeared in 1881, was the first to break the ice in this matter, and since then several excellent works upon the bindings in different English libraries and collections have appeared. It is remarkable that so little should have been written on bookbinding in England till within the last few years, for not only have we a very considerable number of highly interesting and beautiful specimens of ancient bookbinders' work in this country, but it is an art which cannot be said to have ever died out among us. While architecture, secular and domestic, reached a level below which it could hardly descend further, and domestic articles followed suit, bookbinding held on, and though it, too, suffered in a degree from the general decadence of an artistic spirit, yet it never wholly lost its cunning. The work of Roger Payne, the eccentric binder of last century, and others, may be cited in proof of this.

Although no English book of any size on the subject appeared till Mr. Cundall's book was published, yet many years previously the late Mr. Hannett printed a small book which dealt with bookbinding in a brief but very satisfactory manner so far as it went. That book of Mr. Hannett's forms the starting-point of the present fine volume by Mr. Brassington. Mr. Brassington's book bears the same sort of relationship, in fact, to Mr. Hannett's which Mr. Cripps's well-known work, *Old English Plate*, bears to the original essay by Mr. Octavius Morgan on that subject; and we have very little doubt that, like Mr. Cripps's volume on *Plate*, Mr. Brassington's work on the History of Bookbinding will take its place as the standard work on the subject.

Of course all the earlier and more celebrated bindings which are described and so beautifully illustrated in Mr. Brassington's volume are already well known; still, it is impossible for the reader not to pause as he turns over the pages of this book and ponder on the wonderful old bindings which have escaped destruction, and which are here represented with so much fidelity and excellence. The more precious a book was from its rarity in early times, the more lavish was the care bestowed upon its cover, and in the

"book-shrines," made for the conservation of books in Ireland, we have, as is well known, some examples of the very highest excellence of Celtic art.

In earlier times the highest development of the bookbinder's craft seems to have been bestowed on the sacred volumes of the church and cloister. The ritual use, indeed, of books in the service of the altar led to the development of a special type of superb adornment of the outer covers of the Gospels and other books. The magnificence and wealth of these book-covers in our own country during the Middle Ages is quite inconceivable. We cite a few descriptions, taken very much at random from lists before us, which are additional to those given by Mr. Brassington.

For example, in a list of the church goods of the cathedral church of Salisbury, drawn up in 1536, and quoted by the late Mr. J. E. Nightingale, F.S.A., in *The Church Plate of Wilts*, p. 244, we find the following volumes of texts described:

Textus Evangeliorum.

A Text after John, gilt with gold and having precious Stones and relics of dyvers Saints. *Ex dono Huberti de Burgi Justiciarii Domini regis Henrici III.*

Item.—A Text after Matthew, having images of St. Joseph and our Lady and our Saviour all in a bed of Straw, in every corner is the image of an Apostle.

Item.—A Text after St. Mark covered with a plate of Silver, having a Crucifix, with Mary and John and two Angels, one wanting both Wings, and the Crucifix wanting part of the left hand, and John wanting one of the hands. With a Scripture, *Ex dono Rogeri de Burwardescot* [Archdeacon of Wilts about 1295].

Item.—The Texts of Lent and Passion, of which beginneth in the second leaf, and the second covered with linnen cloth with a red rose, with a Scripture, *Judica meam causam Domine.*

The first of these texts was given to the cathedral church soon after the consecration of the eastern portion; it was enriched, as Mr. Nightingale tells us, a few months later "by King Henry III., who came on Holy Innocents Day and offered a gold cup of

the weight of ten marks, together with a gold ring ornamented with a ruby; commanding that the precious stone, and the gold of the ring should be applied to the enrichment of the text which had, been given by his Justiciary."

At Westminster Abbey in 1388 there were six Texts; the first and largest had silver-gilt covers, which were adorned with pearls, and had an image of the Holy Trinity on one side, and a crucifix on the other. The second is described as having had a crucifix upon the cover, and as ornamented with crystal stones. The third had an image of the Holy Trinity, with covers of beaten gold and silver. The fourth, which is described as small, had only a plain crucifix on the cover; while the fifth, which is also described as small, was used at the daily morning Mass. It had a crucifix of silver upon it. Of the sixth we are told that it was "omni ornamento spoliatus per quendam furem," a fate which befell most of the others by a legalized process a couple of centuries later. We might increase this list of magnificent volumes of Texts from the inventories of the other bigger churches to almost any extent. That any of them should have escaped is a matter for as much surprise, as it is one for congratulation. It is indeed quite possible that the highly interesting binding of which Mr. Brasington gives an illustration opposite p. 90 may be one of the very Texts enumerated in the Westminster Abbey Inventory which we have just referred to.

These Texts, of course, formed a separate class by themselves. Of early secular bindings several admirable specimens have fortunately been preserved. Perhaps none of these excels in beauty or interest the cover made at Winchester in the twelfth century, of the Winton Domesday Book, now in the possession of the Society of Antiquaries. Two excellent photographic plates of this volume are given by Mr. Brasington, who describes it in detail in the letterpress. Another very fine stamped leather binding, which is thought to have been made in London, is the cover of a manuscript "*Historia Evangelica*," which is among the Egerton MSS. at the British Museum. This also is well illustrated by a photographic



IRISH BOOK COVER, OF BRONZE.

plate opposite p. 100, and is fully described in detail by the author.

Passing to later bindings, the subject at once widens out, as greater diversity of material used, and of ornamentation applied was available. We have also in the later periods some of those curious freaks which were so characteristic of the tastes of the sixteenth and seventeenth centuries. On p. 166 Mr. Brasington gives an illustration of a double book containing the New Testament and Psalms of the year 1630, which we are enabled to reproduce here, as illustrative of the taste of that period. It will be seen what a very fine example of an embroidered cover it is. This double volume is preserved in the British Museum. Mr. Brasington says nothing as to triple or quadruple bindings, and probably they are so exceedingly scarce as hardly to be extant as a class at all; but the writer was shown one, about ten years ago, in a curiosity dealer's shop at Munich, which was beautifully embroidered, and was quadruple. The sum asked for it was not small, and what has now become of it he does not know. A



DOUBLE BOOK IN EMBROIDERED COVERS, AND WITH GAUFFERED EDGES.

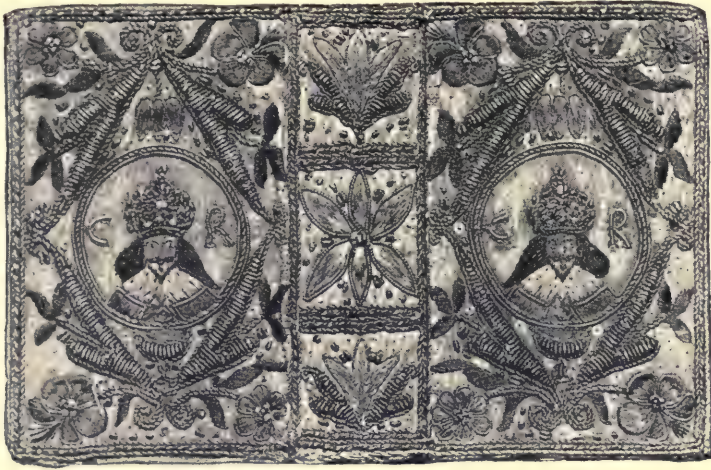
very fine book-cover, embroidered upon white satin with a portrait of Charles I., is also preserved at the British Museum, and is figured by the author on p. 171. This illustration we also reproduce.

By far the most interesting of the smaller volumes is the book the binding of which is illustrated on p. 219. It belonged to Queen Elizabeth, and the covers, which are of gold, are believed to have been made by George Heriot, the eminent and munificent goldsmith of Edinburgh, who founded Heriot's Hospital in that city. Two illustrations of this book are given by Mr. Brasington, concerning which he remarks as follows (p. 218):

"From what has been previously stated, it is evident that Elizabeth was a great lover of books, and a munificent patron of all concerned in their embellishment. She is said to have carried upon her person a manual of prayers bound in gold, and

attached by a gold chain to her girdle. The sides of the binding measure $2\frac{1}{2}$ by $1\frac{3}{4}$ inches. The golden figures of this jewel-binding are in high relief, coloured in enamel in the style of Cellini. It was exhibited at the Tudor Exhibition." On the front is represented the raising of the Serpent in the Wilderness, an emaciated figure in the foreground, and three others, one in the attitude of prayer. On a border round it is the text + MAKE . THE . A . FYRIE . SERP | ENT . AN . SETITVP . FORA . SYGNE . | THATAS . MANY . ASARE . | BYTTE . MAYE LOKE . VPONIT . AN . LYVE . | On the back is the judgment of Solomon, with the text + THEN . THE . KYNG . ANSVE | RED . AN . SAYD . GYVE . HER . THE . LUYVING . | CHILD . AN . SLAYETNOT . | FOR . SHEIS . THE . MOTHER . THEREOF . 3 . K . 3 c . |

On Tuesday, June 13, 1893, this book was sold by Messrs. Christie, Manson, and Woods. The first bid was one for 500



EMBROIDERED COVER, WITH PORTRAIT OF CHARLES I.

guineas, the competition was very brisk, and it was finally knocked down to Mr. C. J. Wertheimer for 1,220 guineas.

volume marks an epoch in the history of English literature on Bookbinding in all its phases and developments. The author,



Front.



Back.

QUEEN ELIZABETH'S PRAYER-BOOK, WITH COVERS OF GOLD.

We have said nothing of the later bindings, or of the processes used in binding, all of which are most carefully dealt with by the author. We recognise, however, that this

indeed, begins with the beginning, and takes the student back to the days of our pre-historic forefathers. In the first part of the book he traces, not bookbinding, but the

development of the book itself, step by step.

The charm of an old binding is often wholly independent of the contents of the book it covers, and we shall be much surprised if this book by Mr. Brassington does not act in regard to old bindings, much as Mr. Cripps's has as to Plate, and largely increase the appreciative interest and value set upon them. Never before has the whole subject been brought before the English reader from beginning to end in so scientific, thorough or orderly a manner as is now the case. The excellent illustrations which adorn almost every page, add also in no little degree to the charm of Mr. Brassington's labours.



On a Pre-Reformation Chalice lately discovered.

BY WILFRED J. CRIPPS, C.B., F.S.A.

THE latest addition to the number of known chalices of pre-Reformation date is not in ecclesiastical hands, nor has it been used for the sacred purposes for which it was made for a very lengthened period. It was, in point of fact, found doing duty as a drawing-room object of art in a country house at which Mrs. Wilfred Cripps was paying a visit in the autumn of 1893.

Permission being obtained to submit it to the inspection of the writer of these lines, it proved to be an unknown example of the rare and interesting class of ecclesiastical vessels to which it belongs. Its ancient history is unknown, but it is ascertained to have been used as a baptismal bowl by the family which had, until lately, owned the interesting manor-house of Chavenage, near Tetbury, in Gloucestershire. Various legends known in the district, some, perhaps, less worthy of credit than others, have gathered round the ancient and considerable family of Stephens of Chavenage, and other places in the county of Gloucester; but it is certain that this interesting chalice had passed for a christening bowl amongst them, and had been so used at the baptism of many mem-

bers of the family for generations past. And in this faith it had lately been presented to an infant son of the house at which it was thus discovered, and had been deeply engraved around the bowl with a record of its presentation in this manner a year or two since.

The chalice itself is a very interesting specimen of the goldsmith's art, being of the same beautiful Gothic design as the already known chalices at Nettlecombe, Combe Keynes, and other places. It very closely



resembles the Combe Keynes cup, and it increases the number known of this class to twenty-two; or, if we allow of the subdivision of the Gothic class, which the present writer has called Type B in *Old English Plate*, into vessels "with toes," and vessels "without toes," at the angles of the six-sided foot, which is one of their chief characteristic features, the present chalice is one of the fifteen specimens remaining.

It is $6\frac{3}{4}$ inches high, and the bowl is $4\frac{7}{8}$ inches in diameter, the diameter of the foot across the points being exactly the same

as that of the bowl. It weighs 11 oz. 14 dwts. (Troy).

Lastly, it must be mentioned that it has lost all the ornamental points or toes that formerly adorned its foot. These were probably in the form of an ornamental Lombardic letter **Q**, but nothing now remains of them but small projections or knobs, one on either side of each of the six angles of the foot. Probably it had lost one or some of them, and it may have seemed an easier way of restoring the symmetrical appearance of the foot to cut off the rest, than to restore the missing ones. This seems to have been the case with one or two of the earlier chalices of Type B, and to have made it doubtful whether it is really necessary or advisable to subdivide the Gothic class of pre-Reformation chalice, to which the present, which we must call the "Rodney" chalice, for the sake of distinction, adds such an interesting specimen.



St. Dunstan's-in-the-East, London,

WITH AN INVENTORY OF THE CHURCH GOODS
BELONGING TO IT, TAKEN IN 1550.

READERS of the *Antiquary* will have observed with satisfaction that the threatened demolition of St. Dunstan's Church has been averted. Whatever ecclesiastical union of parishes may be found desirable, it is very earnestly to be hoped that no more of the London City churches will be pulled down. St. Dunstan's-in-the-East (which must not be confused with St. Dunstan's-in-the-West, in Fleet Street) is in many ways a remarkable structure. The original building was injured in the Great Fire of 1666, and was restored from the designs of Sir Christopher Wren. In this instance, however (and therein lies much of the interest of the building), he departed from his usual plan, and mainly followed a mediæval style of architecture. In designing the spire, he took for his model the unique, and beautiful, crowned tower of the church of St. Nicholas, at Newcastle-on-Tyne. The

body of the church built by Sir Christopher Wren was pronounced to be in an insecure state at the beginning of the present century. When it was rebuilt, it was designed in a kind of revived Perpendicular style of architecture, and is an interesting example of early nineteenth-century church architecture. Of the building destroyed in the Great Fire we know but little, and that little is chiefly what Stow tells us in his *Survey*. It is known that the mediæval building had a tall spire, but this had disappeared at the time of the Fire. We also learn from the churchwardens' reply to the fourth Article addressed to them, and printed below, a curious piece of architectural history connected with the old church. The inventory also tells a little more, and we gather from it that, before the Reformation, the church contained five altars, viz., the high altar, the Jesus altar, the altar of our Lady, and two other "small aulters." For the rest we have to turn to Stow. He says concerning the old building as follows :

"In Tower street, between Hart lane and Church lane, was a quadrant called Galley row, because galley men dwelt there. Then have ye two lanes out of Tower street, both called Church lanes, because one runneth down by the east end of S^t Dunstan's church, and the other by the west end of the same; out of the west lane turneth another lane west towards S^t Marie hill, and is called Fowle lane, which is for the most part in Tower street ward.

"This church of S^t Dunstone is called, in the east, for difference from one other of the same name in the west; it is a fair and large church of an ancient building, and within a large churchyard; it hath a great parish of many rich merchants, and other occupiers of divers trades, namely salters and ironmongers.

"The monuments in that church be these :—In the choir, John Kenington, parson, there buried 1374; William Islip, parson, 1382; John Kryoll, esq., brother to Thomas Kryoll, 1400; Nicholas Bond, Thomas Barry, merchant, 1445; Robert Shelly, esq., 1420; Robert Pepper, grocer, 1445; John Norwich, grocer, 1300; Alice Brome, wife to John Coventry, sometime mayor of London, 1433; William Isaack, draper, alderman, 1508; Edward Skales, merchant, 1521; John Ricroft, esq., sergeant of the

larder to Henry VII. and Henry VIII., 1532; Edwaters, esq., Sergeant-at-arms, 1558; Sir Bartholomew James, draper, mayor 1479, buried under a fair monument with his lady; Ralfe Greenway, grocer, alderman, put under the stone of Robert Pepper, 1559; Thomas Bledlow, one of the sheriffs, 1472; James Bacon, fishmonger,

personages besides, whose monuments are altogether defaced.”*

At the Public Record Office is preserved (*Church Goods. Exchequer Q. R.* ⁴/₁₈) the following inventory of the church stuff belonging to the parish in the fourth year of the reign of Edward VI. It is a parchment-book, entitled, on the outside,



CHURCH OF ST. DUNSTAN'S-IN-THE-EAST, LONDON. (FROM THE SOUTH-WEST).

sheriff, 1573; Sir Richard Champion, draper, mayor, 1568; Henry Herdson, skinner, alderman, 1555; Sir James Garnardo, knight; William Hariot, draper, mayor 1481, buried in a fair chapel by him built 1517; John Tate, son to Sir John Tate, in the same chapel in the north wall; Sir Christopher Draper, ironmonger, mayor 1566, buried 1580. And many other worshipful

SAYNT DONSTONS IN THE EASTE IN LONDON,

and is now bound with some other returns relating to London churches.

The abbreviations, it may be added, were

* Stow's *Survey of London*, edited by W. J. Thoms (1842), p. 51.

very few, and those of so simple a nature, that it has seemed better to expand them in print in this instance. As a rule, however, great caution should be used in expanding the abbreviations of an ecclesiastical inventory.

A Certificate of the Churchwardens of the parysh Church of Saynt Donstones in the Easte in the Cyttie of London Vnto the Artycles delyuered vnto them by the Kinges maiestes Commys-sioners the xiiijth daye of July In the vjth year of his graces Raigne made by vs Thomas Bacon and Beniamyn Gonson then being Churchwardens

In p^rmis for Annswere to the ffyrst Artycle the sayde Churchwardens saye that Thomas Constable and Roger Chaloner were Churchwardens of the sayde parishe in the fyrst year of o^r sayde Sovereign Lorde,

Item for Annswere to the second Artycle concernyng What plate Juelles &c They haue made here an Inventory of all the premysses To the which they Refer yo^r Lordshippes

Item for Annswere to the therd Artycle as Concernyng to bryng forth and delyuer Vnto yo^r Lordshippes the Counterpane of an Inventory &c The sayde Churchwardens Certyfye yo^r lordshippes that to their knowledg there was neuer any such Inventory delyuered to the officers of the Late Bysshop of London nor any was demaunded of them, and as for that Inventory that they haue ys here presently Annexed as ys declared in the Second Artycle.

Item for Annswere of the fourth and Last Artycle what Parte or parcell of o^r Sayde Church goodes haue bynne solde &c Pleasith yo^r Lordshippes to vnderstand that Roger Chaloner beyng vpper Warden and Rowland Dye vnderwarden at a vestry holden the xvijth daye of Julij Ano Dni m^l v^c xlvij^t In the fyrst year of the Raigne of ower Sovereigne Lorde that nowe is By the Advyse and agrement of the moost dyscrete and Worsshipful

parisshioners of the sayde parishe ffor that the Battylmentes of the higher parte of the Northparte of the sayde Church ffell vpon the North Yle adioynyng vnto the saine at An Evnyngsong tyme w^t such Vyolence and greate wayte that w^t the fall therof y^t Brake asounder the greate Beames and tymber of the Roffe of the sayde Yle And for asmoche that there was no mony in the sayde Church yt was thought necessary to make mony and sell suche plate as might be best spared So that the sayde Roger Chaloner solde to George Webbe goldsmith in Lombert streate theyse parcelles folowyng That ys to saye fyrst a Crosse of Sylver and gylt weying Cx oncz at v^s iiij^d the once Item ij challysses w^t theyr Patentes gylt weying lxxij oncz Sm^a of all to gether of the gylt plate Ciiij^{xx} ij oncz at v^s iiij^d the once and so in mony xlvij^{li} xij^s viij^d Item in plate parcell gylt ij playne Basones weyinge lxx oncz at iiij^s x^d ob. the once. Item a payer of Broken Candelstyckes a Challys and a payre of olde Cruettes weying jC.xij oncz at iiij^s x^d ob. the once, Sm^a in mony xliij^{li} iiij^s. iiij^d. Sm^a of all aswell the gylt as the vngylt comyth to iiij^{xx}xlj. xv^s. Which sayde mony was bestowed vpon the Reparacons of the foresayde Church and other necessaryes as the sayde Roger Chaloner thevppon dyd Accompt and Allowed by the parishe.

Item in the Second year of o^r sayde Sovereigne Lorde Raigne the foresayde Rowland Dye beyng then vpper Churchwarden and William Anstye associate w^t hym solde to gether to whome the sayde Churchwardens can not tell for they wolde neuer tell them, theyse parcelles ffolowyng Item a Sute of Vestmentes and an old Cope of grene Veluet as they saye for xij^{li} Item solde more to John Deye Certayne Lattyn Candelstyckes to the Some of v^{li}. v^s. Item in gylt plate as they saye weing ijC.x. oncz at v^s. x^d. the once Item in whyte plate weyinge lxx oncz at iiij^s. ix^d. the oncz All which sayde parcelles were taken out of the Vestry and solde by them to theyre owne vse w^t out the Consent of any of the parisshoners Albeit the sayde parisshioners haue dyverse and often tymes Requyred of them to Knowe the Certenty of the same and to be fully

Satsfied of the Premysse Yet because of the greate hyndderance and afterdeale of the sayde Rowland Dye and that he went out of London and dwellyth at Grausend the sayd Church Wardens cannot come to the perfy knowledge what doeth Remayne in their handes for their Accomptes Yet Remayn vn Alowed wherby they be not able to sertyfy yo^r lordships accordingly

Item in the therd yeare of owre seyde Sovereign Lordes Raigh the sayde William Anstye then beinge vpperwarden toke into his handes a greate Cloth that dyd hange before the Roode in the Lent, A Sepulture cloth of Bawdkyn w^t a greate Vale that was drawn before the highe Alter in lent w^t dyverse other things as Towelles Aulter cortyns and Curtyns drawne before the paynture at the Aulter endes &c*

And as Consenying all other Ornamentes Plate Juelles Belles &c which were in the Custody of the Churchwardens in the fyrst yeare of the Raigh of o^r sayde Sovereigne Lorde Savinge the parcelles afore Rehersed to the sayde Churchwardens knowledge Remayne nowe in the Church as apearyth by this Inventory herevnto Annexed Without that any other thing hath bynne solde or taken awaye by any other Churchwarden Sence the sayde fyrst yeare of ower sayde Sovereigne Lordes Raigh otherwyse then is before Rehersed

An Inventory of all the goodes Juelles Ornamentes Vestmentes and all other things belonging or apertayning to the Church of Saynte Donstones in the Easte in London Taken by vs John Yelde Churchwarden Maister Bacon, Maister Thomas Warner M^r Anstye M^r Cuttell M^r Deye And M^r Thomas Hunt the xiiijth daye of July In the yeare of o^r Lorde god a mⁱ v^c and ffyfte, and in Anno Regni Regis Edvardi vjth, quarto.

In the vpper Vestry† Plate

In p^rmis a greate Crosse of Sylver and gylt w^t Berrall in the myddes with a Crucyfyx Mary and John Weing j^cxvj oncz

* The articles mentioned here are of much interest, as relating to English pre-Reformation ritual usages.

† It would almost seem from the expression "upper vestry" that the vestry was in two stories, the upper one being probably used as the treasury.

Item one gylt Bason Weyng xxx^{ti} oncz
Item a Sencer parcell gylt weyng xxxvj oncz
Item a Paxe parcell gylt w^t pycters of Ivery in the mydes weyng Sixe oncz
Item ij Cruettes parcell gylt weyng a leven oncz
Item a ship* of Whyte Sylver Weyng thre oncz
Item ij Candlestyckes of sylver parcell gylt Weyng ffyfty & two oncz
Item ij Challices one gylt w^t a holy Lambe in the Patent and the other Parcell gylt w^t a hand in the Patent Weyng thirty and fyue oncz
Item a ffote of Copper and gylt for the greate Crosse Weyng [left blank]

Doble Vestmentes†

Item one of Cloth of golde for a preaste deacon and Subdeacon w^t thappurtenances
Item a Vestment of Red velvet called Saynt Donstones of Sattyn ffygure of golde for a preste deacon and subdeacon w^t haubes and hedpeces‡ lackyng the Apparell havinge stole and fflannell§
Item one of Blew velvet w^t flowers of golde ffor a preste deacon and Subdeacon w^t thappurtenances
Item one of grene Velvet w^t fflowers of golde for a preste deacon and Subdeacon w^t thappurtenances
Item one of Red Velvet for a preste deacon and Subdeacon w^t fflowers of golde w^t thappurtenances
Item a Vestment of whyte Damaske w^t fflowers of golde w^t thappurtenances
Item a Vestment of grene Damaske for a prest deacon and Subdeacon w^t thappurtenances
Item a Vestment of Red Bawdkyn w^t Lyons and Byrdes for a preste deacon and Subdeacon w^t thappurtenances

Syngle vestmentes||

Item a vestment of whyte Sattyn of brydye for a preste w^t fflowers and spledeagles w^t a Red crosse and o^r Lady in the mydes w^t thappurtenances

* For incense.

† Double vestments included a complete set for priest, deacon, and subdeacon.

‡ Amices.

§ Fanon.

|| Single vestments were chasuble only, with their appurtenances for a priest only.

Item one of Blewe damaske w^t a Crosse of cloth of golde w^t thappurtenances }
 Item a Vestment of grene Sattyn w^t droppes and a Red crosse w^t thappurtenances }
 Item one of whyte damaske w^t a Red crosse w^t small Lyons of golde w^t thappurtenances }
 Item one of grene Sattyn w^t starres and Crosse of mayden hedes w^t thappurtenances }
 Item a vestment of grene Sattyn of Brydges w^t flowers and the Appurtenances }
 Item one of Red Bawdkyns (*sic*) w^t thappurtenances }
 Item one of Blew Velvet w^t a Crosse of Red Veluet w^t a Crucifyxe w^t the Appurtenances }
 Item one of grene Bawdkyns (*sic*) w^t the Aubes and hedpece Lackyng stole and ffannell }
 Item a Vestment of whyte Bustyn w^t flowers and flower de lyces of Copper golde and thappurtenances }
 Item one of Black worsted w^t fflowers of Copper golde w^t thappurtenances }
 Item an olde vestment of worsted Lackyng the Crosse }

Vestmentes for Lent*

Item ij of whyte Bustyn w^t Red Crosses w^t flower delices at the endes w^t thappurtenances }
 Item another of whyte Bustyn w^t a Red Crosse of Seye in the myddes w^t thappurtenances }
 Item another of whyte Linnyn w^t a Red Crosse fflower delices at the endes w^t appurtenances }

Hangynges

Item one of Clothe of golde for aboue and beneth for the highe Alter w^t ij Curtyns† of Red Taffita }

* During Lent all the images and ornaments of a church were covered up, and hidden. At first, plain, white linen cloths were used for this, and the clerical vestments were made to correspond. As time went on both the cloths for covering the ornaments, as well as the vestments, were made rather more ornamental. The ground colour was generally white, but the stuff used was often, in later times, of richer material, as silk, or velvet. The cloths and vestments were often ornamented with red drops of blood, red crosses, the five sacred wounds of our Saviour, or the sacred monogram, etc.

† The riddels, or costers.

Item one of Blewe Cloth of golde for aboue and Beneth for o^r Lady Aulter Lackyng the Curtyns }
 Item one of Blewe Cloth of golde for aboue and beneth for Jhesus Aulter w^t ij Curtyns of Blew Sarsenet }
 Item a Hangyng of whyte Sarsenet for aboue and beneth w^t the Curtyns }
 Item a Hangyng of Red of Sylke Sendall for aboue and beneth w^t Challyssys paynted on them w^t the curtyns }
 Item a Hangyng of Red chamblet brodered w^t fflower delices of Copper gold for a small Aulter }
 Item a small hangyng of Red* and blew Sarsenet w^t the Kynges Armes }
 Item a small Hangyng of whyte Chamblet }
 Item a small Hangyng of grene Bawdkyn for aboue and beneth for a small Aulter }
 Item a Hangyng for aboue and beneth of blew velvet w^t fflower delices of golde }

Hangynges for Lent

Item one of whyte Bustyn for aboue and beneth for the highe Aulter w^t Curtyns of the same w^t Red crossis }
 Item one of whyte Linnyn for aboue and beneth for Jhesus Aulter w^t Curtyns of the same }
 Item a Hangyng for aboue and beneth of stayned Cloth for o^r Lady Aulter w^t Curtyns of y^e same }
 Item ij Hangynges of whyte Bustyn for ij small Aulters w^t thre Curtyns of the same }

Stayned Hangynges

Item one for aboue and beneth Stayned for all solne daye† w^t Curtyns of the same }
 Item a small Aulter Cloth Stayned w^t Red and blewe }
 Item ij Curtyns Stayned w^t Thus writen in ye mydes }
 Item a stayned Aulter Cloth for aboue and Beneth w^t Twelue appostles w^t the Curtyns }
 Item ij Lytle stayned Clothes }

Copes and other thinges

Item V Copes for chyl dren
 Item a Tynnacle for a chylde

* The colours red and blue may be noted in connection with the King's arms, which were: Quarterly, *Azure*: three fleurs-de-lis or. *Gules*: three lions passant gardant in pale.

† All Souls' Day.

Item a deske Cloth of Bawdkyn Lynny
w^t linnen & ffrenge
Item an olde Herse Clothe
Item a Cloth of Bawdyn w^t swannes
Item a deske Cloth of Sarsenet Lynnyd
w^t blew buckeram
Item a Herse cloth of Black Buckeram w^t a
whyte Crosse of Lynny in the mydes
Item a Vale of grene and yelow Lynny to
drawe afore the highe Aulter*

Stremers banners & fflages

Item a greate Blew stayned Strem of Saynt
George
Item xj small Stremers
Item vij fflages
Item viij Banners some of Sylke stayned and
some of Lynny stayned

That that longes to the Sepulture and for
goodffrydaye†

Item a Sepulture Cloth of Cloth of golde
Item a Canepye of Cloth of golde w^t iiij
staues paynted Red belongyng to the
same
Item iiij Cosshyns of Red Sendall and one of
Bawdkyn
Item a Cloth of Red sylke and golde for
good frydaye for the Crosse
Item a Cloth of Turkey worke for the Cry-
smatory
Item a pece of whyte Sylke w^t iiij tasselles
& iiij knappes of golde threde Lyke a
Coverpane
Item a pece of Sypres to Cary the Sacra-
ment in
Item a gerdle of Sylke w^t a Lyst of Blew &
yelow
Item ij Napkyns for the highe Aulter wrought
w^t sylke
Item a fyne towell wrought w^t nedle worke
for the Taper on Easter Evyn
Item a shete to Laye in the Sepulture
Item ij olde peces of Sypres
Item a greate Cossyn of Cloth of golde

* The Lenten Veil, the colours mentioned here are
very unusual, and noteworthy. Usually the colours
were white and blue, paned or striped; though white,
blue, and black alone have been noted.

† The whole of these entries are very important.
Red, it may be mentioned, was very commonly used
in England as the Good Friday colour.

Corporis Casis

Item ij the one syde Cloth of golde and the
other syde Red sendall
Item one of Black Veluet Both sydes and
thus brodered in golde of the one syde

Lynny Clothes

Item xiiij dyaper towelles
Item xj dyaper Aulter Clothes
Item xj playne Aulter Clothes

In the Nether Vestry

Plate

Item a lytle Bason of Sylver parcell gylt
Weyng a leven oncz thre q^{trs}
Item ij Challyces one gylt the patent w^t a
hand in the mydes and the other parcell
gylt the patent w^t a hed* in the mydes
weyng therty & seven oncz thre q^{trs}
Item a Crysmatory sylver and gylt lackyng
an Anngell for a fote Weyng Twenty and
two oncz

Corporis Casis

Item one of Red damaske and Cloth of golde
on the one syde and the other Blew
Chamlet
Item another of Red Sattyn of Brydges
w^t thus on the one syde and the V
woundes on the other syde
Item ij Corporys Clothes

Copes

Item V Copes of Cloth of golde Threde
Item Saynt Donstones Cope of Sattyn ffygure
w^t fflowers of Venus golde†
Item a Cope of Blew Veluet w^t fflowers of
golde
Item a Cope of Red Veluet w^t fflowers of
golde
Item a Cope of Purpyll veluet w^t Anngelles
of golde
Item a Cope of grene veluet
Item ij Copes of purpyll Sattyn fygyre w^t
fflowers of golde
Item a Cope of whyte Damaske w^t Anngelles
of golde
Item a Cope of whyte damaske w^t fflowers
of golde
Item ij Copes of whyte Sattyn w^t fflowers of
golde

* The head of our Lord, known as the Vernacle.

† "Venus golde," i.e., Venice, or base gold.

Item xiiij Copes of dyverse Bawdkyns of Sylke

Item iij Black Copes* ij of Black worsted one of them w^t fflowers an (*sic*) another w^t soulles and the therde of Sattyn Brydges w^t soulles

Doble Vestmentes

Item a Vestment of Black worsted for a preste deacon and Subdeacon w^t thappurtenances

Item a Vestment of Red Bawdkyn for a prest & deacon w^t thappurtenances

Item a Vestment of Bawdkyn w^t dragons for a preste and deacon and subdeacon w^t thappurtenances

Item a Vestment of Blew Bawdkyn w^t a deacon and Subdeacon w^t thappurtenances

Item a Vestment of whyte Bawdkyn w^t a deacon w^t the Appurtenances

Synge vestmentes

Item one of Blew and Vyolet Veluet w^t Anngelles and fflowers of golde w^t thappurtenances

Item a vestment of whyte damaske w^t a Crosse of Red veluet w^t thappurtenances

Item one of whyte Bawdkyn w^t Byrdes w^t a Crosse of grene Bawdkyn w^t thappurtenances

Item a vestment of Red and grene Bawdkyn w^t thappurtenances

Item one of grene Bawdkyn w^t thappurtenances

Item one of Red Bawdkyn w^t a blew crosse w^t stole and ffannell

Item a Vestment of Red for good ffrydaye w^t stole & ffannell

Hangynges

Item a hangyng for the highe Aulter of whyte and Red in panes for aboue and Benethe w^t Curtyns of the same

Item ij Aulter Clothes stayned for a boue and beneth for Jhesus Aulter one of Jhus and another of the Sepulture w^t Curtyns w^t Anngelles

Item a Hangyng for a boue and Beneth Stayned w^t the Assuption of o^r Lady w^t Curtyns

* For mortuaries.

Item a greate Cloth of Tappystry worke to Lye before the highe Aulter Lyned w^t Canvas

Item iiij old Cosshyns

Banners of dyverse Sortes

Item a Crosse Banner Enbrodered w^t golde w^t the Crucyfyx Mary and John on the one syde and saynt Donstone on the other syde

Item a Crosse Banner of grene Sarsenet w^t the Trynite on the one syde and **Jhus** on the other syde

Item a Crosse Banner of grene Sarsenet w^t o^r Lady and iij Kynges of Collyn of Both sydes

In the Steople

Item V greate Belles and a sannsbell

Item a Clock Bell

Per me Thomam Bacon

Per me Humfridum Welles

Endorsed on the back :

Towre

Warde



A Knife with a "Benedictio Mensæ" on it.



FEW subjects interested the late Mr. Henry Bradshaw more, or were wont to fire him with greater animation, than the proper manner of saying a mediæval *Benedictio Mensæ*, or Grace before and after meat. Those who wish to know what he had to say on this subject, should refer to the *Babes Book*, published by the Early English Text Society, where they will find the subject dealt with by Mr. Bradshaw with all the learning and enthusiasm he was able to bring to bear upon it.

In the museum at the Louvre, in Paris, there is a beautiful and curious knife, of which we give the accompanying illustration. The knife, which has an ivory handle with gilt mounts, is eleven inches in length. Along one side of the blade there is engraved an abbreviated Grace, together with the musical

greater men's bones would consume in a short tyme, but I hold them to be the bones of small fowls which abound in that place."

Although himself an "indweller" in Lewis, Morrison seems never to have visited the Pigmies' Island; at least, one would think that, had he done so, he could have decided for himself whether the bones were those of "small fowls" or of small men. One thing worth noting is that he speaks of the unearthing of those bones as something still going on when he wrote, a detail which, when considered with the accounts of earlier writers, would half tempt one to assume that his date was much earlier than 1749. This, however, is an affair of minor importance.

Morrison, it will be observed, only speaks vaguely of "a little island hard by the coast." Martin, writing about 1703, is much more definite, for he introduces the Pigmies' Isle in his account of the Flannan Islands, otherwise known as The Seven Hunters, a tiny archipelago lying off the west coast of Lewis, fully twenty miles from the mouth of Loch Roag. He does not distinctly say that the Pigmies' Isle formed one of this little group, but that is what he leaves his readers to infer. If this be the correct locality, the "hallowed ground" of Collins would be a doubly appropriate expression. "Called by Buchanan *Insule Sacre*," one learns from the Ordnance Gazetteer of Scotland, these islands "possess some monuments, supposed to be religious relics of the ancient Caledonians, but seemingly as late as the seventh or eighth century." Dean Monro, writing in 1549, calls them also "the Seven Holy Isles," and they have evidently possessed a character for sanctity during many centuries. In passing it may be noted that Monro calls them the "Flavain" or "Flaayn" Isles, thus suggesting a lost labial in the middle of the word, which, after the common Gaelic fashion, has been aspirated out of existence. On this theory the modern "Flannan" is erroneous, and has originated through the mistake of a scribe reading "n" for "u," as in the parallel instance of "Iona." But all that is by the way. Whether it was one of "the Seven Holy Isles" or not, Martin tells us that "the Island of Pigmies, or, as the natives call it, the Island of Little Men, is but of small extent. There has been,"

he ungrammatically continues, "many small bones dug out of the ground here resembling those of human kind more than any other. This gave ground to a tradition which the natives have of a very low-statured people once living here, called Lusbirdan, *i.e.*, Pigmies."

There are several interesting points in the above passage. One is that Martin, instead of "holding them to be the bones of small fowls," as the doubting Morrison did, regarded those relics as "resembling those of human kind more than any other." His explanation that the discovery of the bones formed the foundation of the local tradition as to pigmies is not, however, borne out by facts, for anyone who has paid attention to such traditions is well aware that they antedate by a long period the finding of the bones. One other interesting statement made by Martin is, that "the Island of Little Men" was the native name given to "the Pigmies' Isle." To many people these terms are synonyms, but in Martin's mind they evidently possessed different meanings. But it will be found that "the Island of Little Men" being the "native," and consequently the Gaelic, name, helps one to arrive at a conclusion as to the situation of this "Pigmies' Isle," for the assumption that it was one of the Seven Holy Isles receives no support from the two other passages about to be cited.

The first of these occurs in a "Description of the Isles of Scotland," which Skene prints in the appendix to vol. iii. of his *Celtic Scotland* (pp. 428-440), and with regard to which he says, that it "must have been written between 1577 and 1595." In that "description" the following statement is made, not with regard to a mere outlying islet, but to the large island of Lewis itself: "In this Ile," says the sixteenth-century writer, "thair is ane little Cove biggit [*i.e.*, built] in form of ane Kirk, and is callit the Pygmies Kirk. It is sa little, that ane man may scairsleie stand uprichtlie in it eftir he is gane in on his kneis. Thair is sum of the Pygmies banes thairinto as yit, of the quhilkis the thrie [? thie, *i.e.*, "thigh"] banes being measurit is not fullie twa inches lang."

The word "cove," it may be explained, has been frequently used in Scotland and

Ireland to denote purely artificial structures, generally made of stone, and often partly or wholly subterranean; and there is a building of this description in South Uist, which, being circular in form and having a rude cloister round its sides, has been compared to a church. Something of this kind appears to be indicated by the writer just quoted. But, oddly enough, although he distinctly "locates" the building in the main island, his description would apply wonderfully well to the largest of the Seven Holy Isles, called *Eilean Mòr*, or the Big Island. The late Mr. T. S. Muir, who devoted all his spare moments to ecclesiological and antiquarian study, visited this island in 1859, and inspected the little chapel, or oratory, there, whose interior dimensions he thus gives: "Length, 7 feet 3 inches; width, 4 feet 5 inches; height from floor to roof, which is formed of narrow slabs laid across, 5 feet 9 inches. Singularly enough," he adds, "the only aperture in the building is a doorway, 3 feet in height and 1 foot 10 inches in width, in the west end." This, it will be seen, might not inaptly be called a "Pigmies' Kirk," for it is "sa little that ane man may scairslie stand uprichtlie in it eftir he is gane in on his kneis." However, the writer of 1577-1595 asserts that the Pigmies' Kirk was situated in Lewis itself; and the evidence of a still earlier authority shows that Martin had no warrant for assuming that any one of the Seven Holy Isles was the locality indicated. That Martin really assumed this is, however, by no means certain, for the map attached to the 1703 edition of his book places the island a long way from the Flannan group. But it is natural for any reader of Martin's text to take for granted that the Pigmies' Isle was one of that little archipelago. For example, the author of *Lewisiana* (London, 1875), who, after quoting Martin's reference, asks: "Does this point to a remnant of the Lapp race that had taken refuge in these farthest outlying islets of Scotland, the Flannan Isles, or Seven Hunters? It is supposed that this latter race were the builders of the beehive dwellings and underground houses found in various parts of the mainland." After due consideration, this writer answers his own interesting question in the negative; but the passage

shows that he understood Martin to mean that the Pigmies' Isle formed one of the Seven Hunters, or Holy Isles.

The earlier authority referred to above belonged also to the sixteenth century. This was Donald Monro, who was Dean of the Isles, and who "travelled through many of them in Anno 1549," thereby gaining much local information, which he duly wrote down in his well-known *Description of the Western Isles of Scotland*. In that work he makes the following statement:

At the north point of Looyus thair is ane little Ile callit the Pygmeis Ile, wth ane little kirk in it of thair awn handie wark. Within this kirk the ancients of the cuntries of Looyus sayis th^t the saids Pygmeis hes bene earthit [buried] thair. Mony men of divers cuntries hes delvit up deiply the fluir of the said kirk, & I my self amang is the lave [among the rest], & hes funden in it deip under the earth certane banes & round heids of verie little quantitie [size], alledgit to be the banes of the saids Pygmeis, q^{lk} [which] may be licklie according to sindrie storeis that we read of the Pygmeis. But I leave this far of it to the ancients of the Looyus.

Here, then, we have at last come to a man who speaks from personal experience. And, since Dean Monro is otherwise reliable, it may be accepted as a positive fact that about three and a half centuries ago certain small bones and skulls were dug out of the floor of a little "kirk" in "The Pigmies' Isle," at the very northern extremity of Lewis. One point that Monro settles beyond all question is the locality. He gives a special account of "The Seven Isles of Flavain," or "Flaayn," and of the wild sheep that there abounded; but the Pigmies' Isle he places at a distance of fifty miles to the north-east of the group, with which it had not the slightest connection. Of this detail of locality something more will presently be said.

But what of the "banes and round heids of verie little quantitie" dug up by Monro and others during the first half of the sixteenth century? Would that he had been more explicit! For aught that he says to the contrary, those relics might have belonged to "small fowls," as John Morrison suggests, and have been nothing else than the vestiges of the food of the inhabitants, assuming the so-called "kirk" to have been a dwelling. Such traces of human occupation are frequently found in the earthen floors of similar structures. On the other hand, it is unlikely

that Dean Monro would have thought the matter worthy of notice, or that he and others would have troubled to dig up and speculate upon those remains, had they recognised them to be nothing more than the bones and heads of sea-birds. Another solution is that offered in a parallel instance in the island of Benbecula, presently to be referred to more particularly. This is, that the remains were indeed human, but that their small size is explainable on the assumption that their owners were simply babies, the progeny of perjured nuns, strangled at birth, and buried in secrecy under the chapel floor. This, too, is a possible thing. Or, again, it might be suggested that they were the skeletons of infants that had died unchristened. It was customary in the Highlands, at no very remote date, to bury unbaptized children in a place apart; and thus one might find a collection of small heads and bones, which had belonged neither to pigmies nor to "small fowls." This, explanation, however, would not agree with the belief that the structure was a church, since the reason why unbaptized babies had to be buried in a place apart was that they were not allowed to rest in hallowed ground.

The instance in Benbecula to which reference has just been made is itself well worthy of investigation, although it is only here cited for the sake of its parallel testimony. In speaking of Benbecula, Martin observes :

There are also some small Chapels here, one of them at BÆL-NIN-KILLACH, *id est*, Nuns Town [the "Nunton" of our modern Ordnance maps], for there were *Nunneries* here in time of Popery; the Natives have lately discovered a Stone Vault on the *East-side* the Town, in which there are abundance of small Bones which have occasioned many uncertain Conjectures, some said they were the Bones of Birds, others judged them rather to be the Bones of Pigmies, the Proprietor of the Town enquiring Sir NORMAND MACKLEOD's Opinion concerning them, he told him that the matter was plain as he supposed, and that they must be the Bones of Infants born [*sic*] by the Nuns there. This was very disagreeable to the Roman Catholic Inhabitants who laugh'd it over. But in the mean time the Natives out of Zeal took care to shut up the Vault, that no access can be had to it since, so that it would seem they believe what Sir NORMAND said or else fear'd that it might gain Credit by such as afterward had Occasion to see them.

To return to the Pigmies' Isle. Not very much reliance can be placed upon the account in *Blaeu's Atlas*, published fully a century

after Dean Monro wrote his *Description*. The Scottish portion of that atlas is stated to have been the joint work of several contemporary writers—David Buchanan, Gordon of Straloch, and Scott of Scotstarvet, who, although all of them were geographers on their own account, are understood to have drawn most of their information from the MS. maps of the Rev. Timothy Pont (*circa* 1608). Pont, however, precise and careful though he was, does not seem to have left a survey of the region in which the Pigmies' Isle is placed; and the words employed by the Scottish contributors to *Blaeu's Atlas* in this connection are so much an echo of Dean Monro's that one is inclined to suspect they relied upon him for a good deal of their knowledge. They do, nevertheless, add to Monro's statements with regard to the *ossicula* found in the soil of the Pigmies' Kirk, for they not only mention (*op. cit.*, vol. vi., Amsterdam, 1662) the "small round heads," but they also say that small bones belonging to other parts of the *human* body were found, and that all these remains tend to confirm the "pigmy" tradition (*nihil famæ vetustæ derogantia*). Martin, it may be remembered, also speaks of "small bones resembling those of human kind more than any other"; but whether he is merely repeating what other writers had said before him, or whether he is chronicling a local tradition, does not appear. This, at least, is noteworthy, that both Martin and the compilers of *Blaeu's Atlas* lived—it is tolerably certain—a full half-century before the sceptic Morrison expressed his opinion that these *ossicula* were nothing else than "the bones of small fowls which abound in that place;" an impotent conclusion, since, as already remarked, it is unlikely that Monro or anybody else would regard such "common objects by the seashore" as worthy of special notice.

The compilers of *Blaeu's* map of Scotland show us, at any rate, where the Pigmies' Isle was situated, according to their belief. This map, although amazingly minute and accurate in its local nomenclature, is considerably "out of drawing." Nevertheless, it leaves one in no doubt as to the whereabouts of the Island of Little Men, for it is distinctly placed at the Butt of Lewis, where Monro said it was, and not in or near the group of the Seven Holy

Isles, as Martin's reference would lead one to infer. On the map it is named *Ylen Dunibeg*, and this is a detail of some importance; for, while none of the writers here quoted make use of a Gaelic name, Martin is particular to refer to it as "the island of Pigmies," or, *as the natives call it*, "the island of Little Men." He still refrains from giving the actual native name, but, since the natives spoke Gaelic, he is obviously translating a Gaelic term when he says that they called it "the island of Little Men." Now, "*Ylen*" being the phonetic spelling of the Gaelic *Eilean*, "an island," according to the system of the English-speaking Scotchmen of the seventeenth century, it becomes evident that "*Dunibeg*" is a similar attempt to render the Gaelic *Daoine Beaga*, i.e., Little Men. Consequently, *Blaeu's Atlas* not only supports Monro's statement as to the situation of the Pigmies' Isle, but it confirms Martin's assertion that the natives called it the Island of Little Men.

But here a fresh difficulty assails the pigmy-hunter. If *Blaeu's Atlas* is worth anything, *Ylen Dunibeg* was situated at the Butt of Lewis in 1662; and that, indeed, is where Martin places it in his map of 1703, under the designation "Pigmies I." (For it is to be remembered that although Martin's text indicates the Flannan Isles as the locality in question, his map unmistakably places the island close to the Butt of Lewis.) But, whereas the map of 1703 shows a small islet off the Butt of Lewis, *Blaeu's Atlas* appears to regard *Ylen Dunibeg* as identical with "Rowaness"—in other words, with the Butt of Lewis itself. This might mean that a small portion of the land lying southward of, and including, the Butt of Lewis was at that time (1662) a separate island, although now a portion of Lewis itself, or, at least, that it formed a distinct peninsula, for the term "island" is sometimes applied to what is actually a *presqu'île*. Now, local tradition really does assert that, up to a comparatively recent date, the sea covered the greater part of the land stretching westward from the Port of Ness, thereby making the high land of Eòrrapidh and the Butt of Lewis almost an island. It may be, therefore, that this was the "*Ylen Dunibeg*" of 1662. One thing certain is that there is no existing island lying

off the Butt of Lewis. Here again, however, local tradition has a word to say. Two centuries ago Martin speaks of "a tradition which the natives have of a very low-statured people once living here, called *Lusbirdan*, i.e., Pigmies." And that this belief has come down to the present century is evidenced by an excellent authority,* who obtained from an old man at Ness the statement that the Island of Little Men was situated at the very northmost point, but that, owing to the action of the waves, it had gradually crumbled away, until all that remains of it is a rock or two lying to the west of the present lighthouse. This old man, who died many years ago, was a firm believer in the former existence of those little men. But the "very low-statured people" of Martin's time had dwindled in his imagination to beings of so tiny a stature that "it took two of them to carry a straw, one holding each end of it!"

If, then, the Pigmies' Isle was not the hypothetical island or peninsula of Eòrrapidh, it is obviously impossible to look for confirmation of Dean Monro's story in the scattered reefs lying off the Butt of Lewis. A much more promising field for any local antiquary interested in this question exists, however, at Nunton, on the west side of Benbecula, if Martin's account is not a complete fiction.



Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from vol. xxx., p. 26.)

LANARKSHIRE.

DALZELL: LADY OR MOTHER WELL.



IN the parish of Dalzell is a well which may be classed as a holy well, having been dedicated in honour of the Virgin Mary, and hence called the Lady or Mother Well, from which a considerable portion of land lying around it, and now mostly in the parish of

* The Rev. Malcolm MacPhail, Kilmartin, well known as an aide-de-camp of the late Mr. J. F. Campbell, in the collection of Highland folk-lore.

Hamilton, took its name, and on which a part of the modern burgh of Motherwell is built.

LESMAHAGOW: HALLIWELL BURN.

A correspondent in a somewhat indistinct style speaks of the source of a rivulet in the parish of Lesmahagow, known so far back as the latter part of the twelfth century (*Liber de Calchan*, 81, 110) as the Halliwell Burn. The small burn originates on a hillside, at the foot of which stood the ancient priory of Lesmahagow, dedicated in honour of St. Machutus. The head of the burn is a beautiful clear pellucid spring, so strong that the yield of water was reported a few years since as amply sufficient for the necessities of the village of Lesmahagow. The stream is now called Wellburn.

STONEHOUSE: RINGAN'S WELL.

The old church of Stonehouse, finely situated on the banks of the Avon, near the village, was dedicated in honour of St. Ninian, and in a field on the farm of Eastmains is a fine spring of water still called Ringan's Well, "Ringan" being a Scotch variant for "Ninian."

STONEHOUSE: BRACKENHILL WELL.

There are two other wells in the parish of Stonehouse, one on the farm of Castlehill, and familiarly known by the name of the Brackenhill Well.

STONEHOUSE: ST. PATRICK'S WELL.

On the lands of Kittymuir, in the same parish, there is a sulphurous mineral spring, which was much resorted to in former times by persons afflicted with scrofula, scurvy, and other cutaneous diseases, which is sometimes called Patrick's Well, and supposed to have been dedicated in honour of the saint of that name.

GLASFORD: WALKINWOE WELL.

In the west end of the parish of Glasford there is a fine spring, which bears the peculiar name of Walkinwoe Well. A curious tradition is current as to the origin of the name. The Society of Friends, or Quakers, who were the converts of the

zealous George Fox, who visited Scotland in 1657, had a meeting-place and burial-ground at Shawtonhill, near Chapelton. They were in the habit of making mournful processions to this well for the purpose of ablution, and as these pilgrims *walked in woe*, the spring is popularly believed to have obtained the name of Walkinwoe Well.

SPITAL: ST. ANTHONY'S WELL.

There stood formerly a hospital, which is said to have been endowed with the lands of Spittal, Spittal Gill and Mill, Head-dykes and Langrigs, all in its neighbourhood. This hospital and a fine well attached to it were dedicated to St. Anthony, the patron and protector of the lower animals. According to tradition, this well was famous for its cure of diseases to which horses are subject, particularly *the staggers*. It was customary in the olden time to take horses to it to drink of its water, and to carry it away to a considerable distance for the same purpose.

ST. LAURENCE'S WELL.

In the western end of the same parish there was a chapel and well whose tutelary saint was Laurence. There is, however, no tradition regarding its medicinal or curative powers.

AVENDALE: ST. OSWALD.

In the south-eastern part of the adjacent parish of Avendale, and in the neighbourhood of Bradewood Castle (now Castlebrocket), there was a chapel and accompanying spring dedicated in honour of St. Oswald. The well still exists, and at times boils or bubbles up in a very peculiar manner. It is now called St. Oissin's Well, or Spring, and still sends forth a copious supply of clear pellucid water.

STRATHAVEN: ST. ANNE'S OR THE TANSY WELL.

A well in the town of Strathaven, on the banks of the rivulet Pomilion, opposite the castle, was dedicated in honour of St. Anne, and is now called the Tansy Well. It appears to have been connected with the old parish church which stood in the graveyard not far from it, and was dedicated in honour of the Virgin Mary.

(To be continued.)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The third part of the volume for 1894 of the *SHROPSHIRE ARCHÆOLOGICAL TRANSACTIONS*, just issued to members, contains a further portion of the history of Selattyn, with pedigrees of Stanney and Ireland, by the Hon. Mrs. Bulkeley-Owen; a history of Shelvock, by Mr. R. Lloyd Kenyon; "Suit between the Abbot of Shrewsbury and the Burgesses of the Town in the matter of the Mills, 1306-7," by the Rev. C. H. Drinkwater; "Architectural History of St. Mary's Church, Shrewsbury, with ground-plans of the Church in the Norman period and at the present time," by the Venerable Archdeacon Lloyd; "Grant by Henry VIII. to Edward Higgyns, of the Deanery of St. Mary's, Shrewsbury, 1513"; and "History of Shrewsbury Hundred, Leaton and Longner," by the late Rev. J. B. Blakeway, F.S.A., edited by the Rev. W. G. D. Fletcher, F.S.A. The part also contains an account of the annual meeting and excursion, with papers by Dr. Calvert on the "History of the Old Shrewsbury School Buildings"; by Mr. George Luff on "Penywern Hill," with explanatory map; and also a brief account of the visit of the Royal Archæological Institute to Shrewsbury. The whole volume issued to members during 1894 contains 444 pages. There are twenty papers in it, and fourteen illustrations.

Vol. III., No. 7, of the *Quarterly Journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY* has been issued. It contains, besides an account of the meetings of the society, a continuation of Lady Russell's paper on "Swallowcliffe and its Owners"; also a continuation of "Early Berkshire Wills," with some interesting local information in them. Mr. Nathaniel Hone also continues his transcripts, or, we should say, translations, of "Berkshire Court-Rolls," which contain a great deal of valuable information. Following these papers are several shorter "notes" relating to Berkshire. The number, though a thin one, is fully up to the mark. We presume that it would have been thicker if the society were composed of more members. Surely the "Royal County" ought to support its excellent Archæological Society better than it does.

Vol. XXII., Pt. 1, of the *Associated Societies Reports and Papers* for 1893 has been issued. The Lincoln and Nottingham section contains: "A Ramble through the Parish of St. Margaret within-the-Close," by the Rev. A. R. Maddison; "Architectural Notes on the Churches visited by the Members at their Meeting at Melton Mowbray in 1893," by Precentor Venables (why do they not keep to their own counties, and endeavour to stir up a little enthusiasm for archæology in Nottinghamshire?); "An Account of Roman Remains lately found in Lincoln," by Dr. W. O'Neill; and "Feudal Castles and their Development into Mansions," by Mr. G. W. S. Jebb. The Northampton

and Oakham Society's portion contains a valuable paper by Sir Henry Dryden on "Two Sculptures in Brixworth Church," which are illustrated by plates; and one on "A British Sarcophagus," by the Rev. R. S. Baker; while the Worcester portion contains a paper on "Worcester Doomsday," by Mr. J. Willis-Bund; and another on "Worcestershire Place-Names," by the Rev. Hamilton Kingsford. The Leicestershire portion contains transcripts of some valuable "Documents relating to Leicestershire Churches and Parishes from the Lincoln Episcopal Registers"; and also a paper by the Rev. R. Blakeney on "Melton Mowbray Church." The *Yorkshire Architectural Society*, one of the "Associated Societies," seems to have become practically moribund, and though two members were elected in 1893, the number of subscribing (30) members scarcely exceeds the number of the society's rules, and even this short list of members' names and addresses does not seem to have been corrected of late. The society has a balance of about £56 in the bank. Surely something might be done.

PROCEEDINGS.

A meeting of the *CAMBRIDGE ANTIQUARIAN SOCIETY* was held on November 26, when

Professor Hughes exhibited and described a collection of pottery from a new locality near Great Chesterford, which proved the extension of the Roman rubbish pits, a quarter of a mile further to the north than the large gravel pit near the camp, from which most of the remains hitherto recorded had been procured. He had once seen three large amphoras, which were said to have been found on the hill to the north-east of Chesterford, but he had no information as to the circumstances of that find, nor as to any other objects found associated with them. The discovery to which he now drew attention was made somewhat by accident. He had drawn attention to the hole from which the objects were procured as an example of an artificial excavation filled with made earth as distinguished from some natural pipes in the same gravel pit, and challenged his companions to put his assertion to the test. A short search disclosed the remains of domestic animals and pottery. The specimens were of such interest, both intrinsically and on account of their locality, that he had asked the owners, Messrs. Wale, Joyce, Tod and Berry, to allow him to exhibit them to the Society, and record the discovery.

Among the objects found was a portion of a vessel in soft red paste, with a strong black lustre glaze, on which was moulded a female figure kneeling. The drawing was so bad, as compared with that in the Samian ware, that he felt inclined to suggest that this must have been the production of an unskilled native artist imitating better work. There were at least six drinking cups with pinched sides, some with ornament in relief and some with more, some with less, lustre. There was also a red ware vessel in shape like a flower-pot saucer on a stand, and adapted, as were several of those previously found at Great Chesterford, to receive a similar-shaped vessel which formed its lid, as nowadays the covers of *entrée* dishes are sometimes adapted for independent use. There

were also some good pieces of Samian ware. One basin had the potter's mark, but this was, unfortunately, illegible, owing to the imperfection of the stamp. Another piece of Samian is a fragment of a very fine mortarium in which a portion of the roughened interior surface is preserved, while a lion's head, perforated through the mouth, formed the spout. There was also a portion of the rim of one of the ordinary mortaria in rough yellow ware, and two shallow pans in shape like flower-pot saucers. The fragments of black earthenware belong to common forms.—Professor Hughes remarked that in this case there was a larger proportion of better class highly ornamented ware than was generally found in the pits along the west side of the camp, and he thought that, whatever the place may originally have been, and whenever the earthworks were first thrown up, all the remains found about Great Chesterford pointed to the existence of a permanent Roman town rather than to a temporary military station, though there may have been, of course, first of all a camp thrown up by the advancing legionaries. He had not as yet found evidence of the occupation of the area by any pre-Roman people. He believed that Roman *campi*, properly so-called, were rare, but that Roman towns, villages, and villas, were common, and that these were sometimes surrounded by a bank and moat, as were the granges of later times. The Romans adopted the rectangular form for their towns, as they did by rule for their camps, where the natural features or pre-existing works did not make some other arrangement more convenient. So also in the case of the moated granges of later times, the square form is most common, but is modified wherever the bend of a watercourse or facility of digging suggested another outline.

In reply to a question by the President, Professor Hughes said that he did not attach much importance to the name *Chester*, especially when combined with a word derived from another language as in *Chsterford*. He thought the *Castra* of the Romans may have given rise to the *Ceastre* of the Saxons, but that they did not confine the name to places where there had been a Roman camp. On a matter of this kind, however, he would refer to Professor Skeat, who he was glad to say was present.—Professor Skeat spoke in confirmation of the above view.—Mr. R. A. S. Macalister, B.A., read a communication "On some Antiquities discovered in the Neighbourhood of Bandy-leg Walk"; and the Secretary (Mr. Atkinson) "On a recently discovered Bridge over the King's Ditch."



At the November meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES the Incorporated Company of the Plumbers, Glaziers, and Pewterers of Newcastle presented to the Society's Museum an iron cannon ball 17½ inches in diameter, found in 1700 during repairs in the walls of Madon Tower, their meeting-place. Mr. Forster, the secretary of the company, in a letter to Mr. J. Philipson, said that at "a meeting of the company held some while ago it was unanimously resolved, in order that this interesting memento might be preserved, that it should be handed over to the Society of Antiquaries." Mackenzie (*Newcastle*,

p. 110) thus speaks of it: "A gilded ball, suspended from the centre of the meeting-room, probably had been shot from the cannon of the Scottish army during the great siege of the town in 1644, and having lodged in the wall, was discovered on the alteration of the tower. The outside of the adjoining wall bears marks of this memorable siege." The ball does not now bear any trace of gilding. And at the same meeting the Roman Wall Excavation Committee exhibited the necklet consisting of four silver chains fastened at the back and with the oval pendant in front, which had been so cleverly removed from the back of one of the fibulae and disentangled by Mr. Gibson, the castle attendant.

Dr. Embleton read a paper "On the Quigs' Burial Ground," which led to a discussion, in which Mr. Maberly Phillips and Mr. Holmes took part. Mr. Holmes has since added some particulars as to the "Nun's Moor" at Newcastle. He says: "It is curious how the name Nun's Moor should have been transferred from the original site to where it is now located by naming the enclosure the 'Nun's Moor Park.' According to the early records, and down to the publishing of the *Freeman's Pocket Companion* in 1817, the Nun's Moor is shown to occupy the angle made by the North Fenham and Kenton boundaries, and a line drawn between the Cow Gate and the Coxlodge boundary, which formed the march between it and the Town Moor at that time. In 1487 Joan Baxter, prioress of the nuns of St. Bartholomew of Newcastle, granted a lease of the Nun's Moor to the Corporation for 100 years, and the ground is thus described: 'All that piece or parcel of land called the Nun's Moor as it lyeth betwixt the fields called the Castle Moor on the east and south parts, the fields of Fenham on the west part, and the fields of Kenton on the north part.' Now on the *Freeman's Pocket Companion* map the Fenham grounds are shown as extending beyond the Cow Gate northwards, until they reach the extreme north-west angle of the Moor. The boundaries of the Castle Moor are described in an inquisition taken in the reign of King James I., as 'beginning at the Sick Man's House on the south, and so extending to the fields of Jesmond on the east to a certain corner there, and from thence turning westwards to the gate leading from Newcastle to Morpeth, and so on westward near the limits of Coxlodge on the north to the corner of the Nun Moor: on the west to a certain corner where a hedge was anciently, near the Cow Gate leading from Newcastle to Hexham; by the boundaries of the fields of Elswick on the south of the gallows. And from thence turning westward and north by the bounds and territories of East-field on the west to a certain corner of the castle field and turning south and east by the boundaries of the castle field on the south to the said house called Sick Man's House.' These definitions of boundaries are so complete that no doubt can exist as to the locality of the nuns' possessions, and how the name came to be transferred to the angle of ground between the Ponteland turnpike road and the Elswick and South Fenham boundaries does not appear. In Oliver's borough map of 1844 the name is put on this portion of the moor, but I am not acquainted with any earlier map that so names it. In 1651 the Nun's Moor was purchased by the Corporation of Newcastle from

Charles Brandling, and the *Newcastle Advertiser* of August 22, 1789, contains an advertisement by the Corporation to let 100 acres of the Nun's Moor, which is described as adjoining the Kenton boundary."

The Rev. A. Boot read a paper "On Northern Monasticism," which the Chairman (Canon Greenwell) characterized as having opened a wide field, and he trusted that some of the members would give their attention to that important period in the history of monasticism in the north of England, which had been so ably dealt with by Mr. Boot.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OLD ENGLISH PLATE, ECCLESIASTICAL, DECORATIVE, AND DOMESTIC: ITS MAKERS AND MARKS. By Wilfred Cripps, C.B., F.S.A. Cloth, 8vo., pp. xvi, 462. London: *John Murray*. Price 18s.

Mr. Cripps's work is so well known and has so thoroughly established itself as the standard work on old Plate, that it is quite unnecessary to enter into detail as to its contents. We believe that its success is quite unparalleled in the history of antiquarian literature. The work originally appeared in 1878, and the fourth edition about three years ago. It says much, indeed, for the high estimation in which *Old English Plate* is held, that already a fifth edition should be in demand. These repeated re-issues have enabled the author to keep the information given in the book up to date. In the present instance there is very little change from what appeared in the fourth edition except by way of added matter; but a few years ago, when the third edition was published, that edition partook much more of a revolutionary character.

It was then that the historic Pudsey Spoon had to descend from its high pinnacle of fame and take a humble position among other spoons of respectable antiquity. The Gatcombe cup, too, had to renounce its claim to the special antiquity which it had previously assumed, while other changes in that edition showed that critical and surer knowledge had qualified, in some particulars, earlier opinions. There is nothing of this now, and the fifth edition merely adds confirmation to what there was in the fourth. It is interesting, too, to note how far fewer the discoveries of importance are now than used to be the case, and this, too, in spite of the larger number of workers in a field which formerly was occupied by only three or four at the most. It seems as if in some departments of the subject the yield has been exhausted. No fresh discoveries of pieces of secular plate of importance are recorded, and no fresh town marks. Even as regards ecclesiastical plate, only two pre-Reformation chalices

have been added to the list given in the fourth edition, bringing up the total, so far, to thirty-four; while only one additional hall-marked paten has come to light.

Several Edwardian communion cups have, however, been found by Mr. E. H. Freshfield, and are given in Mr. Cripps's list. We are able to add from our own note-book the fact that R. D., who made one of these cups at St. Peter's, Cornhill, was Robert Danbe. The wardens of that church dealt with him according to their accounts preserved at the Record Office. We mention this because R. D.'s mark is found on plate all over the kingdom, and his actual identification is a matter of some interest. Several new illustrations are given, and a good many additional goldsmiths' marks are added. We welcome the fifth edition with much pleasure, and now begin to look out for the sixth.



THE BREHON LAWS. By Laurence Ginnell. Cloth, 8vo., pp. vii, 249. London: *T. Fisher Unwin*. Price 6s.

In a brief dedicatory introduction Mr. Ginnell relates that when he mentioned to one friend that he had undertaken to lecture before the Irish Literary Society of London on the "Brehon Laws," his friend congratulated him on having chosen a subject full of interest, and on the same day another friend upbraided him with having selected so uninteresting a subject. To both these friends, and to all who agree with them, the book is facetiously dedicated. The Brehon laws are undoubtedly among some of the most ancient laws of western Europe, and their study is full of interest, not to say of present-day importance, if some of the problems of to-day are to be clearly understood. Unfortunately, too, it is possible to introduce a good deal of modern political bias, or even of an anti-English animus, in dealing with them. This is a defect which runs through too many of Mr. Ginnell's pages. It is quite natural, and, indeed, quite proper, that he should express in no halting terms his indignation at the manner in which Ireland has been misruled in the past by the English. No one will blame him for this; but it is a great mistake in so doing to use irritative language; sneering at Trinity College, Dublin, for instance, as "that bitterly anti-Irish institution," or speaking of English writers on the Brehon laws as "aliens." Such language is beneath the dignity of the author of a book like this, and should be left for the stump orator or professional politician. Leaving out this blemish, the book is one which is a very solid contribution to the study of the ancient Irish people, their clans, their customs, and their laws. We know, indeed, of no better book on these subjects, nor any written in a clearer style, or with greater perception and insight.



A HISTORY OF THE CHURCH OF THE CYMRY. Part I. By the Rev. William Hughes. Paper cover, pp. viii, 126. London: *Elliot Stock*. Price 2s. 6d.

The question of the Welsh Church is so much to the front at the present day, owing to the mischievous influence of English party politics, that any concise history of the Church in Wales, written in an impartial spirit, is sure to be welcome. This book by Mr.

Hughes, the first portion of which has just been issued, may, we think, be commended as absolutely devoid of bias or party feeling. It has, however, some defects which ought to be removed, for they detract from its value. First of all, the account of the Druids given in chapter i. will not pass muster at the present day, and the confident language used by the author regarding Stonehenge is calculated to raise a smile, to say the least. Secondly, the book is injured by the illustrations it contains. They are all of them either out of date, or are printed from old and blurred blocks, which have been worn by long and over-much use. The book would be better without them.

The author's plan is to divide his subject into five sections. The two first of these sections, those which cover the Roman period from 200-450, and the Anglo-Saxon period from 450-681, are contained in the part before us. Of course, in the early period dealt with in this first part, so much is uncertain and obscure, and so much is purely legendary, that it is difficult for anyone to speak at all confidently on many points which arise. Mr. Hughes seems careful to set aside whatever is plainly legendary or undoubtedly spurious. As an introduction to the earlier history of the Welsh Church the first part of this book will be found to be of considerable use, but we are not sure that the more profound scholar will always accept every statement made, in spite of Mr. Hughes's obvious desire to be judicially impartial in what he says. The most useful part to the antiquary is the list of Welsh saints and the churches dedicated to them.



TALES FROM SCOTT. By Sir Edward Sullivan, Bart. With an Introduction by Professor Dowden. Cloth, crown 8vo. Pp. xvi, 351. London: Elliot Stock. Price 6s.

This book will be looked upon by many persons as a doubtful experiment. Not a few of Scott's admirers will consider it little short of sacrilege on the part of anyone to attempt to compile a set of tales founded on his inimitable novels, in spite of the precedent set by Lamb in his *Tales from Shakespeare*. It must be confessed that objections are not groundless, for one of the greatest charms of Scott's novels lies in the manner in which he tells his tales. To attempt to re-tell them is, it will be thought, to court failure if not, indeed, something worse. It is evident that Professor Dowden appreciated to the full such difficulties when he wrote the Introduction to Sir E. Sullivan's *Tales*.

One of the objects of the attempt is explained in the original prospectus of the work, where the neglect on the part of the younger generation to read Scott's novels is lamented, and it is said with truth that:

"Some excuse for this neglect, in the case of the rising generation at least, may possibly be found in the lengthy and often prolix introductions which so frequently form the commencement of Scott's Romances—a species of writing of which young people are peculiarly intolerant; not to mention the protracted dialogues, in a language more or less incomprehensible, in which Sir Walter's characters occasionally indulge.

"It is, primarily, with a view to get over objections of this kind that the *Tales from Scott* have been com-

piled; as well as in the hope that a perusal of the work may be in some measure the means of recalling the taste of our day into a purer and healthier domain, by supplying a glimpse at least of what should be a source of delight to many who are now wilfully content to remain in ignorance."

In this laudable effort all will agree. It is, however, not very easy for anyone who is at all familiar with the novels themselves to estimate these *Tales* quite fairly. We are bound to say, however, that opening the book with a certain amount of prejudice against it, we were speedily convinced that Sir Edward Sullivan had really succeeded, in a very notable degree, in reproducing the stories, with much of their original charm, in this abbreviated form. It is extraordinary how much of the interest and vivacity of the various stories is retained. The work is admirably done, and we hope that it may lead any who may read these short *Tales* to turn to the original novels themselves. Sir Walter Scott is often credited with having been the originator of the modern High Church and aesthetic tastes of the present day. We rather think, too, that some of the interest taken in the study of archaeology is also due to his novels. In this belief we hope his books will be more widely read than ever. The *Tales* form an excellent introduction to the books themselves.



ON THE PROCESSES FOR THE PRODUCTION OF EX-LIBRIS. By John Vinycomb. Cloth, 8vo. Pp. viii, 96. London: A. and C. Black. Price 3s. 6d.

Quite an extensive literature is rising up on the subject of book-plates, wholly out of proportion to their relative importance.

A few years ago there were comparatively few collectors of book-plates, and they were men of taste who knew what they were about. At the present time the outlook suggests, before long, a rivalry with postage-stamp collecting; and the worst of it is, many a fine old binding is injured for the sake of detaching a book-plate by someone who has taken to collecting, as one of the latest fashions of the day. As regards Mr. Vinycomb's book itself, we have nothing but praise to bestow upon it. He gives a clear and succinct account of the various methods of producing book-plates. This is, however, of a much wider application, and is really a description of the different methods of book illustration at large, but written for the instruction of the collector of book-plates. We should have thought that the two older methods of copper-plate engraving, or of wood blocks, ought alone to have been recommended, but we see that Mr. Vinycomb advocates the use of process blocks.

The book is nicely printed, and it contains a series of reproductions of book-plates. We are bound to say, however, that several of these are examples of just what a book-plate ought not to be. We refer to such examples as those opposite pp. 47, 58, 60, 72, 75, 79, and others, in which the attempt to be original, or eccentric, threatens to bring the modern book-plate into utter disrepute. In one of these bastard designs (we will not say on whose book-plate it occurs) the legend is ungrammatical Latin.

(REVIEWS OF THE FOLLOWING BOOKS ARE HELD OVER: *The Tudor Translations*, VI.; *Essay Concerning the Pygmies of the Ancients*; *More Celtic Fairy Tales*; *Brave Translunary Things*; *Abstracts of Protocols of the Town Clerks of Glasgow*, I.; *Old English Embroidery*, etc.)



Short Notes and Correspondence.

THE ELIZABETHAN BATH IN LONDON'S STRAND.

Mr. Harry Hems writes to us under the above heading as follows:

Referring to my letter in the current issue of the *Antiquary*, relative to the above most interesting bath, the following appears in the *Builder* for the 10th inst.:

"The recent appropriation of the old bath, called 'The Earl of Essex's Bath,' by the pulling down of the old house in Strand Lane, Strand, in which it was contained (for the site of the Norfolk Hotel), is likely to deprive London of a relic of the past which is both interesting and useful. The bath is supplied by the spring that fills the adjoining Roman bath. For a while it yet remains beneath the flooring of a side-kitchen in the basement of the hotel, which has been erected under a building-lease granted by the Duke of Norfolk, and will shortly be opened. We understand, however, that, failing any measures for its preservation, it is proposed to empty the bath by diverting the flow of water. In that event it will probably be filled in, or utilized in some way that will obliterate its existence altogether. We may here observe that Essex House, so-named after Robert Devereux, Earl of Essex, stood on the site of the Outer Temple, where are now Devereux Court and Essex Street, between Middle Temple and Milford Lane, and was originally built for the Bishops of Exeter on lease from the Knights of St. John. Between Milford Lane and Strand Lane was Arundel Place, formerly the town house of the Bishops of Bath and Wells, bought for £41 6s. 8d. by Henry FitzAlan, Earl of Arundel, *ob.* 1579. Essex House had belonged for a term to Thomas, Duke of Norfolk, who parted with it to the Earl of Leicester; a portion of it remained until 1777; Arundel Place, or House, was taken down in 1678."

In this week's number of the same publication is the following, which, alas! seems to point a sorrowful sequel to my communication to this journal. It reads:

"*The Earl of Essex's Bath.*—In reference to the note on this subject in our last issue, Messrs. Dorrell and Co., builders, inform us that the marble linings of the bath, and the old Purbeck paving, were taken out last year, and the marble was used as far as it would go in lining the Roman bath adjoining, which was also repaved with the old paving of the Essex bath, under the direction of Mr. Loftus Brock. Messrs. Dorrell have kindly sent us a photograph taken of the Essex bath before it was destroyed."

Both baths, when I saw them last, were in an excellent state of preservation, and the Roman bath certainly required no lining. The marble bath of the

Earl of Essex was much larger (I speak in the past sense, unfortunately, for it seems it is now really destroyed) than the Roman bath, so it is hard to understand the meaning of the expression that the marble was to be "used as far as it would go."

The whole thing sounds very much as savouring of the action of the cobra at the Zoo, who recently swallowed his friend, save that, according to this story, the smaller has taken in the larger!

Fair Park, Exeter,

November 19, 1894.

WASSAILING THE APPLE-TREES.

Mr. F. J. Snell writes to us as follows:

"Apropos of an article in the March number of the *Antiquary* on 'Wassailing the Apple-trees,' it appears that a similar custom obtains in other parts of the country, as well as in Devonshire and Somerset. In the neighbourhood of Oswestry, for instance, it was formerly, and may still be, the practice for children to go in parties from house to house, on November 2, singing:

"Wissel wassel, bread and posset,
An apple or a pear, a plum or a cherry,
Or any good thing to make us merry.
Go down in your cellar and fetch us some beer,
And we won't come here till next year.

"Sol [soul?] cakes, sol cakes,
I pray you, good mistress, a sol cake,
One for Peter, and two for Paul,
And three for the good man that made us all.

"God bless the master of this house,
God bless the mistress too,
And all the little children
Around the table, too.

"Their pockets lined with silver,
Their barrels filled with beer,
Their pantry filled with pork-pies—
I wish I had some here.

"The roads are very dirty,
My shoes are very thin,
I've got a little pocket,
To put a penny in.
Up with the kettle and down with the pan,
Give us an answer and we will be gone.

"It is said that the third verse is still sung in the West Riding of Yorkshire, when the girls go round with their 'wassail-tree.'"

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



FEBRUARY, 1895.

Notes of the Month.

THE Roman villa at Darenth, Kent, is assuming very extensive proportions, and fifteen men have been daily engaged upon the work of excavating for the past six weeks. The plan of the building, as at present developed, consists of a series of rooms, corridors, baths, and other chambers, covering an unbroken length of 350 feet from east to west. In front of this long stretch of apartments is a wide corridor, to the south of which are two walled courts, one being 91 feet wide, the other 78 feet, and both are 92 feet in length. These courts are divided by a huge building 84 feet in length, the walls of which at the ground-level are 4 feet thick, faced on the interior side with tiles to a depth of seventeen courses. The tiles on one side have been torn away for a considerable length, but on the other they are intact. The head of this building terminates in a semicircular tank, curving outwards, with a tiled gutter leading into it, and an outlet towards the river. This tank and the channel of its outlet must have been originally lined with lead, which has since been misappropriated. Along the outsides of the courts, rooms and other enclosures occur for a short distance. In the main block of the house are three baths, one a cold bath, another was heated by a hypocaust, and a third, being $39\frac{1}{2}$ feet long by 10 feet wide, was large enough to swim in. This great bath has four steps with rounded edges leading into it; the bottom is paved with tiles. During Roman times it was

divided by a wall, one-half of it being then used as a stokehole for the warm bath adjoining. Contiguous to the baths are the dilapidated remains of three hypocausts, indicating that there were warmed rooms in connection with them. During some alteration to the house these apartments were done away with, as the space they occupied had been filled in with mortar rubbish, upon the top of which a concrete floor had been laid at a higher level. Three of the summer rooms of the house are paved with red tesserae, the remainder with white concrete. All of them are divided by hollow plaster partitions. The 9-inch space between the plaster may have been filled up with timber. The walls of all these rooms were adorned with distemper painting, many fragments of which have been preserved. One room belonging to this suite is 48 feet by 16 feet, with walls still existing, 4 feet in height, covered with paintings in excellent preservation. The hypocausts of the heated chambers are especially interesting. Four floors were laid upon piles of tiles, two upon low narrow walls of masonry, one upon thirty-four large flue-tiles, each tile measuring 16 inches in height. Another floor, paved with red tesserae, was laid upon channels 9 inches apart, built with blocks of chalk. Two or three of the archways leading from the stokeholes into the hypocausts are perfect. Outside the south-west corner of the eastern court the foundations of a store or granary have been laid bare, and beyond the south-west corner of the western court other outbuildings are being traced. Along the entire western side of the villa and its enclosures is a wall which appears to have been set up for the protection of the property against the floods of the river. Some of the water channels and drains connected with the establishment are well preserved. Numerous objects have been found during the progress of the work, consisting of nails, knives, a spear-head, many articles in bronze, bone, and iron for the adornment of the person, and coins ranging from Domitian to Valens. The villa will be kept open for inspection throughout the year, so that societies and the public generally may have an opportunity of visiting the site of these extensive discoveries.

The Kent Archæological Society will, we are informed, hold its annual meeting this year at Cranbrook. We take this opportunity of correcting a slip in the December number of the *Antiquary*, where it was said that Canon Scott Robertson is the hon. secretary of the society. Mr. Robertson resigned that office some time ago, when he was succeeded by Mr. Geo. Payne, F.S.A., the present secretary.



Considerable interest has been excited in Scotland by the discovery of a supposed "prehistoric cave" at Oban, which was found in excavating for the foundations of some new houses in that town. The cave, which was revealed in blasting a large rock, is of considerable size, and contains a very large amount of human bones with loose sea-shells and other objects. A further critical examination of the cave seems to point to a different explanation of the presence of the bones and shells from that adopted at first. The Rev. Dr. Stewart, F.S.A. Scot., has examined the cave, and he has come to a conclusion regarding it which, while denying its archæological character, is of scarcely less interest than that originally assigned to it when first opened out. Dr. Stewart states that in his opinion the cave is of the same date and character as that of another cave which was discovered behind the Oban Distillery a few years ago. It never was, he believes, used as a dwelling-place, nor as a place of burial. All the shells and bones were, in his opinion, thrown up into the hollow of the rock by a marine inundation of very ancient date, or by some huge tidal wave, which seems to have overtaken and drowned the people then dwelling in rude huts close by the foreshores of the bay. Dr. Stewart made a minute examination of the shells, a few of which are not now to be found in the waters of the western sea-board. The presence of these shells seems to indicate an Arctic state of climate at the time of the suggested cataclysm. Although there appears to be every probability that Dr. Stewart's surmise as to the character of the cave is the correct one so far as it goes in a negative direction, there is no doubt that the cave will receive that attention on the part of experts which it un-

doubtedly seems to call for, and antiquaries will await further reports as to it with interest.



A workman digging clay recently in a brick-yard at Driffield, Yorkshire, at a depth of about four feet came across a vase, or urn, lying partly on its side, and, with the exception of chipping a little piece off the flange at the mouth, succeeded in getting it out entire. Nothing was found along with the urn. The urn, though destitute of the least ornamentation, has been turned upon a wheel, and is a fine example of early pottery. It stands 5 inches high, is 2½ inches across the flange of the mouth, 2 inches across the mouth, is 4 inches across its greatest circumference, which is nearer the bottom than the top, and stands upon a circular base 2 inches across. It is of a blue-gray clay, and is well baked, apparently having been fired in a kiln. The urn is probably a Roman cinerary urn, and if this is the case the discovery is one of more than passing interest, as no Roman antiquities have ever been hitherto unearched at Driffield.



A matter for much congratulation on the part of antiquaries and others, is the news that the vandalistic proposal to submerge the Island of Philæ, in Egypt, with its beautiful temples, has been abandoned.



We are advised to raise a warning voice against forged matrices of mediæval and later official seals, which are believed to be somewhat extensively in the market. A very curious story has reached us, which we have every reason to know is quite authentic, in relation to the matrix, or supposed matrix, of an English episcopal seal. The details of the story we are not, however, permitted to give. In another case it would seem that the method of the forger was to combine different component parts of impressions from two, or even three genuine seals, and then to take an electrotype from this ingenious combination. The electrotype was worked up to look like a genuine matrix, and even silvered over, and partly oxidized. The

deception was almost complete, and the motto of every antiquary who receives an offer of a seal should be *CAVEAT EMPTOR*. The interest lately taken in municipal and ecclesiastical seals in this country is thought to have something to do with this interesting enterprise. The forger or forgers (who are believed to reside in Paris) set a high value on their productions, and will ask £50 for a seal which, if genuine, would be worth £5. The old story of the forged seal of the city of Worcester of fifty years ago (also bought in France) will be in the recollection of many antiquaries.



The current fashion of celebrating centenaries and anniversaries has been made use of by the Vicar of All Hallows, Barking, to commemorate, by a series of services and lectures, the two hundred and fiftieth anniversary, on January 10, of the execution of Archbishop Laud. In connection with the celebration of this anniversary an exhibition of relics connected with the Archbishop and his times has been brought together, including, as usual, among many that are highly interesting and of unquestionable authority, one or two of a more doubtful character. Among the latter is, of course, the inevitable cup used as a chalice, from which Charles I. received the last sacrament before his execution. It would be interesting to ascertain how many of these there are in existence; certainly three or four, and perhaps even more.

Probably the most authentic of these cups is one which is preserved at Welbeck Abbey, and which bears an inscription stating that Charles I. received "the communion in this boule" on January 30, 1649, "the day in which he was murdered." It is a plain cup, with a deep bowl, and a thin stem of baluster shape. Whether it, even, is really the cup used as a chalice on the occasion of the King's last communion, is open to doubt; but it certainly possesses a greater element of authenticity than the others for which a similar claim is made.



Archbishop Laud was one of those men whose character is so variously appreciated by different persons that it will always be diffi-

cult to arrive at any unbiased judgment concerning him. That he was a great man, and that he played a great part in the history of his time, no fair-minded person will deny. One point in regard to him is worth clearing up, if indeed it be possible to do so, and that is what truth there may be, or not, in the story that the Pope offered to make him a cardinal. He relates it as a fact himself, and we do not, of course, mean to cast any suspicion on his word, but the question is whether he was not himself deceived in the matter, or under some misapprehension. It is a subject worthy of a little more investigation than it seems to have received. One excellent result of the recent commemoration has been the delivery of some valuable lectures on Laud and his times by the Bishop of Peterborough, and others.



After a service of no less than forty-three years, the Rev. C. R. Manning, F.S.A., Rector of Diss, has resigned the post of honorary secretary of the Norfolk and Norwich Archæological Society, and is succeeded by the Rev. W. Hudson, M.A., of Norwich, who has latterly acted as his colleague. It would be difficult to estimate, how much the study of archæology in East Anglia owes to Mr. Manning's patient labours, during his lengthened period of office as secretary of the Norfolk Society. His uniform kindness and courtesy to all with whom he has been brought in contact, will be long and gratefully remembered. A few years ago the Council of the Society of Antiquaries, in order to show their appreciation of Mr. Manning's services in the cause of archæology, exercised a special right reserved to them by the statutes in exceptional cases, and elected Mr. Manning a Fellow of the society without submitting his name to the ballot, a distinction as exceptional as it was undoubtedly merited. Mr. Manning carries with him the good wishes of all antiquaries in his well-earned retirement.



While speaking of Mr. Manning's long period of service we may, perhaps, conveniently place on record at the same time, the statement, which appears to be made on good authority, that in the whole history of the

House of Commons, no member has continuously represented the same constituency for so long a period as Mr. C. P. Villiers, who has recently completed his sixtieth year as Member of Parliament for Wolverhampton. Such an event in the history of the House of Commons seems to be worthy of record in the pages of the *Antiquary*.

Mr. Arthur G. Langdon announces for publication by subscription an illustrated work on the "Old Cornish Crosses." The book is to be a quarto volume of 400 pages, and will be published by Mr. Pollard of Truro at 30s. net, or to subscribers at 25s. The prospectus draws attention to the fact that in 1858 Mr. J. T. Blight's book on *Ancient Crosses and Antiquities of Cornwall* (which illustrated about 120 examples) did much to dispel the ignorance with which the whole subject had been surrounded. In Mr. Langdon's book about three times the number of crosses will be included as compared with those in Mr. Blight's book. There is evidently plenty of room for a new work on the subject, and our readers will be glad to learn that it is to be dealt with by so competent a person as Mr. Langdon.

The fine, though incomplete church of St. Wulfran at Abbeville is no doubt familiar to many readers of the *Antiquary*, lying, as it does, on the highway from London to Paris. We regret to learn that it is in a serious condition of insecurity, and needs considerable reparation. Judging, however, from other instances of "restoration" as carried out in France, we fear that the church is in almost as much danger of being destroyed in the process, as it would be if left to fall to pieces. France, of all countries, probably carries off the palm for destructive "restoration" of churches.

We desire to greet with a word of cordial welcome the first number of *Middlesex and Hertfordshire Notes and Queries*. When we say that it is edited by Mr. W. J. Hardy, F.S.A., we have indicated, we believe, quite sufficiently the excellent character of the new magazine. So much good work can be done, and is being done, by magazines dealing exclusively with local antiquities,

that it is almost a wonder Middlesex and Hertfordshire have not hitherto had some magazine of the kind. At any rate, the omission has now been amply supplied, and we have every confidence in the success of the new magazine. It is published by Messrs. Hardy and Page, Lincoln's Inn. The first number just issued contains, as an admirable frontispiece, a copy of the "Rainbow Picture" of Queen Elizabeth at Hatfield. There are papers on the Parliament Hill tumulus by Mr. G. H. Read and Professor Hales, as well as papers by the editor, Mr. J. J. Cartright, and others. We welcome the new magazine with much pleasure and satisfaction.

We learn with satisfaction that the Benchers of the Inner Temple have decided to print the manuscript records of their Society. These records date, we believe, from quite the beginning of the sixteenth century, and are full of important matter. Mr. Inderwick, Q.C., has undertaken to edit them. Their publication will be awaited with much interest.

The following is a list of the communications to the Society of Antiquaries so far promised during the remainder of the present session :

- "On an Inventory of Relics in the Abbey of St. Bertin at St. Omer, 1465," by Edw. Peacock, Esq., F.S.A. ;
- "On the Plan of a Roman Villa at Titsey, Surrey, with special reference to a Hypocaust lately discovered there," by Granville Leveson-Gower, Esq., M.A., V.P., and George E. Fox, Esq., F.S.A. ;
- "The Accounts of the Reeve of the Manor of Appleby, co. Leicester, 1367-68," by W. Paley Baildon, Esq., F.S.A. ;
- "Notes upon an Ancient Egyptian Bronze Incense-holder," by F. G. Hilton Price, Esq., director ;
- "Further Explorations on High Down Hill, Sussex," by C. H. Read, Esq., secretary ;
- "Recent Excavations at *Æsica*," by Robert Blair, Esq., F.S.A., local secretary for Northumberland ;

- "The Municipal Seals of England and Wales," by W. H. St. John Hope, Esq., M.A., assistant secretary ;
 "On a Mithraic Temple discovered at Burham, Kent," by George Payne, Esq., F.S.A., local secretary ;
 "English Royal Bookbindings in the British Museum," by Cyril Davenport, Esq., F.S.A. ;
 "On the Persistence of Roman Types of Pottery throughout the Early Mediæval Period in Britain," by Professor T. M'Kenny Hughes, F.R.S., F.S.A. ;
 "On Excavations at Silchester in 1894," by George E. Fox, Esq., F.S.A.



Quarterly Notes on Roman Britain.

BY F. HAVERFIELD, M.A., F.S.A.

XVI.



THE last few months have not yielded many discoveries of Roman remains in Britain. A villa at Darenth in Kent and a milestone near Carlisle are the only important finds made since last October, and the lesser finds of which word has reached me are not very numerous. Perhaps I may with the New Year renew my request to my readers to inform me of objects discovered or articles published which in any way throw light on Roman Britain.

KENT.—At Canterbury the excavations required for the new County Hotel have brought to light some massive foundations, which are described as "part of a citadel at the western end of Canterbury in the Roman age." The description is inaccurate, and the remains appear to be in reality Norman. At Darenth, near Dartford, a very extensive villa, long suspected, has now been found, and is in process of excavation by Mr. George Payne, Mr. Clowes, and others. The work is, I believe, not yet complete, but in point of size the remains found already challenge comparison with the largest examples known in

Britain. The ground-plan presents several puzzling and interesting features, but it is not fair to discuss it till the whole has been ascertained. Of the rooms which have been opened, the baths seem to be the best preserved and most important: at some period they were apparently adapted for some manufacture requiring tanks. The walls were of flint and tiles, with coloured plaster inside, the floors of tiles, or cement, or *tessera*, but no elaborate mosaic has yet been discovered. The smaller finds are somewhat disappointing—coins of Tetricus (A.D. 267) and of the fourth century, window and other glass, iron rails, bone pins, and the like. The pottery is mainly black Upchurch (Medway) ware, with a little "Samian." It is possible enough that the best rooms of the house have not yet been touched. We may trust the archaeologists in charge to do the work as it should be done, and to find all that is to be found. In the meantime, we can say that we have one more solid addition to the long strip of civilization which crossed the north of Kent in Roman times from Canterbury through Rochester to Greenwich and London. It is a thin strip, lying close to the great Roman road, and, except near Maidstone, rarely extending more than two miles south of it. The Darenth villa itself lies about that distance from the Roman road. At Burham, near Rochester, some remains have been found which are said to be those of a Mithraic "cave." As no statuary or inscriptions have turned up, the identification may be left till the publication of fuller details (see *ante*, p. 3).

MIDLANDS.—Three discoveries have to be recorded from the Midlands. At Great Chesterford, in the north-west corner of Essex, and on the very edge of Cambridgeshire, Professor McKenny Hughes has detected a new rubbish-pit containing "Samian" and other pottery, and the remains of domestic animals. The pit itself appears to have been 400 yards further from the "camp" northwards than the previously found pits. In describing these finds to the Cambridge Antiquarian Society on November 26 last, Mr. Hughes observed that no traces had been found of any pre-Roman people at Chesterford, and that he thought the remains pointed to a permanent Roman town, not to

a temporary military station. But the British coins recorded by Sir John Evans contradict the first observation, while the remains themselves point rather to a Romanized British than to a Roman town. Of military occupation there is, of course, no vestige. At Westcotes, near Leicester, a fragment of a Roman inscription was discovered last October, and is now in the Leicester Museum. I am obliged to Mr. Montague Browne, curator, for an excellent photograph, but the lettering is too fragmentary for explanation. At Chester Mr. I. M. Jones, city surveyor, has found Roman masonry, of the usual North-wall type, in the wall close to Morgan's Mount; no inscribed stones were to be seen.

CARLISLE.—At Carlisle a very interesting milestone has been found and secured by Chancellor Ferguson for the Tullie House collection. He has obliged me with squeezes of it. It bears two inscriptions on its two ends. First it was erected to, or by, Carausius, the admiral of the *classis Britannica*, who made himself Emperor of Britain. Subsequently it was turned round, the inscription of Carausius was put into the ground, and on the end which now became top was cut an inscription of Constantius or Constantine I., most probably of the latter. The stone marked the first mile from Luguvaillum (Carlisle) on the road which ran near Penrith and by Brough under Stainmoor to York. Other milestones of the period (the end of the third and beginning of the fourth centuries) have been found along this road, but this is the first certain instance of any inscription bearing the name of Carausius (see *Academy*, January 12).

LITERATURE.—In the *Athenæum* for December 15, 1894, I have conjectured that the evidence of coins and other considerations place the foundation of the Roman city of Silchester at about 85 to 90 A.D., when, as Tacitus tells us, Agricola had been encouraging the Britons to copy Roman ways and build in Roman fashion (*Tac., Agric.*, 21). I may add here that Mr. G. E. Fox is inclined to date the architectural remains of the Forum at about the reign of Trajan (98 to 117 A.D.). In the *Academy* Mr. Henry Bradley has pointed out that the name Icknield street is authenticated, so far as pre-Conquest docu-

ments go, only for the part of it which occurs in Berkshire. He thinks that this Berkshire road is the original Icknield street, and that the extension of the name to the eastern counties is due to the antiquarianism of the twelfth century. If so, Icknield has nothing to do with Icenî, and many of our theories about the road will have to be revised. At Edinburgh Dr. Christison, in his Rhind Lectures, has discussed the Roman origin of alleged Roman earthworks in Scotland with healthy scepticism. So far as I can judge, Dr. Christison has said what has long wanted saying, but I cannot agree with him in his doubts as to the Roman origin of Birrens and Ardoch. Too many Roman remains have been found at these places, and especially at Birrens, to allow much room for hesitation. It is, however, a pity that the Scotch sceptics who deny the Roman origin of these sites do not lay out a little money in digging. With respect to the name *Chester*, discussed by Dr. Christison, I may point out that on both the north and south slopes of the Cheviots there are many Chesters which are not and cannot be Roman. Outchester near Bamburgh, and Bonchester will serve as examples. As I long ago observed, Chester seems, north of the Tyne, to lose its special connection with Roman civil or military settlements

Christ Church, Oxford,
January 15, 1895.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*;
Diocesan History of Sodor and Man; *Folklore of the Isle of Man*, etc.

The Magic Sword.



RAINNE, the betrothed of Finn, becomes enamoured of Diarmid, and elopes with him; he is pursued from place to place by his rival, and at last arrives in the neighbourhood of the mountain Ben Gulban, where he takes up his abode. "The day came then with its full light, and he said, 'I will go to seek the hound whose voice I have

heard since it is day.' 'Well, then,' said Grainne, 'take with thee the Moralltach—that is, the sword of Manannan—and the Ga-dearg' (the red spear). 'I will not,' said Diarmid; 'but I will take the Beag-alltach (the small fierce one), and the Ga-buie (yellow javelin) with me in my hand, and Mac-an-Chuill* by a chain in my other hand.' . . . The wild boar then came up the face of the mountain with the Fenians after him. Diarmid slipped Mac-an-Chuill from his leash against him, and that profited him nothing; for he did not wait the wild boar, but fled before him. Diarmid said, 'Woe to him that doeth not the counsel of a good wife; for Grainne bade me at early morn to-day to take with me the Moralltach and the Ga-dearg.' Then Diarmid put his small, white-coloured, ruddy-nailed finger into the silken string of the Ga-buidhe, and made a careful cast at the boar; so that he smote him in the fair middle of his face, and of his forehead. Nevertheless, he cut not a single bristle upon him, nor did he give him wound or scratch. Diarmid's courage was lessened at that; and thereupon he drew the Beag-alltach from the sheath in which it was kept, and struck a heavy stroke therewith upon the wild boar's back stoutly and full bravely. Yet he cut not a single bristle upon him, but made two pieces of his sword. Then the wild boar made a furious spring upon Diarmid, so that he tripped him, and made him fall headlong. . . . And when he was fallen to the earth, the boar made an eager, exceeding mighty spring upon him, and ripped out his bowels and his entrails, so that they fell about his legs. Howbeit, as he (the boar) was leaving the Tulach (hill), Diarmid made a triumphant cast of the hilt of the sword that remained in his hand, so that he dashed out his brains, and left him dead without life. Therefore, Rath-na-h-Amrann† is the name of the place that is on the top of the mountain, from that time to this."‡

His love affairs were numerous.

Thus, the "Sick-bed of Cúchulainn," a tale which goes back substantially to the

fifth century of our era, although we only possess it in transcripts of the eleventh century, relates that Manannan became jealous of Cúchulainn, with whom his wife Fand had fallen in love. He shook a cloak of invisibility and of forgetfulness between the two, and carried off Fand with himself to Fairy-land, whereupon Cúchulainn returned to his own wife.

We extract the portion of the tale more immediately relating to Manannan:

"Now, all this was revealed to Manannan—namely, Fand, the daughter Aed Abrat, to be engaged in an unequal conflict with the women of Ulster, and that Cúchulainn was putting her away. Manannan then came from the east to seek the maiden: and he was in their presence, and no one of them perceived him but Fand alone; and then a great terror and bad spirits seized on the maiden on seeing Manannan, and she made a poem:

Behold ye the valiant son of Ler,
From the plains of Eogan of Inber,—
Manannan, lord over the world's fair hills,
There was a time when he was dear to me.

Even if to-day he were nobly constant,
My mind loves not jealousy,
Affection is a subtle thing;
It makes its way without labour.

One day that I was, and the son of Ler,
In the sunny palace of Dun-Inber;
We then thought, without a doubt,
That our separation should be never.

When Manannan the great me espoused,
I was a spouse of him worthy;
He could not win from me for his life
A game in excess at chess.

When Manannan the great me espoused
I was a spouse of him worthy;
A wristband of doubly tested gold
He gave to me as the price of my blushes.

I had with me at going over the sea
Fifty maidens of varied beauty;
I gave them unto fifty men,—
Without reproach,—the fifty maidens.

Four times fifty without folly,
It was the household of the one house;
Twice fifty men, happy and perfect,—
Twice fifty women, fair and healthy.

I see coming over the sea hither,—
No erring person sees him,—
The horseman of the crested wave;
He adheres not to [his] long ships.

Thy coming past us, up to this,
No one sees but a *sidhaighe* [fairy];
Thy good sense is magnified by every gentle host,
Though they be from thee far away.

* Mac-an-Chuill (the son of the hazel), a favourite hound of Diarmid's.

† That is, "The rath of the sword-hilt."

‡ *Manx Soc.*, vol. xv., pp. 129-131, from *Ossianic Society's Publications*, vol. iii.

As for me, I would have cause,
Because the minds of women are silly ;
The person whom I loved exceedingly
Has placed me here at a disadvantage.

I bid thee adieu, O beautiful Cu ;
Hence we depart from thee with a good heart ;
Though we return not, be thy good will with us ;
Every condition is noble to [in comparison with] that
of going away

A departure this which it is time for me [to make] ;
There is a person to whom it is not grief ;
It is, however, a great disgrace,
O Laegh, O son of Rianganbra.

I shall go with my own spouse,
Because he will not show me disobedience,
That ye should not say it is a secret departure ;
If ye desire it, behold ye.

Behold, etc.

"The woman went after Manannan then, and Manannan bade her welcome, and said : 'Good, O woman,' said he, 'is it attending Cúchulainn thou wilt be henceforth, or is it with me thou wilt go?' 'By our word, now,' said she, 'there is of you one whom I would rather follow than the other; but,' said she, 'it is along with thee I shall go, and I shall not wait on Cúchulainn, because he has abandoned me; and, another thing, thou good man, thou hast not a dignified queen; Cúchulainn, however, has.'

"When Cúchulainn now saw the woman departing from him to Manannan, he said to Laegh : 'What is that?' said he. 'This,' said Laegh, 'it is Fand that is going to Manannan, the son of Ler, because she is not pleasing to thee.'

"It was then Cúchulainn leaped the three high leaps, and the three south leaps of Luachair; and he remained for a long time without drink, without food, among the mountains; and where he slept each night was on the Slighi (road) of Midhluachair.

"Emer, in the meantime, went to visit Conobar to Emania; and she told him the state that Cúchulainn was in.

"Conobar sent the poets, and the professional men, and the Druids of Ulster to visit him, that they might arrest him, and that they might bring him to Emania along with them. He, however, attempted to kill the professional party. These pronounced Druidical incantations against him, until they laid hold of his legs and his arms, until he recovered a little of his senses. He then besought them for a drink. The Druids

gave him a drink of forgetfulness. The moment he drank the drink he did not remember Fand and all the things that he had done. There were, too, drinks of forgetfulness of her jealousy given to Emer, for she was in no better condition [than he]. Manannan in the meantime shook his cloak between Cúchulainn and Fand, to the end that they should never again meet. So that this was a vision of being stricken by the people of the *sidhe* [or fairy mansions] to Cúchulainn: for the demoniac power was great before the Faith; and such was its greatness that the demons used to corporeally tempt the people, and that they used to show them delights and secrets, as of how they would be in immortality. It was thus they used to be believed in. So that it was to phantoms the ignorant used to apply the names of *Sidhe* and *Aes Sidhe*.*

Manannan appears from the following stories to have had other love affairs of a less legitimate character.

Ossian and Caeilte, with a small remnant of the Fianns, who are said to have survived by more than 150 years the fatal battle of Gowra, when all but these few had been killed, are represented as meeting with St. Patrick and others, and being questioned on many points of ancient lore. Among other questions put to Caeilte was why the name of Manannan's Cairn was given to a certain hillock, and he replied: "It was a warrior of the *Tuatha de' Danann: Aillen Mac Eogabail*, that fell in love with the wife of Manannan Mac Lir; while Aillen's sister, Aine, daughter of Eogabal, fell in love with Manannan, to whom again she was dearer than the whole human tribe besides. Aine asked of her brother Aillen: 'What is it that hath wasted the king-like stately formed that clothed thee once?' 'By my word and verily, young woman,' Aillen said, 'thine only self excepted, there is not of the human race one to whom I would disclose the matter'; and he told her: 'It is that I am enamoured of . . . Angus Finn's daughter and wife of Manannan.' 'In my hand lies the remedy for that,' cries Aine, 'for Manannan is in love with me, and if he give

* "The Sick-bed of Cúchulainn," etc., from the *Yellow Book of Slane*, quoted by O'Curry in the *Atlantis Magazine* (1859), pp. 112-115.

thee his wife, I will as the price of procuring thee relief yield him my society. They, Aillen and Aine, came away as far as to this *tulach*, whither Manannan too (his wife with him) arrived. Aine took her seat at Manannan's right hand, and gave him three loving, passionate kisses; then they sought news one of the other. But when Manannan's wife saw Aillen she loved him . . . so Manannan handed over his own wife to Eogabal's son Aillen, himself taking Aillen's sister Aine."*

"Tuag, daughter of Conall Collamair, son of Eitirsécl, King of Tara [was reared, apart from men, to be wooed by the King of Erin.] When the Feast of Tara was held by Conall Collamair, the folk of Ireland, both men and women, were gathered unto it. [Thither also] went Fiugail, son of Eogabail, a fosterling of Manannan Mac Lir. He chose Tuag, daughter of Conall Collamair, to take her with him (for Manannan) into the Land of Everliving Women. So by means of art magic he took her in her sleep, without her perceiving it, to the inver of Glas Mac. . . . He laid her down [still] sleeping by the side of the inver, so that he might go to take counsel with Manannan; but after he had gone, a wave came over her at the inver, and drowned her. Or maybe it was Manannan himself that was carrying her off, as is manifest in the stave:

The three waves of the whole of Erin:
Clidna's wave, Rudraige's wave,
And the wave that drowned Mac Lir's wife
At the strand over Tuag Inbír.†

In another queer story about Manannan, written in the twelfth century, he appears as a huntsman with hounds:

"The hounds of Manannan Mac Lir and the hounds of Mod, from whom Insi Mod are named, met together around the pig that devastated the land about them, even Insi Mod. Unless the hounds had come between them and the pig it would have been a *criathar* as far as Albion, that is, it would have been a desert. The pig sprang before the hounds into the lake. The dogs rushed after it. It pressed them together on the

* From the "Colloquy of the Ancients" in the *Book of Lismore*. Translation in O'Grady's *Silva Gadelica*, pp. 196, 197.

† The Bodleian Dinnshenchas. *Folklore*, vol. iii., p. 510.

lough, and not a hound escaped from it alive without mangling, and without drowning. After that the pig went to the island which is on the lough. Hence Loch Con ("Lake of the Hounds"), and Muicé-inis ("Pig Island"):

The hounds of Manannan Mac Lir,
And the hounds of Mod the very swift,
A pig destroyed them with its maw (?)
At Lough Con, at Muicé inis.*

Later Irish tradition considered that Manannan was immortal, and that he remained in Ireland till the time of St. Columba, when he endeavoured to be reconciled to the new faith. But as he did not succeed in this, he retired to Armenia, the country from which he had originally come.†

Manannan, as we have seen, was originally an Irish divinity, living in a mysterious island identified with the Isle of Man, who, after passing through numerous metamorphoses, became a man. The accounts, from Irish sources, of his connection with that island are, as we have seen, of the vaguest character, and, from purely native sources, our information about him is unfortunately all of comparatively recent origin, as the "Supposed True Chronicle of Man"‡ and "The Traditionary Ballad"§ both probably date from the sixteenth century, though doubtless founded on older traditions. The portion of the ballad relating to him is as follows:

Manannan Beg va mac y Leirr,
Shen yn chieed er ec row riau ee:
Agh myr share oddym's cur-my-ner,
Cha row eh hene agh an chreestee.
Cha nee lesh e chliwe ren eh ee reayll,
Cha nee lesh e hideyn, ny lesh e vhow;
Agh tra vaikagh eh lhuingys troaitl,
Ollagh eh ee mygeayrt lesh kay.
Yinnagh eh dooinney hassoo er broogh,
Er-lhiey shiu hene dy beagh ayn keead;
As shen myr dreayll Manannan keoie
Yn ellan shoh lesh eh cosney bwoid.
Yn mayll d'eeck dagh unnane ass e cheer
Va bart dy leagher ghlass dagh blein;
As va shen orroo d'eeck myr keesh,
Trooid magh ny cheerey dagh Oiel-Eoin.

* From Bodleian copy of Dinnshenchas Irish Legends. Translated by Dr. Whiteley Stokes. *Folklore*, vol. iii., p. 497.

† *Manx Antiquities*, vol. i. *Manx Soc.*, vol. xv., p. 133. (Original source unknown.)

‡ *Folklore of the Isle of Man*, p. 5.

§ *Ibid.*

Paart ragh lesh y leagher seose
 Gys yn shieau mooar ta heose Barool ;
 Paart elley aagagh yn leagher wass,
 Ec Manannan erskyn yn Keamool.

Myr shen eisht ren adsyn beaghey,
 Er thiam pene dy by-veg nyn geesh,
 Gyn kiarail as gyn imnea,
 Ny dooccar dy lhiaggey er nyn skeeys.*

Manannan Beg† was son of Leirr,
 He was the first that e'er had her ;
 But as it seemeth unto me,
 He himself was but a heathen.

'Twas not with his sword he kept her,
 Nor with his arrows, nor his bow ;
 But when he would see ships sailing,
 He hid her right round with a fog.

He'd set a man upon a brow,
 You'd think there were a hundred there ;
 And thus did wild Manannan guard
 That island with all its booty.

The rent each paid out of the land
 Was a bundle of green rushes ;
 And that was on them for a tax
 Throughout the country each John's Eve.

Some went up with the rushes to
 The great mountain up at Barool ;
 Others would leave the grass below,
 With Manannan above Keamool.

In this way, then, they lived, I think
 Myself their tribute very small,
 Without care or anxiety,
 Or labour to cause weariness.‡

All that living tradition in Man knows of him is that the *Trie Cassyn*, or "Three Legs," proceeded out of the Tinwald Hill, together with a little man called *Manannan-bege-Mac y Leirr*, "Little Manannan son of Leirr," who rolled them as a wheel before him. This, they add, "was before the Gorees' days, who were kings in Dalby,§ and before the Danes held Peel Castle."||

Another tradition still extant is to the effect that St. Patrick found the island ruled by Manannan, who was called *Yn Dooiney Troor Cassagh*, "The Three-Legged Man," and that all his people, who were likewise three-legg'd, travelled about like a wheel turning round and round.¶ (See stories of "The Origin of the Arms of the Island" and "The Discovery of the Island.")**

Another tradition speaks of him as *Yn*

Maninagh "The Manxman," who was the first man in Man, which he protected by a mist. If, however, his enemies succeeded in approaching the Manx coast in spite of the mist, he threw chips into the water, which became ships. His stronghold was Peel Castle, on the battlements of which he was able to make one man appear as a thousand. So he defended his island, and routed his enemies.

We have already given some account* of the connection of Finn Mac Cumail with Man. He was the chief hero of the later Irish legends, which form a cycle entirely distinct from that of the heroic age.

In the following Irish tale, the original source of which is unknown, he is stated to have been the actual originator of the Isle of Man :

The Isle of Man and Lough Neagh.

"Finn, having defeated a Scotch giant, was pursuing him eastwards, but as the Scotch monster was more fleet of foot, he was being left behind. Finn, therefore, fearing that he might reach the sea and swim across before he could overtake him, thrust his hands into the ground, tore up the rocks and clay, and heaved them after him. But he miscalculated both height and distance, so that the mighty mass, which had filled the whole bed of the present Lough Neagh, flew over and past the giant, and did not lose its impetus till it fell in the midst of the Irish Sea. There it formed an island, afterwards called Man from Manannan Mac Lir.†

He also appears as a magician in the Manx story, which represents him as casting a spell over an island near Port Soderick, in consequence of which it was submerged, and the inhabitants transformed into blocks of granite;‡ and, finally, in a verse of an old Manx song, he is described as an associate of fairies and demons.§ Campbell, however, like Professor Zimmer,|| considers him an historical personage, but regards him as a Celt, not a Norseman, remarking that he "is never called the king of any country or territory, but the King of the Finn, a body of

* Train, *History of the Isle of Man*, pp. 50, 51.

† I.e., "little."

‡ Translation by A. W. Moore.

§ A village in the Isle of Man.

|| *Manx Soc.*, vol. v., p. 4.

¶ W. Cashen, Peel.

** *Folklore of the Isle of Man*, p. 37.

* *Folklore of the Isle of Man*, pp. 10-13.

† *Fictions of the Irish Celt*, Kennedy, p. 280.

‡ *Folklore of the Isle of Man*.

§ *Ibid.*, p. 13. || *Ibid.*, p. 10.

men who were raised, according to the traditions current in the Long Island and other parts of the Highlands, and in Ireland, to defend both countries against foreign invaders, more especially against the Scandinavians;" and he notes that the scenes of the Finn stories are "all laid in Eirinn and Lochlan," and these would seem to have been border countries, so that possibly the stories relate to the time when the Norsemen occupied the Western Isles.*

END OF CHAPTER I.



Notes on Engravings of St. Alban's Abbey.

By F. G. KITTON.

THE collector of topographical prints, as well as the producer of them, serves a distinctly useful purpose in bringing together an assemblage of pictorial records of bygone and existing architectural antiquities—records that frequently prove very serviceable to the historian, and which, but for the collector, might have vanished like the scenes they depict. He who forms a collection of such prints, if only for their own sake, derives therefrom not only considerable interest, but often much amusement; for, in the case of early engravings especially, the curious anomalies which are sometimes apparent, as well as the remarkable perspective drawing that many of them exhibit, cannot fail to excite a smile. On the other hand, he finds delight in the possession of beautiful specimens of the engraver's art—transcripts from paintings or drawings by distinguished artists who excelled in the careful delineation of architecture, both ecclesiastical and domestic.

Remembering that there exist many thousands of prints portraying the old cities and towns of England, with their cathedrals, abbeys, churches, streets, and ancient houses, the collector would be wise to confine his attention to one particular subject only, and

endeavour to make it as complete as possible, rather than attempt to acquire a miscellaneous and indiscriminate gathering of "odds and ends." The famous Abbey of St. Alban, for example, affords considerable scope for the collector who possesses a reasonable amount of enthusiasm for research.

Mr. Lewis Evans, F.S.A., who is probably the most ardent of collectors of Hertfordshire prints, has made a speciality of those relating to St. Alban's Abbey. He informs me that, out of a probable 200 distinct prints existing of the whole abbey, he has about 140, not including variations in inscriptions, cut-down blocks, etc.; but, counting these variations and views of portions of the building, together with numerous engravings of the interior, he has acquired nearly 600 different representations of the Abbey. Notwithstanding the fact that his extraordinary collection is the result of many years' patience, Mr. Evans believes that there may be quite 300 engravings relating to the Abbey that he has not yet met with, or had the opportunity of obtaining. After inspecting his carefully and systematically arranged folios, one is able (almost at a glance, as it were) to realize the many chapters in the history of the sacred edifice that derives its name from England's Proto-Martyr. In the present paper I deal only with exterior views of the Abbey, and chiefly with such as possess special interest and value, either artistically or topographically.

The earliest known engraving of the Abbey is that contained in what purports to be a view of St. Albans and Verulamium as given in Speed's map of Hertfordshire, the date of which is about 1610. Here the building is seen from the south-west; the whole picture is very curious, and so fanciful that it cannot be seriously taken as a truthful representation. A more accurate (although crude) presentment is that given in Dugdale's *Monasticon Anglicanum*, first edition (vol. i. [1655], pp. 176, 178), where we find two views of the old Abbey, viz., from the north and the south respectively, drawn and engraved by Daniel King. The first of these quaint plates bears, in the left upper corner, the words, "Ecclesiæ olim Conventualis S^{ti} Albani facies Septentrionalis;" and on the right an elaborate coat-of-arms having the following

* *Western Highlands*. Introduction, p. v.

inscription below: "Tantium cinerum ne pereat crypta. P. Chr: Terne, Med: D."

The other plate is similarly inscribed, "Ecclesiæ olim Conventualis S^{ti} Albani facies australis" (on right), and another coat-of-arms surrounding the legend, "In memoriam Ecclesiæ S^{ti} Albani protomartiris Anglorum hoc posuit Galfridus Palmer Arm:." the drawing of the architecture in these engravings is inaccurate in many respects—as, for example, the length of the nave, which is much exaggerated; it will also be observed that while, in the first plate, the tower is represented as having a short spire, or "spike," with a vane, the second picture is remarkable for the absence of that particular feature.* The latter print clearly shows the

Church of St. Alban," and "The South Prospect," etc., respectively.

In 1723 a large print of "The North Front of the Antient & Famous Church of St. Alban" was issued by C. Dacey and Co., of "Aldermary Church-Yard, London," and measures 21 inches by 16 inches. This was drawn by Nicholas Hawksmoor (a scholar of Sir Christopher Wren), and engraved in line by B. Cole; it also presents, as a background to the picture, a fanciful representation of what is intended as a view of St. Albans and Verulam, a southern prospect of the Abbey itself being included therein; the lower portion of the plate contains a ground-plan of the Abbey. To commemorate a restoration of the Abbey, a slightly larger en-

Ecclesiæ olim conventualis
S^{ti} Albani facies Septentrionalis



Daniel King delin & sculp

ST. ALBAN'S ABBEY FROM THE NORTH.

Facsimile of an engraving by Daniel King, 1655.

remains of the cloister arches on the face of the south wall, and in both we see the little bell-turret above the roof of the Lady Chapel, then (and for many years subsequently) used as the Grammar-school. A later state of these engravings by King may be distinguished by the fact that they give translations into English of the Latin inscriptions, "The North Prospect of y^e Sometyms Conuentuall

* The slender spire so often to be found surmounting the towers of Hertfordshire churches is familiarly known as the "Hertfordshire spike." That formerly existing on the tower of St. Alban's Abbey was erected in the fifteenth century by Abbot Wheathampsted, and demolished in 1833; this "spike" was substituted for Abbot Trumpington's octagonal lantern, a structure which, doubtless, considerably enhanced the architectural beauty of the building. *Vide* Ashdown's *St. Albans: Historical and Picturesque*, 1893.

graveing of this plate was issued about the same time, signed "Hawksmoor, architectus. J. Kip, fecit. G. Hulett, sc." Both these Hawksmoor engravings are undoubtedly rare, and there is a reproduction—a small quarto plate—which is probably as scarce; in a scroll above the picture is inscribed the title "The famous Church of St. Alban, Proto-Martyr of Great Britain; with a View of the present Town & Anc^t City of Verulam," and below, "To the Reverend Mr. Arch-Deacon Stubbs this Plate & y^e Plan are gratefully acknowledg^d" (*sic*). This was the plate prepared by T. Harris for Stevens' additions to Dugdale's *Monasticon*, 1722-3. The Abbey portion only has been more recently engraved on wood by Martin, on a much reduced scale.

Samuel and Nathaniel Buck are responsible

for the designing and engraving of a south-west view of the Abbey as it appeared in 1737, the date of this print, folio size. The principal features of King's south view are here observable, but the designer has enhanced the topographical value of the picture by introducing the great monastic Gateway,* and the remains of the western wall of that portion of the monastery which is believed to have been the *Aula Regis*, or the King's Hall; also the great window inserted by Wheathampsted in the south transept, which was destroyed by a storm in 1703.†

the Lords of his Majesties most Honourable Privy Council," etc., and particulars as to the history of the structure are also given.

The last-mentioned print has been frequently copied. The best of these reproductions is an unsigned engraving (dated 1819), on the same scale, of the Abbey only. A plate unsigned by artist or engraver appeared in *England Displayed*. This is of small folio size, and includes both Abbey and Gateway. All Buck's faults are exaggerated, and in some respects the artist has taken great liberties with the original. For instance,



ST. ALBAN'S ABBEY FROM THE SOUTH-WEST, 1737.

From an engraving by S. and N. Buck.

Although the *technique* of Buck's engraving is good, there are faults in drawing, the tower not being massive enough, and the "spike" surmounting it much too elongated. This "Prospect" is "humbly inscribed . . . to the Right Reverend Father in God, Edmund, Lord Bishop of London, Dean of his Majesties Chapel Royal, One of

the number of windows in the clerestory of the nave is reduced from twenty-three (as correctly given by Buck) to sixteen. The other reproductions of Buck's view are mostly adaptations (with or without the Gateway), and on a much smaller scale, varying from 8vo. to 16mo. The most satisfactory of these was engraved for the first volume of *A New Display of the Beauties of England*; another, which appears in *A Description of England and Wales* (1769), vol. iv., is wrongly described as a *north-west* view, and shows a much taller "spike"; a third, published in *England and Wales Illustrated* (1764), vol. i., bears the names of B. Ralph and J. Ryland, draughtsman and engraver respectively; a

* Afterwards used as the common gaol, and now as the Grammar-school.

† The Wheathampsted window was succeeded by another with frame and tracery of wood, which remained until 1832, when a stone window of Perpendicular design was inserted. The latter was removed in 1890 by Lord Grimthorpe, who substituted lancets representing the "Five Sisters" window in York Minster.

fourth is dated 1819, but unsigned ; a fifth was engraved by Metcalf ; in a sixth (engraved by Taylor, and published, "according to Act of Parliament," by Alex. Hogg), also undated, only a fragment of the monastic wall is delineated, while the drawing of details is altogether incorrect ; another version, published by J. Robinson and Co., 1769 (for the *Ladies' Magazine*), shows a "spike" so enormous as to resemble a lofty spire, and is disfigured by other inaccuracies. With regard to the last-mentioned plate, a curious error was made by the copyist, who translated the fragment of monastic wall into a substantial flight of steps leading up to the exterior of the south aisle !

A plan of St. Albans, containing a south (but described as a south-west) view of the Abbey, was published in 1766 by A. Dury, the drawing by M. Wren, engraved by J. Chev^{is}. Although the tower and transept are supposed to be in perspective, the remainder of the structure is shown as an elevation, while the length of the Lady Chapel is represented as being extremely short. There is also a pen lithograph, by C. J. W. W(inter), portraying the south view, which purports to have been taken "from an old print, 1767" ; but this date must be wrong, for the lithograph depicts in the transept the Wheathampsted window, which was destroyed in 1703. There is also a three-sided castellated structure (at one time, I believe, the residence of the head-master of the Grammar-school) abutting on the south wall, near the west end, which I have not noticed in any other engraving. About 1783, two etchings by B. Green appeared of the south transept and Lady Chapel respectively. A south-east view, engraved by Sparrow, and published by S. Hooper, 1787, appeared in Grose's *Antiquities of England and Wales* ; although rather crudely drawn, the engraving is delicately wrought, the proportions of tower and other structural features being fairly correct. This plate was afterwards copied by Metcalf, on a somewhat larger scale, for Newcome's *History of St. Alban's Abbey*, 1795.

In the same year (1787), three interesting engravings of St. Alban's Abbey were published, from drawings by Jacob Schnebillie, draughtsman to the Society of Antiquaries, to which office he was appointed on the recommendation of the then president, the

Earl of Leicester, who, in his park at Hertford, accidentally saw him for the first time while sketching. He was the son of a Swiss confectioner who settled in England ; for a time he followed his father's business, but his talent for sketching induced him to give up the manufacture of sweetmeats in favour of Art, in which he soon excelled. His speciality was pictorial architecture, and he executed several drawings (the majority of which he afterwards etched and published) of important architectural antiquities in Great Britain. His three representations of St. Alban's Abbey* were etched by himself and aquatinted by F. Jukes, whose name also appears as the publisher. Schnebillie died in 1792, "after an illness occasioned by too intense an application to professional engagements, which terminated in a total debility of body." The *Gentleman's Magazine* of that date declares that "few artists produced more specimens of their talents in their particular departments than Mr. Schnebillie in the last four years of his life, which was the short space of time that he seriously occupied in such pursuits."

Schnebillie's views of the Abbey, quarto size, represent it as seen from the south-west, north-west, and north-east respectively. The first of these makes the most satisfactory picture, although the drawing is not absolutely accurate, the tower, with its "spike," being too tall in proportion to the rest of the building, while the front of the transept is too broad ; for the sake of effect, the artist has also taken the liberty of transferring the river Ver (which, in reality, is some distance away) to a field contiguous to the Abbey. The print also affords a glimpse of the Great Gateway and the King's Stables, the latter having long been demolished. In the north-west view the tower is too massive, and the west front, with its Perpendicular window, too narrow ; the trees and Monastery wall adjacent to the western porch have disappeared, but fragments of the wall seen on the left, enclosing private gardens on the north side of the Abbey, are discernible. The third engraving (that is, the south-east view) is very vigorously aquatinted ; here, on the contrary,

* Schnebillie made four drawings in St. Albans, viz., three of the Abbey and one of the Clock Tower and Market Cross, all of which were engraved.

the tower is not massive enough, but otherwise the details are fairly accurate, the Lady Chapel making a most effective foreground. The Schnebbilie prints are comparatively rare. A few impressions were coloured, and these are exceedingly scarce.

A very interesting south-west view of the Abbey, engraved by Birrell, was published in 1790 by E. Harding, No. 132, Fleet Street. It purports to have been "copied by F. Grosse [Grose], Esq., from an Ancient Drawing said to have been made by Livens, a Disciple of Rembrandt." The original drawing, in wash (*circa* 1640), is included in a collection of Hertfordshire views presented (I understand) to the British Museum (*King's Maps and Drawings*, vol. xv.) by Baskerfield, once Mayor of St. Albans; its dimensions (8vo.) are about the same as those of the engraved reproduction. The architectural details are, on the whole, well rendered, although exception might be made to certain features, such as window traceries; while the engraver has misunderstood the artist in representing the presbytery as a continuation of the south transept; it will also be noticed that an ordinary flag-staff is substituted for the then existing Wheathampsted "spike." This engraving is especially valuable in depicting what remained at that time of the monastic buildings. To the right of the centre are the King's Garners, and to the extreme left the King's Stables are shown, backed by the Great Gateway, while near the foreground of the picture, and almost in a line with the west front of the Abbey, we see the ancient Water Gate, also of monastic origin. On the plate is engraved a reference to Shakespeare's *Henry VI.*, Part II., act ii., scene 1., which contains an account of the miracle (!) wrought by St. Alban in restoring the sight of an ostensible blind man. I have said that this print is described as a copy of a drawing said to have been made by Livens, a disciple of Rembrandt. On referring to Pilkington's *Dictionary of Painters*, I am unable to discover the name "Livens," but it seems to me pretty certain that Jan Lievens (a Dutch painter, born in 1607) is the real author of the work, as he visited England during the reign of Charles I. (1625-49), and was patronized by the King during his three years' stay in this country. Lievens, however, was not a pupil of Rem-

brandt, but a *fellow-disciple* of that famous painter in the studio of Peter Lastman, another distinguished Dutch artist; hence probably arose the confusion of facts. The drawing is a very beautiful study; though it has been three times engraved (once upon wood), none of the reproductions has done justice to the original.

In 1791 a remarkable engraving of the Abbey, as seen from the south-east, was published in the *General Magazine and Impartial Review*. It was drawn by G. Beck and engraved by I. Barlow. Although undoubtedly intended as a true picture, this print fails to give the faintest idea of the original at any period of its eventful history; indeed, the utter absence of portraiture is absolutely ludicrous, and can only be accounted for by the supposition that the artist, when producing his drawing, relied only upon his memory, notwithstanding the fact that he has introduced a portrait of himself in the act of sketching. Were it not that the surroundings to some extent portray the actual environment of the sacred edifice (such as the Great Gateway and the river Ver), it would be reasonable to doubt that the picture was really meant to represent St. Alban's Abbey. True, it indicates the presence of Norman work in the tower and turrets, but the most striking feature of the building, viz., the enormous nave, is conspicuous by its absence.

I pass from this artistic *jeu d'esprit* to what is probably the first engraving of the Abbey executed during the present century—a south-west view drawn and engraved by J. Sparrow (undated), depicting the edifice envired by trees, with the river in the foreground. A more important delineation, however, appeared in 1802; it is also a south-west view (4to.), engraved by W. Byrne, F.S.A., from a drawing by T. Hearne, F.S.A. This fine print gives a general view of the structure and its sylvan surroundings, with water and a rustic bridge in the foreground. Two years later, the same artist and engraver produced a companion plate of the Abbey as seen from the south-east, also a very artistic presentment, although the drawing is somewhat careless in the rendering of the tower turrets and window-heads; the lighting-up of the picture is, how-

ever, excellent, and the same may be said of the engraver's *technique*.

Contemporary with Hearne and Byrne's earlier plates, there was published in the *Beauties of England and Wales* a distant view of the Abbey from the south-west, the picture also depicting a portion of the ancient walls of Verulam. This print, delicately engraved by J. Greig from a painting by G. Arnald,* portrays the Great Gateway, the "Old Fighting Cocks" Inn,† and the winding River Ver. Three years later (1805) there appeared a much larger aquatint engraving of the south-west view, engraved by T. Cartwright from a picture by the same artist—G. Arnald. The first state of this plate, which measures 18 inches by 14 inches, is wrongly described as the north-west aspect, but the error was subsequently rectified. Here we have a nearer view of the Abbey and Great Gateway than in Arnald's smaller plate (the tower of the former is again too slim); the "Fighting Cocks" is on the right, and in the immediate foreground is the river, with rustic bridge and cattle crossing the stream. Plain and coloured impressions were issued, both now being scarce. In 1804 Messrs. Vernor and Hood issued a south-east view, which was engraved by Storer from a drawing by G. Shepherd. The artist selected almost identically the same point of view as Hearne's of two years previously, and carried out his picture on practically the same lines, but not with his predecessor's artistic feeling for effect, although the drawing and perspective are more exact. The plate (which appeared in one of the numerous works published at the time, descriptive of London and its environs) was reprinted in 1814 by J. and J. Cundee. G. Shepherd is also responsible for a drawing of the west view, engraved by R. Roffe for the *Beauties of England and Wales* (1805), a much more foreshortened representation than Schnebblie's north-west aspect, but retaining many of the same features, notably the walls and gardens; but the trees had disappeared. Shepherd's delineation of the great west window of Perpendicular design (lately destroyed by Lord Grimthorpe) is good, but the tower, judging

by the glimpse here given, would be much too narrow if carried out. Near the entrance-porch is depicted a burial scene, with a group of mourners. In 1815 Shepherd produced another interesting print, showing the Abbey as seen from the south-east. It was engraved in aquatint "from an original drawing finished on the spot, Aug. 1815," and published during the following year by Burgis and Co. The entrance to a passage, which, until recent years, was used as a public thoroughfare between the Lady Chapel and the Saint's Chapel, is clearly indicated, and the print would be an excellent and true picture of the Abbey as it then appeared but for the incorrect rendering of the nave, which is inaccurate as regards dimensions and perspective. An adaptation of this plate, engraved on copper by J. Walsh, was afterwards issued; also a small wood-engraving of the same.

In 1808, a north-east view, as seen from the Bank garden, was drawn and engraved for the *Antiquarian and Topographical Cabinet* by J. Greig, who, it will be remembered, reproduced Arnald's south-west view of 1802. In this small print the artist has removed a portion of the garden wall in order to expose the entrance to the passage above referred to. The *Cabinet* also contained a distant view of the Abbey from the west, and a south view, as seen from the site of the present Rectory; the latter was engraved by I. Storer, the draughtsman's name not being mentioned. The same picture was re-engraved by Storer a few years subsequently for an anonymous *History of Verulam and St. Albans*, published in 1815 by Shaw, a local bookseller, and this plate (with a further alteration in the imprint) reappeared in Williams's *History of Verulam*, issued by Langley, in 1822. Two years later than the appearance of the *Cabinet* we find, in a plan of St. Albans published by Vernor, Hood, and Sharpe (as a supplement to the *Beauties of England and Wales*), a small engraving by J. Roper of the south-west aspect of the Abbey, from a drawing by G. Cole. Contemporary with this there appeared an important addition to the already extensive list of engravings of St. Alban's Abbey, viz., the south, west, and east elevations drawn by John Carter, and engraved by

* The name is spelt *Arnald* in my proof impression of the plate.

† Originally a monastic fishing-house.



THE NORTH FRONT OF ST ALBAN'S ABBEY.

From a drawing by Hawksmoor, 1723.



ST. ALBAN'S ABBEY.

From a drawing by G. Beck, 1791.

James Basire for the series of English cathedrals published by the London Society of Antiquaries, 1810. These large and fairly accurate plates are architectural drawings to scale, and, as such, are extremely valuable; they do not, of course, pretend to be artistic. Carter also made a very small etching of the south view, from a rough sketch executed in 1775, which was published in 1786, and included in 1839 in the collection of his tiny etchings entitled *Specimens of Gothic Architecture and Ancient Buildings in England*; the same series included three other St. Albans subjects.

Clutterbuck's *History of Hertfordshire* contains an excellent general view of St. Albans and its Abbey, from the south-east, as seen from Verulam walls. It was engraved by G. Cooke from a drawing by C. Varley (1815), and the artist has succeeded in producing a satisfactory picture; indeed, Cooke's plates for Clutterbuck are rightly regarded as the best work he ever accomplished. On the left is seen the Great Gateway, on the right the Clock Tower with a cluster of houses, in the middle distance the winding Ver, with clumps of trees here and there, while in the foreground are harvestmen at work. In 1817 there appeared in a small 16mo. volume, entitled *Picturesque Rides and Walks around London*, a coloured aquatint of the south-east view, drawn and engraved by Hassell, which shows the wall then enclosing this portion of the Abbey. Four years later (1820) Nasmyth (probably Patrick Nasmyth, the well-known landscape-painter) essayed a picture of the south view, as seen from the narrow coach-road at the rear of Holywell House, the residence of the Spencer family, which was demolished in 1840. This picture (then the property of the publisher, T. Gosden, of St. Martin's Lane) was engraved on a small scale; the Abbey is seen on the left, partly obscured by trees overhanging the roadway. This plate is interesting as giving an unusual aspect of the sacred building, as well as affording a glimpse of the departed Holywell House, on the site of which now stand a few poor cottages.

A large lithograph by F. Calvert, published by W. Cole in 1822, portrays the Abbey from the south-east, incorrectly described as the south-west. This is a rare and curious print, inaccurate in many respects as to details,

especially as to the form of the turrets of the south transept; the nave, also, is too short, and the Great Gateway is omitted altogether. A large plate, drawn and engraved in 1824 by John Coney, also of the south-east view, was published in Dugdale's *Monasticon*, the extended edition, folio, projected in 1812 and completed in 1830; the architecture is carefully drawn and vigorously engraved, the sky being machine-ruled. The imprint states that it was published by Longman and Co., Harding, Mavor, and Lepard, and Joseph Harding. In 1824 were also produced the beautiful series of steel engravings depicting interior and exterior views of the Abbey, from drawings by J. P. Neale, and published by him in a work entitled *Views of the most interesting Collegiate and Parochial Churches in Great Britain*. As I am dealing only with exterior views, I must limit my remarks to the two plates that come within that category, one of which, engraved by W. Wallis, shows the south side, with the remains of the cloister arches clearly defined, the other being a south-east prospect, engraved by T. Barber. These artistic and delicately-executed engravings are accurate representations, and therefore very reliable.

The *Builder* of March 7, 1891, published a capital drawing (photo-lithographed by Sprague and Co.) of the Abbey from the south-east as it appeared in 1859. It is No. 3 of a series of cathedrals in England and Wales contributed to that journal by Mr. H. W. Brewer, and is a good example of the penmanship of that skilled draughtsman. The greater part of the Lady Chapel being omitted, the opportunity was afforded of giving prominence to other architectural features, such as the rich window-tracery, the passage entrance, etc. This is an interesting *souvenir* of the old Abbey before it was touched by the unsympathetic, though generous, hand of Lord Grimthorpe. The same praise cannot, alas! be bestowed upon Mr. Brewer's more recent presentment of the Abbey—I mean the south view he executed for the Stationers' Company's almanack, 1894. It is a picture of the ancient fabric as seen after the final restoration, and, apart from a certain want of care in the delineation of some of the details, the artist has rearranged the environment for the sake of enhancing

the pictorial effect. For example, the "Old Fighting Cocks" Inn is shown as standing on the site of the Rectory, and the river is made to run about thirty yards from the Cathedral, whereas it is a much greater distance away.

In my collection are three pretty undated prints, 8vo. in size, each portraying the Abbey and immediate surroundings as seen from the south. One is engraved by W. Henshall from a drawing by C. Marshall, and bears both a French and an English sub-title. This view, which is one of three representing

altered and the plate reprinted in an illustrated edition of Hume's *History of England*, which was issued by Virtue and Son. A third plate is obviously a copy of the above, although the composition and effect have been considerably altered, doubtless with the idea of passing it off as an original picture. Note, for instance, the substitution of a ploughman for the harvesters, and the introduction of a rustic figure with dog near a foot stile on the left. This was drawn and engraved for Dugdale's *England and Wales Delineated*, but neither the name of the artist



ST. ALBAN'S ABBEY FROM THE SOUTH-WEST.

As "restored" by Lord Grimthorpe.

objects of interest in the town, was published by Simpkin, Marshall and Co., etc., and is taken from a spot contiguous to the silk-mill; it includes the "Fighting Cocks" Inn, with a timber-waggon crossing the stream. The second plate, drawn by T. Allom from a sketch by Prior, and engraved by H. Adlard, gives a more distant view, from a point near Verulam Hills; there are trees in the middle distance, and harvesters at work in the nearest field. This plate appeared in Dr. Beattie's *Castles and Abbeys*, published in 1842, and the imprint, which included the name of James S. Virtue, was subsequently slightly

nor engraver is appended. There is also a small undated lithograph by J. D. Harding of the north-west view—a spirited drawing made additionally attractive by the introduction of a rustic bridge and a sheet of water in the foreground; the latter, I believe, never had any existence in fact.

Before concluding my list, I ought to mention certain local productions that deserve mention. Neale's comprehensive volume on the Abbey contains several well-drawn illustrations (reproduced by photo-lithography), the work of an architectural draughtsman rather than that of an artist, but valuable for

the careful rendering of details. There is a large chalk lithograph by J. H. Buckingham of the south-east view; and, finally, two interesting lithographs, published in St. Albans several years ago by Rayment and W. Langley, of the south prospect, some impressions being tastefully coloured.

N.B.—My thanks are due to Mr. Lewis Evans, F.S.A., and Mr. Herbert C. Wroot, for kind assistance in compiling these notes.



Notes on Archæology in Provincial Museums.

NO. XXXIX.—THE WARRINGTON MUSEUM.

By J. WARD, F.S.A.

THE average municipal museum is the appendage of a free library, holding an altogether minor place in the estimation of both general public and urban authority, and this subordination is accentuated by the usual designation of the combined institution, "*Free Library and Museum*." But with regard to Warrington, in name at least, the reverse is the case. The Free Library there is a department of the institution known as the "*Warrington Museum*," which began its career as a subscription library, founded in 1759, and taken over by the Corporation in 1848 to form part of the latter institution.

The building which bears the above name is a brick-and-stone structure, erected about forty years ago, sombre and solid, and with little claim to architectural beauty. The rooms devoted to the library are cramped and ill-arranged, but the museum department is decidedly better off. Two natural history rooms and a picture-gallery are light, spacious, and well-proportioned, although lacking in architectural merit, like the exterior. The other exhibition spaces are better described as vestibules and lobbies than rooms. As might be expected in a museum of forty years' standing, many of the glass cases are very much behind present-day requirements. They are heavy, inconvenient, and—greatest of a curator's trials—

freely pervious to dust; but some of the newer cases are all that can be desired. Taken as a whole, the museum has a well-cared-for appearance; and while it is true that some of its exhibits, particularly those in the antiquarian section, are open to improvement in respect to arrangement, display, and descriptive adjuncts, others, especially the natural history groups, are most admirable in these respects, and certainly are much in advance of what one too frequently meets with in larger and wealthier provincial museums.

As in most institutions of the sort, the exhibits are of a miscellaneous character, and, as is equally frequent, natural history absorbs the lion's share of space and attention. Archæology, however, is well represented, especially in its local phase; it seems, indeed, as though most of the more important finds of the district during the last few decades had gravitated to this museum. The less-advanced treatment of the archæological collection is by no means due to any remissness or lethargy on the part of the able curator, Mr. C. Madeley—his excellent work in the natural history department amply proves his capability and enthusiasm. But it is the old, old story: inadequate support and consequent undermanning, the income for all purposes last year being only £1,100. The ever-growing demands of the library had, years ago, left Mr. Madeley but little time for the museum. It is only of late, since he has had an assistant-curator, that he has been able to carry out a "spirited policy" in this department, which already has had most happy results.

Giving precedence to local antiquities, our inspection will begin with the large series of objects—the chief feature of the museum—from the site of the Roman station at Wilderspool, a suburb of Warrington. This station was situated on a *lingula*, that is, an angle of land at the confluence of two streams, which, in the present case, are the Mersey and the Cress Brook. So much has the site been built upon and otherwise interfered with during the present century, that all visible remains of a camp have disappeared; and there is little probability that the large finds of past times will be repeated. A large number of objects of this period

were turned up during the construction of a canal in 1801-3, but there appears to have been no attempt to collect and preserve them. On two previous occasions, 1770 and 1787, similar finds were made, those of the former date being sufficient to form a small museum at the house of a Mr. Ireland. More finds are recorded for 1823, 1831, 1867, and the four or five following years, those of the last-mentioned years being the chief source of the museum series we are about to consider. Formerly a portion of the site was known as the Town Field; and this appears to have originally formed part of a rectangular area of about sixteen acres, which presumably represented the ancient camp. But the whole extent of ground over which Roman remains have been found is about thirty-six acres.

It is almost unnecessary to say that, being an important Roman station, its ancient name has been the subject of many an antiquarian dispute. The theory of the late Dr. Kendrick, whose able investigations have thrown many lights on Roman Cheshire and Lancashire, was that it was the Condate of Antonine (*Reliquary*, vol. xi.). On the other hand, the late Mr. W. Watkin (*Roman Cheshire*) regarded it as Veratinum, and he identified Condate with Kinderton. To enter into so intricate a dispute is outside our range; but it probably occurs to the reader that if the latter is right, the names Warrington and Kinderton are derived respectively from Veratinum and Condate—then what becomes of the confident theory of some place-name etymologists which makes the former place tenanted by, and named after, the warlike Warings?

The Wilderspool objects in the museum were collected and presented by Dr. Kendrick. In a small but most useful illustrated guide, written by him about twenty-two years ago, they are conveniently divided into stone, earthenware, glass, metal, and lead objects, animal remains, and coins; and it is hardly necessary to say that the earthenware greatly predominates. Those of stone are by no means numerous or important, consisting merely of pieces of columns and querns, whetstones, and spindle-whorls. Fragmentary specimens of roofing-tiles and bricks indicate that they were of ordinary character

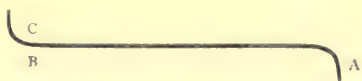
and quite devoid of inscriptions. There are an unusually large number of fragments of mortaria of the common white, buff, and red ware, some of the rims bearing inscriptions, and others having the unusual feature of lateral handles. Amphoræ and ampullæ of similar ware are, of course, present. In finer varieties of the same ware are several strainers and thuribles, and a lamp, the only one found at Wilderspool; but the most valuable specimen is an imperfect theatrical mask. It was thus described by Mr. H. Syer Cuming in the *Journal of the Archaeological Association*, vol. xxvii.: "We must press on to the crowning glory of the late discoveries, the very gem of the present assemblage of relics; in short, the rarest and most precious object which the excavations at Wilderspool have afforded—a veritable antique *persona*, or mask of terracotta. . . . Deeply must we regret that this visor comes to us in such a shattered and fragmentary state; but enough is preserved to show that it is of ample size to cover the human face, the eyes, nostrils, and mouth being open to allow sight, respiration, and voice to proceed without interruption. There have been two perforations towards the lower part of each cheek, and probably the same number on each side of the forehead, through which cords passed to lace the mask to a cap, hood, or wig, which covered the head of the actor, for I presume there cannot be a doubt that it was fabricated for the *theatrum*. . . . Julius Pollux enumerates twenty-five masks for tragedy, exclusive of those required for the personation of certain heroes, etc., and forty-three for comedy, so that it seems perfectly hopeless to attempt to identify the Wilderspool visor with any special name that has descended to us; but I think we may safely pronounce it a *persona tragica*, from the grave and almost ghastly expression of countenance." Some of the vessels of this class of pottery are of the variety termed by Dr. Kendrick "rough-cast." The peculiar rough surfaces of these appear to have been produced by sprinkling powdered clay upon the surface while still moist, and then, when dry, fixing it by dipping the vessel into a bath of "slip," or clay-wash. The specimens of black and gray pottery do not call for any

special notice, for they are precisely such as are turned up on most Roman sites. Those of Samian ware are numerous, and some of them are fine examples of the pottery; the more perfect belonged to bowls, acetabula, and pateræ. On not a few of the fragments are the remains of lead rivets, used in repairing the vessels when broken, a not unusual feature, yet interesting, as showing how highly the old owners esteemed the ware. The following is a tolerably complete list of the potters' names on the Wilderspool Samian specimens:

ALBINUM	CREM . . .	REGINUM
ANAILLUM	DEC . . .	SACRAPOF
ATTICIUM	DONATIUM	OSORINI
CELSIUM	FELIIC . .	TITILLVSFE
CINNAMI	OFFFLAVTGER	TITVRIM
CIV . . .	FUSCI	VETERIM
COCILLI	OF'LC'VIRIL	VORANO
COCVROF	NICANI	. . . EVIRIL
CLA . .	PRI OC
	PAVILLI	. . . ELLINUM

Glass is moderately well represented; the most remarkable specimens are the fragments of two bracelets. They are of opaque white glass, streaked or stained with pale green on the surface. Dr. Kendrick considered them to be quite unique.

The bronze objects offer no points of special interest. They consist of studs or buttons, bodkins, pins, knobs, handles, buckles, fibulæ, etc.* Among the iron objects is a large fire-dog, described, but incorrectly figured, in the *Journal of the Archæological Association*, vol. xix. It consists essentially of a bar of iron, each extremity bent in opposite directions, so—



At B, the bar rests upon an arched piece of iron, so that the whole is a tripod, A serving as the third foot. At C is a ring or loop, through which the front bar was passed. The fellow dog was not found. There are many other iron objects of this period shown

* Since writing this article, the museum has acquired several fibulæ found at Wilderspool in 1867 and following years. These are bow-shaped, and one is enamelled.

—nails, hasps, bolts, hooks, staples, wall-cramps, keys, a padlock, modelling tool, horse's bit, axe, cleaver, shackle, etc. Among these are some clusters of nails used for sandal-soles, the chief peculiarity of which is that they have a distinct thread, "proving that the Romans were acquainted with the screw." These iron objects, as a rule, exhibit "the blistering effects of intense fire," which must be assigned to "some conflagration, probably wilful, which has enveloped and devastated the entire Roman station." The coins are relatively few for so important a site, and they range from Vespasian to Marcus Aurelius.

There are many remains of Roman Britain from other localities in this museum. Among these we may mention tiles from Silchester, York, Wroxeter, and Slack (Cambodunum), the latter inscribed COHT II BR; tesserae from Aldborough, fragments of tessellated pavement from Leicester, cement and concrete from Bulstrode and Melandra Castle, sepulchral urns from Hartford, and Winnington, near Northwich, and from Stretton, near Warrington; Samian ware from Kinderton, Verulam, and Manchester; bronze vessels from Chester, and pottery of lower grades from other places.

From Chesterton, a small bronze figure has found its way to this museum. It is 2½ inches high, with a pedestal, helmet, and right hand up in the attitude of holding a spear, which, however, has disappeared. A handleless variety of amphoræ from London helps to fix the period of an undescribed one of very similar shape and texture in the Cardiff Museum. A small, two-handled, amphora-shaped vessel of gray ware came from the Hartford mentioned above. It is beautiful in shape, and about 8 inches high. There are also relating to Roman Britain many plans of famous tessellated pavements, rubbings of inscriptions, and casts, one being that of a small domestic altar (from Manchester?). Besides these, the museum contains a miscellaneous assortment of ancient Continental-Roman, Græco-Roman, and Egyptian objects, which, however, are not worth enumerating here, as they are such as most enthusiastic tourists to Italy, Greece, and Egypt bring back with them as mementos of their wanderings.

We will now recede into Pre-Roman Britain. A remarkably well-arranged and well-labelled case is devoted to stone and bronze implements. The Pleistocene period is rather inadequately represented by a few flint hachès and flakes from Abbeville and St. Acheul in France, and from Broomhill and Warren Hill in England. Those which belong to later times, and which, from a geological point of view, are best described as Post-Pleistocene, are extremely well selected and instructive. Some of them are obviously of Neolithic Age; others are typically Bronze Age specimens; but, as usually is the case, the antiquity of the majority cannot be defined so precisely. Eighty or more specimens were purchased at the recent sale of a portion of the collection of the late Thomas Bateman, of Derbyshire, and many of them were obtained from that county and the adjacent parts of Staffordshire. The arrow-heads of this series are particularly pleasing, and exhibit almost every known shape. Two grooved axe-hammers of basalt, from Middlesex (29 P and 125 L in Bateman's *Catalogue of Antiquities*), are of unusual form, there being none similar figured in Evans' *Ancient Stone Implements*. Five perforated axe-hammers are those of the catalogue, Nos. 92 P, 109 L, 137 L, 311 P, 313 P. The locality of Warrington has furnished several fine specimens of the same. One over 9 inches long came from Dean, near Bolton; and another, very similar to Fig. 140, *Evans*, most beautifully and carefully finished, from a barrow at Middleton, near Warrington. The last is particularly interesting, as it was buried with a bronze dagger in a cinerary urn, both dagger and fragments of the urn being shown in the present case. The fragments indicate that the urn was of the usual Bronze Age type, and that the deep rim was decorated with impressions of twisted thong to form a chevron pattern. The dagger is very small, about 4 inches long, and rather unusual, having a tang with a rivet hole; it is referred to in *Evans' Bronze Implements*, p. 224, and an account of the whole discovery is contained in volume xvi., *Archæological Association Journal*. But to return to the stone implements. A large and lumbering axe-hammer of Silurian gritstone was found in the wall of a cottage at Brinnington, near Stockport.

Some doubts have been entertained as to its genuineness, and it certainly does look very new; but there is no adequate reason to dispute its antiquity. A beautifully-shaped perforated disc, $2\frac{1}{2}$ inches in diameter, came from Haydock in Lancashire, and is classed by Sir John Evans as a hammer (*Ibid.*, p. 206). An enormous celt (nearly 18 inches long) of hone slate, was found at Newton in the same county. It closely resembles Fig. 61 in the work just alluded to, and was described by Mr. Syer Cuming in the *Archæological Association Journal* as a club. The rest of the collection consists of axes from Ireland, Denmark, and Germany; crushers, spindle-whorls, cores, scrapers, and flakes from various places in the British Islands; and a few specimens of American and New Zealand workmanship.

The collection of bronze is also small, but is equally excellent. The most valuable specimens—two spear-heads and five socketed axes—formed part of a small hoard found on the estate of Colonel Wilson Patten, at Winmarleigh, near Garstang, Lancashire. They appear to have been buried in a small wooden box. The larger of the spear-heads is one of the largest and finest ever discovered—more than 19 inches long, and the blade is perforated with a lunate opening on each side the mid-rib. It is figured in *Evans' Bronze Implements*, p. 335. The smaller spear-head is of the very ordinary leaf shaped variety; it is about 8 inches long. The socketed axes fall into two ranks, two smaller, $2\frac{3}{4}$ inches long, and three larger, $3\frac{1}{2}$ inches long. They are of the common type with a loop, and three vertical ridges on each face. A very remarkable variety of the same type came from Winwick, in the neighbourhood of Warrington. It is figured and described in the *Archæological Association's Journal*, and in *Evans' Bronze Implements*, p. 123, 124. The three ribs are connected by parallel diagonal ridges, and apparently this is the only example of the sort discovered in this country; but one very similar to it has been found at Kiev, Russia. Several flat axes from the district are shown, a plain one from Risley, another from Grapenhall, and a third, slightly decorated, from Rixton, all being referred to in *Bronze Implements*. Three palstaves are also local.

They are all without loops. One from Ackers Common closely resembles Fig. 78, *Bronze Implements*, in general shape and decoration; another, from Southworth, is similar to Fig. 67 in the same work; while the third, from Winwick, is still simpler. The latter was associated with the remarkable bronze ring shown in the case with it. This ring is about $1\frac{1}{2}$ inches in diameter, and is figured in the above book. "The ornament on this ring, somewhat like the 'broad arrow' of modern times, is of much the same character as the shield like pattern below the stop-ridge of some palstaves." While the palstave device, as also that of the frequent three parallel or diverging ridges on the socketed axes, may be held to be decorative only, it is impossible to regard the "broad-arrow" on the ring in this light. If the maker had only ornamentation in mind, he would certainly have repeated it at regular intervals. To my mind, this ring goes far to prove that this device was symbolic, and not purely decorative, as is usually supposed.

In the same glass case are a neat leaf-shaped spear-head from Bechton, Cheshire; sundry Irish specimens; a fine leaf-shaped and tanged dagger, with mid rib and lateral flutings; and three socketed axes of the usual form from Winmarleigh, but apparently not belonging to the hoard above referred to; and the dagger already described as being found, with a stone axe-hammer, in a burial-urn at Winwick. Another little bronze object—the pin of a fibula—like the preceding object, is interesting on account of its association. Perhaps every antiquary would pronounce it Roman, and probably rightly so; but it was found in a cinerary urn of most characteristic British form and decoration. Little occurrences like this are most valuable as indicating the overlap of cultures and periods. The urn, or rather its crumbling fragments, were unearthed at Kenyon Hall, near Warrington. Another and almost perfect vessel—a "food-vase"—about $4\frac{1}{2}$ inches in diameter came from a stone grave at Stretton. (*Manchester Historical Society*, vol. ii. 3.)

(To be continued.)

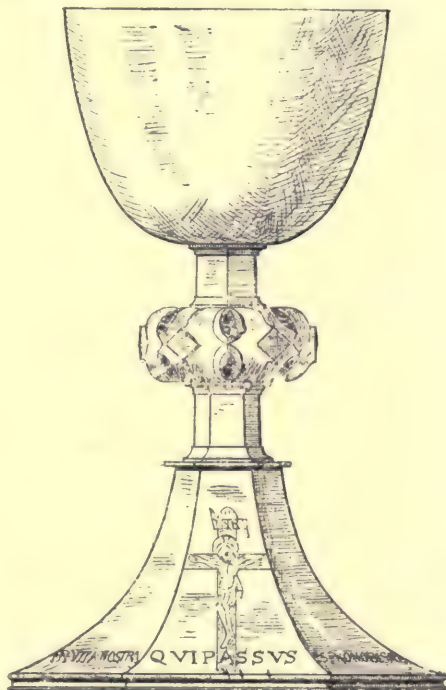


On some Pieces of Irish Ecclesiastical Plate.

By D. ALLEYNE WALTER.



THE Science and Art Museum at Dublin contains a well-known and unrivalled collection of objects illustrative of early Irish art, and of great importance to the student of the history of the country in former times. There are also a few pieces of plate belonging to a later period, which are well worthy of note as affording a comparison with contemporary work in other countries. Some are placed in cases containing objects which belong to the museum itself, others in the cases appropriated to the "Petrie Loan Collection," this latter being a loan from the Royal Irish Academy. It is purposed to give a few illustrations, and descriptions of the more noteworthy of the examples of ancient ecclesiastical plate from these sources.



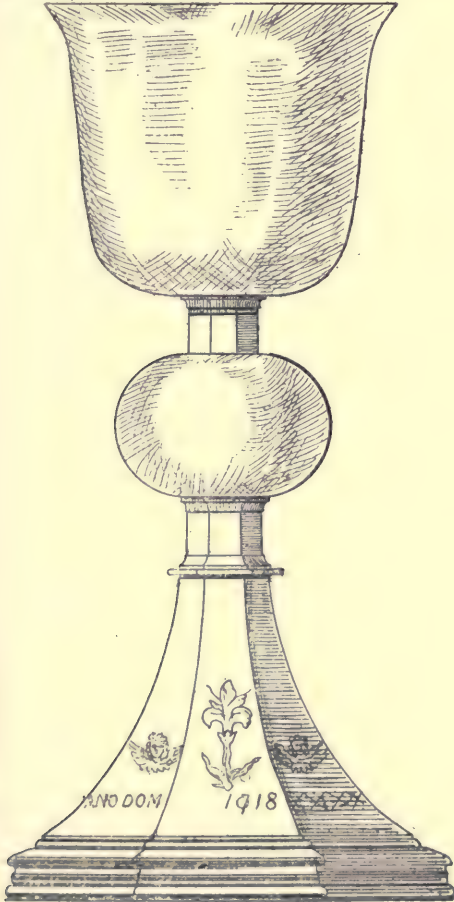
DAW

First, among the pieces belonging to the museum :

No. 1.—A chalice and paten wholly gilt. The chalice has a stem and base of hexagonal form with a bowl of truncated cone shape. The knot is of much the usual character in mediæval chalices, but the facets are quite plain. In the central compartment of the base is an incised crucifix rather rudely designed, and beneath it, extending round the sides of the base, is the following inscription in capital Roman characters :

QUIA PECCAVIMUS IN VITA NOSTRA QUI
PASSUS ES PRO NOBIS DOMINE MISERERE
NOBIS M+G.

Height, 7 inches ; width of the base, $4\frac{1}{2}$ inches ; of the bowl, $3\frac{3}{8}$ inches ; depth



of the bowl, $2\frac{3}{8}$ inches. There are no hall-marks of any description.

The date of this beautiful chalice is probably early in the seventeenth century, perhaps *circa* 1620.

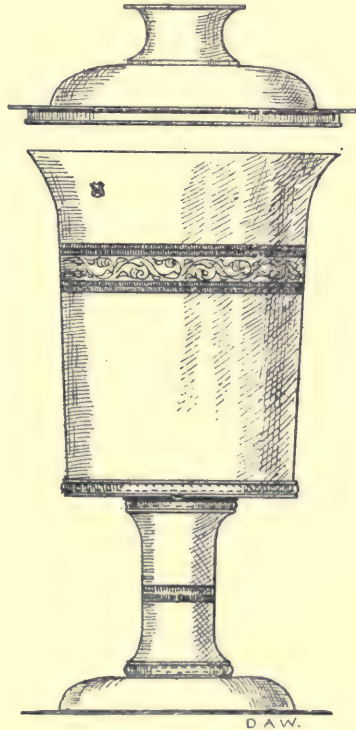
The paten belonging to the chalice is a perfectly plain disc, $4\frac{7}{8}$ inches in diameter.

No. 2.—A tall silver chalice with an octagonal base and stem, and having a large, plain, bulbous knot. The upper part of the bowl is lipped. In the central panel of the base is incised a nondescript fleur de lys, and on the two adjoining panels on either side, is a cherub's head. Beneath the base, in rude Roman characters is the inscription :

F.E.N. PARISH PRIEST OF K & K ANO. DOM.
1718.

The form of this chalice is not ungraceful, and the stem and base show an approximation to the type of an earlier date.

Height, $9\frac{1}{2}$ inches ; diameter of the base,



4 $\frac{1}{2}$ inches ; of the bowl, 3 $\frac{5}{8}$ inches ; depth of the bowl, 3 $\frac{1}{8}$ inches.

There is only a maker's mark, G. C., on the side of the bowl.

No. 3.—A communion cup with paten cover of silver. The deep and very square-shaped bowl is supported by a short stem, and has the usual band of incised ornament round it. At the bottom of the bowl, and also at the top and bottom of the stem, are mouldings ornamented with a device, having something of the character of lines of ermine-spots. There is also a hatched ornament on the middle of the stem. The paten-cover is quite plain.

Height, 6 $\frac{1}{2}$ inches ; diameter of the base, 3 $\frac{3}{8}$ inches ; of the bowl, 3 $\frac{1}{8}$ inches ; depth of the bowl, 3 $\frac{1}{8}$ inches.

There is a single maker's mark near the rim of the bowl, the letters N and S interlaced, and contained in a cusped shield.



Colchester and Camulodunum.

By F. HAVERFIELD, M.A., F.S.A.

IN a paper read before the London Society of Antiquaries last month, Mr. F. G. Beaumont, F.S.A., revived Gale's idea that the site of the British and Roman Camulodunum was to be found, not at Colchester, as has usually been supposed, but at Great Chesterford, near Saffron Walden, in the extreme north-western corner of Essex. In the debate which followed the paper, I ventured to express very definite dissent from Mr. Beaumont's theory, and it has been suggested that I should put on paper the main reasons which induce me to still consider Colchester to be the site of Camulodunum.

The evidence on the subject is circumstantial. We know certain facts about Colchester and certain facts about Camulodunum, and these facts agree in such a manner as to leave no doubt about the conclusion. First, as to Camulodunum, we know that it was situated in the territory of the Trinovantes, who inhabited the country north of the Thames estuary ; that it was the capital of Cunobelin,

and we may fairly infer from a passage in Pliny (*N. H.*, ii. 187) that it was on or near the coast. We know further that it was chosen soon after the invasion of Claudius for the site of a colony of veterans and of a temple of the Emperor—the usual sign of a provincial capital. It was burnt in the rising of Boudicca (Boadicea), but was in existence and flourishing in the second century, as the Antonine Itinerary, the Ravenna Geographer, and two inscriptions clearly, though indirectly, testify (*Corpus*, iii. 11233 ; xiv. 3955). At the end of the third century it may have been a mint of Carausius and Diocletian. We know also from the Antonine Itinerary that it was on a main road from London, which divided on reaching it into two roads, one continuing north to Venta Icenorum, the other north-west to Chesterton, near Peterborough, and so to Lincoln. According to the Itinerary its distance from London was 52 miles, though the Itinerary is unfortunately inconsistent with itself as to the lengths of the stages which made up this mileage.

Secondly, as to Colchester. The place is on the Colne water in Essex, not far from its mouth. It contains most extensive Roman remains, city walls, dwelling-houses, possibly a forum, and other traces of permanent occupation by Romans on a large scale. The coins found in the graves suggest that it was occupied very early in the course of the Claudian conquest, and the inscriptions show that veterans, *i.e.*, retired soldiers, were among its inhabitants. The area of the Roman town is nearly 110 acres ; outside are Roman roads leading in various directions, cemeteries, and various traces of suburban life. Of burning and destruction there is no definite trace, but the south wall is built over the ruins of a Roman house, and the coins of Claudius and Nero are comparatively rare. The various remains testify in various ways to the existence of the place in the second, third and fourth centuries. The place is connected with London by a road which has all the appearances of being Roman, and which is 52 miles in length from the London G.P.O. (Cary, p. 446). Coins of Cunobelin, it should be added, have been found there in greater profusion than anywhere else.

It will be seen that what we know of Colchester and what we know of Camulodunum

agree admirably. The case for identification is strengthened by the fact that there is no competing site. Camden suggested Maldon, at the mouth of the Blackwater river, but his suggestion was based solely on etymology, as his suggestions too often were. Mr. Beaumont suggests Great Chesterford, where considerable Roman remains have been found. But these do not agree with our knowledge of Camulodunum. Ancient Chesterford was a comparatively small place, perhaps one-fifth the size of Colchester, and the remains found in or near it are not in the least sufficient to identify it with a *colonia*. It must be remembered that a "colony" was a definite form of city, having a legal existence and constitution, and necessarily possessing a large share of Roman civilization. Chesterford is Romano-British more than Roman; it contains no trace of veterans, or of the other requirements of Camulodunum. It is not even situated on a Roman main road, for the Icknield street, though very possibly used in Roman times, has no right to this appellation.

It remains to notice a further difficulty which has been raised with respect to the identification of Colchester and Camulodunum. This difficulty is that the "stations" mentioned in the Itinerary between Londinium and Camulodunum have not been satisfactorily found along the road from London to Colchester. This, however, is a very small matter. Anyone who has watched the recent examination of the *Limes* in Germany will be able to quote a good many cases of forts which had wholly vanished from the face of the earth and were only discovered by accident or by conjectural excavations. These forts are much larger than many of the "stations" on Itinerary roads, and yet they have lain hid and unknown till quite recently. It is surely conceivable that the missing "stations" in Essex may be similarly waiting the discoverer. It is, in any case, dangerous to overthrow the identification of an important place, because some lesser place is not suited. It has been done constantly by English antiquaries, who have not feared to contradict even the direct testimony of inscriptions because the mileage of the Antonine Itinerary is irreconcilable. This Itinerary, however, is an unsatisfactory document. The manuscripts of it have not been yet thoroughly

sifted or appreciated, and it doubtless contained many errors in its original and correct form. The calculation of mileage was not easy to the ancients, and even modern estimates are sometimes startlingly discrepant. If we want to use the Itinerary in our study of Roman Britain, we must use it in a wholly different manner to that which has been customary.



Publications and Proceedings of Archæological Societies.

PROCEEDINGS.

No. 2 of Vol. XV. of the second series of the PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES FOR LONDON has been issued to the fellows. It covers the period from April 5 to June 21 of last year, and it includes a statement of the accounts of the society for the year ending December 31, 1893. The total income of the society for the year was £3,127 7s. 4d., of this £41 17s. 7d. was brought forward from the previous year, and at the end of the year £78 17s. 8d. was carried forward to the accounts of the following year (1894). At the beginning of 1893 it would seem that there were 349 fellows who subscribed at the higher rate of £3 3s., against 198 who continued their subscriptions at the lower rate of £2 2s. A sum of close on £1,300 had been spent on the publications of the society, about £170 on the library, of which £78 18s. 8d. was for books purchased, and £37 5s. for subscriptions to societies, etc. The part also includes the account of the annual meeting, with the president's address, from which it appears that during the year from St. George's Day, 1893, to St. George's Day, 1894, the society lost 27 ordinary fellows and elected 43, making a clear addition to the number of 16 fellows. Of the antiquities illustrated and described, there is a fine spear-head of yellow bronze, over 9 inches in length, which was found at Haxey, in Lincolnshire; some Anglo-Saxon antiquities found at Dover; a Roman pig of lead found in Derbyshire; a Celtic brooch found at Datchet about twenty years ago, of which a coloured plate is given; some very fine and remarkable Norman capitals in the British Museum, from Lewes Priory, which are described by Mr. J. Romilly Allen; and a very notable palimpsest brass at Denham, Bucks; besides other smaller objects exhibited at the meetings of the society. In addition to these illustrations other objects exhibited before the society are described, and the part, as a whole, is a very good one, recording as it does the steady work of the society and its fellows.



Part 4 of Vol. IV. of the fifth series of the journal of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND has been issued. It contains a second paper by the Rev. G. R. Buick, LL.D., on the "Crannog at Moylarg," of which two plates and four full-page illus-

trations are given; Mr. T. J. Westropp writes on "Churches with Round Towers in Northern Clare." This is the third paper on this subject, and Dromcliff, Rath-Blamaig, and Kilnaboy are dealt with. The paper itself is followed by an appendix on the crosiers of "Rath and Dysert," two early staves of admirable workmanship, which are described and illustrated. Mr. W. Knowles writes a capital paper on "Irish Flint Saws," two plates of which are given. The first part of a long and elaborate paper on the "Origin of Prehistoric Ornament in Ireland," by Mr. George Coffey, follows, and in turn is succeeded by one on a "Very Notable Funeral Custom" which still obtains in parts of county Wexford, by Miss Margaret Stokes. The illustration (opposite p. 380) of the tree with the crosses stuck into the upper branches is very striking, and is sure to attract attention to the description Miss Stokes gives of this very queer piece of Irish folk-lore. In "Miscellanea" Mr. James G. Barry draws attention to an act of bigotry and vandalism on the part of the civic authorities of the city of Limerick in the demolition of the old house known as "Ireton's Castle," which is little to their credit. Another note relates to an ancient bone comb found at Kilmessan, co. Meath, of which an illustration is given. At the end of the ordinary part comes an account of the joint meeting of this and the Cambrian Society in North Wales. This, too, is fully illustrated. We are surprised, however, to see the suggestion that the Clynog Mazer Bowl was originally a chalice: such an idea might pass muster a century ago, but ought not to have found a place in the pages of a journal of an archaeological society of repute at the present day. Surely, too, the stone with the carved effigy on it, illustrated on p. 420, is a Roman stone, and not a medieval monumental slab at all. The whole number is copiously illustrated and is full of interest.

Part 3 of Vol. II. of the new series of the TRANSACTIONS OF THE GLASGOW ARCHEOLOGICAL SOCIETY has been issued. It contains two papers by that veteran archaeologist—Monsignor Eyre, the Roman Catholic Archbishop of the city, one on the "Ancient Seal of the Burgh of Rutherglen," the other on the "Two Western Towers of Glasgow Cathedral," which were most wantonly destroyed in a "restoration" which was partially carried out some sixty years ago. The Archbishop gives a list of engravings which show the towers; this list, however, might be considerably amplified. An account of John Snell, of Upton, the founder of the Snell Exhibitions for Glasgow students at Oxford, follows. It is written by Mr. George W. Campbell. The most important paper of all is, perhaps, that by Dr. A. S. Murray, on the "Mausoleum of Halicarnassus," which is, moreover, well illustrated, one of the pictures being a photograph of Professor Cockerell's beautiful restoration in water-colours of the mausoleum. "Recent Excavations in the Caucasus," by the Hon. John Abercromby, also takes the reader far afield from Glasgow. Dr. James Macdonald contributes a note on the so-called Roman bridge near Bothwell. The "Papingo," as he spells it, is dealt with by the Rev. W. L. Ker. It will be news to some persons that the Kilwinning Popinjay died a lingering death in 1870, and that a sport or game once

so universal in Scotland is now altogether a thing of the past. People on the look-out for some healthy form of outdoor amusement might do worse than revive this time-honoured Scotch sport. "Repentance Tower," in Annandale, forms the subject of an interesting paper by Mr. George Neilson. Professor Fergusson gives as a "First Supplement" an account of some biographical histories of inventions and books of secrets, additional to those cited in his original paper on the subject.

At the meeting of the SOCIETY OF ANTIQUARIES on Thursday, January 10, the following gentlemen were elected fellows of the society: Lieut.-Col. Edward Mathey, Beauchamp Lodge, Warwick Crescent, W.; Major Frederick Wm. Town Attree, R.E., Woolston, Southampton; Mr. John Bilson, Hessle, Hull; Mr. Harding Francis Giffard, 20, Holland Street, W.; the Rev. Frederick Henry Arnold, M.A., LL.D., Hermitage, Emsworth; Mr. Alfred Hermitage Bethune-Baker, 12, Old Square, Lincoln's Inn, W.C.; The Rev. Edward Greatorex, M.A., Croxdale Rectory, Durham; the Rev. John Kestell Floyer, B.A., Downton Vicarage, Salisbury; Surgeon-Captain William Wilfrid Webb, M.B., Royal Victoria Hospital, Netley; Mr. Edward Laws, J.P., Tenby, South Wales; and Mr. John Edward Smith, 15, Bessborough Street, Westminster.

The annual meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held in Dublin on January 8, Mr. Thomas Drew, the president, being in the chair. Several fellows and members were elected. The report, which was read by Mr. Burtchaell, deplored the loss to the society, by death, of several of its more active fellows. Among these losses was included that of Mr. John L. Robinson, who had undertaken the supervision of the photographic work of the society, which is intended to comprise a general photographic survey and record of the antiquities of Ireland. Some alterations in the rules were proposed, but, in the end, an amendment leaving things much as they are at present, was carried. A discussion then followed as to the time and details of the summer meeting of the society. Apparently the fellows and members are not subject to one of the more painful of the infirmities of the human race, for they propose to take ship at Belfast and sail round the coast to the Arran Islands and Galway, where the meeting is to be held. It was eventually decided to leave it with the council to fix the exact date of the meeting, and to complete the necessary arrangements. Mr. Drew was re-elected president, and Lord Walter Fitzgerald, Colonel P. Vigers, Mr. Seaton F. Milligan, and Dr. W. Frazer vice-presidents. At the evening meeting, Mr. Burtchaell, assistant secretary, read a paper by Professor Rhys, on "An Ogham Hunt in the North of Ireland." Professor Rhys stated that the Ogham stones examined were at Belrath Hill, in the public library of Armagh (where a stone was preserved), and at Cavancarragh, near Enniskillen. At Castlederg marking was found on a cromlech, but nothing could be made of them. The bad state of preservation in which the Oghams of Ulster had been found rendered them puzzling and less instructive than was to be de-

sired. A paper on "Prehistoric Stone Forts of Northern Clare" was read by Mr. T. J. Westropp, M.A., and was referred to council for publication. The Rev. Denis O'Donoghue read some notes on the antiquities of Church Island, County Kerry. The island, he said, contained antiquities of the date of 664, founded by St. Finian of Ivragh, who, according to tradition, preserved the people from a plague which raged at the time. The principal edifice on the island was an oratory built of immense blocks of stone, but, of course, only a portion of the building remained. It was one of the earliest specimens of those ancient oratories, which, some said, were half Pagan and half Christian. On the east side of the island was the ruined church of St. Finian, believed to have been built by St. Malachy about 1130. There was also an ancient stone house on the island, and in some respects it resembled King Cormac's Chapel on the Rock of Cashel. There was much on the island of great archaeological importance, and he hoped that the society would send down an artist to take photographs of the place. He also hoped that at some time or other the society would hold a summer meeting in the vicinity of Church Island. Mr. Seaton F. Milligan stated some matters recorded in a paper which he had intended to read, entitled "Some Further Cases of Remarkable Longevity," and from which it became apparent that he is not altogether a disciple of the late Mr. Thoms. We confess, too, that we do not quite see what the subject of longevity has to do with archaeology. A waggish member was wicked enough to ask Mr. Milligan how he got permission from the old ladies, whose wonderful ages he had announced, to mention so delicate a subject to the meeting. Colonel Vigors recalled the meeting to its more proper functions by reading a Norman-French inscription on a tombstone which bore the early date of 1280, and which had been recently found in a private house in Kilkenny. He also read another inscription with the date of 1460, from the west door of Clontusker Abbey, in County Galway.



At the December meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, Mr. J. H. Rutherford exhibited a jewelled watch, of between 1750 and 1780, of French manufacture, "Chs le Roy à Paris" on the face. The secretary (Mr. Blair) reported that the two bone harpoons described in the Proceedings (p. 263), said in a recent letter of Chancellor Ferguson to have been found at Crosby-on-Eden, are declared by the British Museum authorities to be examples from Terra del Fuego. How they were lost and buried at Crosby-on-Eden it is a puzzle to say. Mr. Blair also announced that several small objects had been discovered at Chesters, including a bone comb, the potters' names MARTIM, /VS, /NIANI, TITVRIM, [SE]CVND/, on plain Samian ware, CISI in relief on embossed Samian ware, SEAVV, /IVLI and AVAVS (letters tied) on *Mortaria*, and /NDI scratched on a fragment of Samian ware. Mr. Blair also read the following extract from an article on "The Germans and Classical Archaeology," in the *Architect* of March 30, 1894, p. 342: "Within the last year or two we have had in England an example of how that can be accomplished [to convince authorities of the

superiority of the Germans]. The inquiry about the Roman Wall in the North of England and Scotland may be said to have been conducted by two military archaeologists from Germany. The local archaeologists, who were most familiar with the remains of the old defence, could not help concluding that their knowledge was of a partial kind when compared with that of the visitors, who might easily be imagined to have been engaged in the Roman war department under Hadrian, and to understand what differentiated the British line of defence from those in other parts of the empire. If a question arose about repairing a part of the Wall in Westmorland, the County Council would probably consider it an advantage to have the benefit of the advice of the German officers." He added that so far from General von Sarwey, the only German who visited the Wall last summer, coming to give local archaeologists his advice, his visit was purely to compare the works in Britain with the Limes in Germany, now being surveyed and excavated by a commission under the auspices of the German Government. Of this commission General von Sarwey is the military director. Mr. Blair also said, so far as he knew, there is no Roman Wall in Westmorland, and, besides, if there were, the County Council could have no control over it.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE COMPLETE WORKS OF GEOFFREY CHAUCER.
Edited by Rev. Professor Skeat. Clarendon Press.
Vol. v., pp. xxv, 515. Price 16s.

This is the last but one of the six volumes of this fine edition of the father of English poetry. Its predecessors have each been noted with approval in these columns at the time of their publication. This issue is entirely confined to notes on the Canterbury Tales; these volumes are, beyond doubt, the fullest and at the same time the most scholarly edition of Chaucer that has yet been published. The introduction deals with several points of interest, opening with a treatise on the canon of Chaucer's works, whereby the genuine works are separated from others that have been attributed to him at various times by mistake or inadvertence. The text of the Canterbury Tales is also further discussed. The few simple rules given for the use of those who do not care to study the language or grammar of Chaucer, but merely wish to read the text with some degree of comfort, and to come by the stories and their general literary expression with the least trouble, are most useful.

As an instance of the practical character of the notes we may quote one explanatory of the difference between a pilgrim and a palmer, terms which even well read men, particularly among some of our leading

novelists, are apt to confuse. "Palmer, originally one who made a pilgrimage to the Holy Land and brought home a *palm*-branch as a token. . . . The essential difference between the two classes of persons here mentioned, the palmer and the pilgrim, was, that the latter had some dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim might go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant. The fact is that palmers did not always reach the Holy Land. They commonly went to Rome first, where not unfrequently the Pope allowed them to wear the palm as if they had visited Palestine."



A GLOSSARY OF THE TERMS USED IN HERALDRY.

A new edition, with one thousand illustrations. Oxford and London: *James Parker and Co.* Pp. xxviii, 650. Cloth, 8vo. Price 10s. 6d.

The late Mr. J. H. Parker's name is so closely associated with quite a small library of admirable manuals on architecture, and with a number of other works on archaeology, all of which are well known, that it will be something of a surprise to many persons to learn that about fifty years ago he published a *Glossary of Terms used in British Heraldry*. The book, too, has been out of print so long that it has become almost forgotten. The new edition now published by his son, Mr. James Parker, is practically, as he himself tells us, a new book, and the elaboration and care which have been bestowed upon it are as characteristic of this as they are of the other archaeological works, for which both father and son have been so honourably distinguished for more than half a century. Another well-known characteristic of the Messrs. Parker's books is the copious manner in which they are illustrated. The present volume fully maintains that reputation, and the neat little woodcuts, which occur in great profusion on nearly every other page, are often a great help in explaining in a practical manner the significance of a heraldic term. To anyone who is beginning the study of heraldry this will render the book of great value and usefulness; while others who know more or less of the science will not be disposed to regret the lavish manner in which explanatory illustrations are provided. So far as it is possible to judge there are very few, if any, inaccuracies in the book, although we are bound to express surprise in finding in such a work as this, the old fiction repeated, that the figure of our Saviour (in relation to the dedication of the cathedral to the Holy Trinity) on the arms of the See of Chichester is that of the mysterious being known as Prester John. We thought this absurd theory had been fully exploded long ago, and to find it perpetuated in a work like this is a little startling, to say the least. It would be an interesting fact to ascertain exactly when and by whom the very wild idea of Prester John on the Chichester shield was first started.

As showing the thoroughness with which Mr. Parker has done his work, we may mention that no less than thirty-two pages are taken up in describing the different heraldic forms and uses of the cross, and eight with the various forms of the crown. In every instance the subject dealt with is thoroughly worked

out. Indeed, thoroughness may be said to be one of the special characteristics of this useful and welcome volume.



OLD ENGLISH EMBROIDERY: ITS TECHNIQUE AND SYMBOLISM. By Frances and Hugh Marshall. Cloth 4to., pp. xii, 138. London: *Horace Cox.* Price 10s. net.

This is a very attractive-looking book, nicely printed, and with a considerable allowance of good illustrations. It is dedicated to the Princess Christian, who is well known as herself no mean authority on the art of embroidery. The book is written rather from the needlewoman's point of view than from that of the archaeologist, but it need be none the less valuable on that account, and, indeed, the actual value of the book lies in that particular characteristic, and not in its archaeology. Few better accounts of the embroidery of the Middle Ages have ever been written than an article by the late Rev. C. H. Hartshorne, which appeared about fifty years ago in one of the early volumes of the *Archæological Journal*. So far as we can judge, a great portion of the archaeological element in the book before us is based on Mr. Hartshorne's paper, and we are afraid we must say that this indebtedness of the authors to Mr. Hartshorne, is not acknowledged as it should be. There are, moreover, statements in the book which show that even on important subjects the information given must have been obtained second-hand, and in some instances it is consequently inaccurate, and not up to date. We may refer in this connection to the statement that the Bayeux tapestry is kept in the cathedral church there. For a long time past this has not been the case, the tapestry having been removed to the museum, where, at least as far back as twenty years ago, it was seen by the writer of this notice. Such a casual mis-statement as this, made by the authors of the book, suggests that they cannot have examined the tapestry, and that their information is derived from some second-hand source, and is out of date. As we said before, the value of the book does not lie in the archaeological section, which is not very original in any part, and is often inaccurate. The value of the book lies rather in the fact that the subject of embroidery is treated from the practical view of an embroiderer.

In spite of its faults from an archaeological point of view, the book is a good one on the whole, and is written in a style likely to suit the popular taste. It is nicely illustrated, and would make a very good present for a lady interested in the subject. It will not, however, suit the deeper student, and perhaps was not written for him.



ABSTRACTS OF PROTOCOLS OF THE TOWN CLERKS OF GLASGOW. Vol. I. First Protocol Book of William Hegait 1547-1555, pp. 130. Crown 4to. Glasgow: *Carson and Nicol.* Price 6s.

The Protocols printed in this book relate in the main to property situated in the city of Glasgow, though there are some connected with landed estates in the south-west of Scotland. A book like this is simply invaluable to the local antiquary and topographer. Anybody who is familiar with ancient deeds of bargain and sale of small properties realizes

at once, their value to the student of local topography. Very often it is a good deal like putting together the pieces of a child's puzzle, but as bit by bit the whole fits together, a general survey of the ancient topography of a place becomes possible, and with but little trouble the complete outline of a place at some former period of its existence is obtained. This is exactly what these Protocols do for Glasgow in the middle of the sixteenth century, and, indeed, a conjectural plan of the city of Glasgow has been compiled from the Protocols, and is appended at the end of the volume. Glasgow antiquaries will await with impatience the publication of subsequent Protocols. It is to be hoped, too, that elsewhere in Scotland similar records, if existing, may be similarly published. We only regret that no such register of lands was kept in England. A new vein has been struck in old Scotch topography, which we trust will be fully worked as speedily as possible, before there is further danger of loss from fire or other mishap to the originals.

The book is very well edited by Mr. Renwick, who gives a succinct and useful account of Public Notaries, much of which will be new to many persons. Among the minor details of the Protocols we may allude to the hour or time of day, as well as the date, being inserted. This seems very unusual, and we should like to know whether it was a common Scotch custom or not. Glasgow, we may note, possessed its "Ratten Rawe," like so many other places in both kingdoms. The book is clearly printed, and is nicely turned out. In fact, it deserves to be praised all round. We hope that the succeeding volumes will be as interesting, and will be as ably edited as this one. The idea of printing the Protocols is excellent; we only wonder they have been allowed to remain in obscurity so long.



COSTUME OF COLONIAL TIMES. By Alice Morse Earle. Cloth, 8vo., pp. 264. London: *David Nutt*. Price 5s.

This book, which is enshrined in a very pretty cloth cover, is really a dictionary of the different terms used in connection with costume in the early days of the now "United States," and at a time when they were still part of England's colonial possessions. Hence the title of the book. The book may be compared in many respects to the *Drapers' Dictionary*, a useful book known, no doubt, to many readers of the *Antiquary*. In the present case, however, the scope of the work is somewhat narrowed, but is thoroughly surveyed, and we believe accurately. There is, indeed, a great deal of absolutely new matter, and some curious information which we do not remember to have seen before. Others besides those interested in things transatlantic will find this book of use, and the authoress deserves to be commended for her evident care to be as accurate as possible, as well as for a laudable brevity and terseness of description, where many another lady writer would have been tempted to spin out a long story. The book is one which will be distinctly useful on the library shelf. It is clearly printed and tastefully bound.



Short Notes and Correspondence.

A PROBLEM IN TACITUS.

The *Annals* of Tacitus are imperfect, so that the proceedings in Britain appear to open abruptly in book xii., chapter 31 (A.D. 50), where we find that P. Ostorius Scapula purposed to control the hostile natives by constructing a chain of forts across the whole country, between (the reading varies) the Avon, Anton, or Nen, and the Severn; and this various reading causes a difficulty.

The Iceni resist this proposed measure, which probably commenced in their neighbourhood at Dunstable; after their defeat Ostorius marched against the Cangi towards the shore (of Wales, about Carnarvon), but is disturbed by the Brigantes; then the Silures rise, and he found it necessary to quarter some legionary soldiers among them (the 2nd Legion at Caer Leon). Veterans were also settled at Camulodunum, thus converting the stronghold of Cunobelinus into a Roman colony; then he follows up the Silures, under Caractacus, into the territory of the Ordovices (the Berwyn Hills in Montgomeryshire); the latter being defeated, seeks shelter from Cartismandua among the Brigantes, but is given up and taken as captive to Rome, where Ostorius obtains his triumph; but, returning to Britain, the latter finds his settlement among the Silures (at Caer Leon) in great danger; he sets the matter right, but dies shortly after.

Later on Tacitus explains that this narrative, necessarily much condensed, really covers several years (perhaps nine or ten), so allowing full time for the completion of his line of forts, all subsequently developed into what we call boroughs, towns, and cities. We see here the possible origin of the great highway known as Watling Street, really constructed to connect these isolated forts, just as Agricola is supposed subsequently to have done, in the North, with later additions by Hadrian and Severus; no wall, however, was needed in the South. Watling Street extends from Wroxeter on the Severn to the Warwickshire Avon near Rugby; it touches the Nen near Daventry, and proceeds by St. Albans, anciently Watling Ceaster, to London, Canterbury, and Dover. The primitive chain of forts are fully defined as stations or stages in the second Antonine iter, which, it will be observed, runs from Richborough, near Sandwich, to Uriconium, where it diverts a short distance into Welsh territory, before reaching Chester; this, to our modern ideas, seems uncalled for, but it is a reminiscence of the trouble experienced with the Ordovices and Cangi; and we gather clearly therefrom that Chester, or Deva (leg. xx. victrix), was a subsequent foundation.

All the troublesome tribes above mentioned were *outside* this boundary, which probably constituted the first Roman province in Britain, afterwards known as "Britannia Prima," and somewhat narrowed in extent. To recapitulate, the Brigantes were the most distant and somewhat pacified; they were left at liberty. The Iceni were coerced by the garrison at

Colchester; the Silures learned in time to venerate their great city of Isca, *leg. ii. Augusta*; the Cangi and Ordovices were overlooked by the 14th legion at Wroxeter; while all British tribes within this cincture were greeted as allies and, no doubt, assumed the *toga*, as with Cogidubnos at Chichester. As to the unfortunate Iceni, it must be noted that Watling Street, at Dunstable, cuts off their line of communication with Cornwall, the seat of the tin trade; called Icknield Street, it ran from Caister, near Norwich, *i.e.*, *Venta Icenorum*, in a south-western direction, which thoroughfare is known as the "Icening Way" in Dorsetshire; this very clearly is the survival of a primitive British trackway, and this severing of their communications must be regarded as a disastrous blow to the Iceni, who shortly afterwards disappeared most completely from history.

What, then, is the difficulty? It seems to arise from the predisposition of critics to read into an obscure text the substance of their own preconceptions in favour of any particular locality; thus the plain words of Tacitus, "*cunctaque cas'ris Antonam (or) Aufonam*," have been read "*Trisantonam*," because Ptolemy appears to have given that name to Southampton Water.

A. HALL.

13, Paternoster Row, E.C.

A MIRACLE AT DONCASTER.

The first entry in the latest volume (Kenyon MSS.) issued by the Historical Manuscripts Commission, deals with a reputed miracle at Doncaster, under date July 15, 1524, and gives "testimony by William Nicolson and others to a miracle worked upon them by which they escaped drowning." The passage reads:

"Be it known to all Christyn pepull, that on the 15th day of Julii, anno Domini, 1524, that oon William Nicolson, of the parish of Townsburch, three myle from Doncaster, as the said William schuld have passed over the water of Doune at a common forde callyd Steaforth Sandes, with an yren bownd wayn, six oxen, and two horse, looden with howshold stuff, and havynge also in his said wayn oon Robert Leche, his wyff and their two chyl dren, oon chylde beyng but half a yere of age, and the other chylde beyng under seven yerres of age, sett his serveaunte, callyd Ric. Kychyn, upon the formast horse, and whan the draghte was past the myddes of the water, the streem and the wynde was gret, and drofe the wayn, the oxen, and the horsse down the water. And the formast horse, which the serveaunte roode upon, was drowned, and the wayn, with all the company, was turned upsdown, and the whelis upwarde. Than all the company beyng therin, did call and cry to Allmighti God and to our Blessid Lady, whose ymage is honore and worshept in the Whyte Freeres of Doncaster, by whos grace the said serveaunte gate holde of an oxe bele, and soo gat to land; and his master, William Nicolson, lying in the bothom of the water emonges his beast's feete, gate holde of a beast's heed, and thrast hymself towards the land, and so, by the grace of God, and of this good Lady of Doncaster, was sayvd. Fyrst [he] dyd take hold

of a willow busch, which dyd breke, callyd of our Blessed Lady, and gate hold of another and was sayvd. Now the said Robert Leche, his wyff and their two yong children, after that was dryfen down with the wynde and streem in the myddes of the mayn water, the space of three-score foote and more, to an owler busch; at the which the said Robert, with his two yong children, by the help of God and of our good Lady, gate to land. Then, after that, the wyff of the said Robert Leche was dryfen down, with the wayn, oxen, and the horsse, the space of three hundred foote and more, with the gret wynd and the streeme, in the myddes of the mayn water; and the wayn turned with the water three times upsdown, she beyng therein. And than all the peple beyng on the land, seyng this pituous and hevy sighte, dyd knele down upon their knees, and made thar speciall prayers to Allmightie God and to this Blessed Lady of Doncaster, that if ever she shewed any merakill, to shew some grace upon this said woman. And anoon, after the woman was cast above the water, and spake to the pepill, she beyng in the water, and said she did riht well, for God and our Blessid Lady in Doncaster had preservyd hyr; and so, by grace of Allmighti God and of this said gracious Lady, the wayn, with the beasts and the woman, was cast towards the land, and soo was sayvd, all the Christyn soules; howbeyt, there was three oxen and one horse drowned, and three oxen and one horse sayvd. And that thes premysses been true and not fayned, the fornamyd William Nicolson, Robert Leche, his wyff and their two yong childeren, cam to our Lady in Doncaster apon Mare Mawdleyne's day next after the date herof, and dyd declare this gracious merakill, and was sworn upon a boke before the Prior and Covent, with other of sufficient wytnes of their neburs, as followeth: Thomas Boswell, gentillman, Joh. Turnlay, Joh. Mapill, Robt. Newcome, with other moo; and as that day this gracious merakill was ronge and songne in the presence of 300 peple and moo. Deo gracias."

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



MARCH, 1895.

Notes of the Month.

THE cave discovered at Oban, to which we alluded in the Monthly Notes in February, proves to be of far higher interest to antiquaries than we then supposed. There is no doubt whatever that the cave dates from a very early period, and that it was the dwelling of prehistoric man. The theory that the bones and shells found their way into it through some sudden inundation of the sea at a remote, if not geological, period, is seen to be quite untenable. This is placed beyond all doubt by the character of many of the objects which have since been found in the cave. The Society of Antiquaries of Scotland has made a grant towards the expenses of exploring the cave, and the investigation is now progressing under the direction of competent antiquaries, from whom before long we shall, no doubt, learn its true character and the nature of its contents. Meanwhile, we may conveniently refer our readers to the account of the cave communicated by Mr. W. Anderson Smith to the Glasgow Archaeological Society, and which will be found in the account of the January meeting of that society on another page. The discovery of the cave is now recognised on all hands as being one of the most important hitherto made in the West of Scotland.



A discovery of very great importance has been made in Durham Cathedral. For a long time it has been a question whether the choir built by Bishop William of St. Carilef ended in one apse or in three. The whole of the east

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end of his building was of necessity removed when the great Chapel of the Nine Altars was added at the east of the choir in the middle of the thirteenth century. Nothing remained above ground to show the lines of the eastern curve or curves, and it was generally thought that Bishop Carilef's choir ended in a single apse embracing the whole structure, so that the choir aisles formed an ambulatory behind the high altar. But it was recognised as quite possible that each of the choir aisles ended in a small apse, to the right and left of a larger apse, which terminated the main body of the choir. This latter view has now been proved to be correct. In sinking a hole in the south aisle of the choir for a heating apparatus, what seemed to be a portion of an apse was discovered. The interest of local antiquaries was at once excited, and under Dr. Greenwell's direction other excavations were undertaken. In the corresponding place in the north choir aisle the greater portion of the apse which had closed that aisle was found. In both cases the work, although quite good enough to be exposed, was evidently only the foundation. For a time it was thought possible that these might have belonged, not to Bishop Carilef's church, but to that of Bishop Aldhun, eighty years earlier. But the solidity of the foundations indicates that they were intended to carry a groined roof, which Aldhun's church cannot have had. A large hole was afterwards made in the great platform which contains the body of St. Cuthbert, and which once supported his shrine. At the north-east corner of this platform a considerable portion of the central apse, with offsets for the support of the roof, was discovered. In the case of the central apse there are not merely foundations, as in the choir aisles, but part of the apse itself, as it appeared above ground, together with a portion of the floor. This floor is at a high level, and indicates that the centre of the east end of the church must have been a good deal higher than the rest of the building.



Speaking of Durham, our readers will have heard with much regret of the serious accident which has happened to Canon Greenwell. It appears that he was returning from the cathedral in a snowstorm on the evening of Sunday, January 27, when, in going down

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Queen Street, he stepped upon a slide and fell, breaking his thigh in a very bad place near the hip. Owing to Dr. Greenwell's age the accident cannot be otherwise than exceedingly serious. We are glad to learn, however, that he is making as good progress towards recovery as can be expected. It is the sincere wish of all his many friends that Dr. Greenwell's recovery may be a speedy and complete one.



It seems, from a letter lately published by Mr. Charles J. Ferguson, F.S.A., that foundations of the Norman east end of Carlisle Cathedral have also been recently discovered. This is a fact not hitherto generally known to antiquaries. Mr. Ferguson says in his letter: "The account of the discoveries as to the plan of the Norman east end of Durham Cathedral leads me to call attention to recent discoveries as to the east end of the choir of Carlisle Cathedral, which, as far as I know, have never yet been made public. The early choir of Carlisle was Norman, of about the same date as that of Durham, and, like that of Durham, its eastern termination has been obliterated by additions in the thirteenth century. In October, 1892, when a tunnel was being made under the north aisle of the choir of Carlisle Cathedral for some additions to the organ, what were described by the workmen as the walls of a circular well were cut through. These proved on investigation to be the foundations of an apse projected from the eastern face of the north transept, similar in character to those which still exist on the eastern faces of the transepts at Canterbury. Portions of the fine Norman archway giving access to this apse are still visible, partially built up in the transept wall. A similar Norman arch, in like position in the south transept, now giving access to the Chapel of St. Catherine, indicates that a similar apse existed on the eastern face of the south transept. The choir of Carlisle possesses no crypt, but under the floors of the stalls in the choir there are passages some 5 feet 6 inches in height, and the southern wall of the south passage is bounded for a great part of its length by the foundation wall of the Norman choir, which, at a distance of some 16 feet or 17 feet from the crossing, commences to bend inwards, and to indicate

a like termination to that of the choir of Durham. At Carlisle it is remarkable to find that the walls of this apse were only 4 feet in thickness, and of dressed stone throughout, whereas the walls of the keep of the castle adjoining are 15 feet thick, and, like almost all walls of the time, are of concrete, filled in between a facing of dressed stone—a clear indication that the walls were built by men of different race and education."



An ecclesiastical discovery of another kind, and of no little interest, appears to have been lately made by Mr. Falconer Madan, at Oxford. In the *Summary Catalogue of Western Manuscripts in the Bodleian Library—Eighteenth Century Collections*, which has just been issued from the University Press, and which we hope to notice at length very shortly, Mr. Madan records (p. 518) the existence among the Rawlinson manuscripts of a Mass-book, written on parchment (with illuminated borders and capitals), at the end of the fourteenth century, for the use of the Benedictine abbey of Whitby. Mr. Madan says that "the proofs that the book is a Whitby missal are that the church contained relics of St. Peter, St. Paul, St. Hilda, and St. Bega, while St. Hilda, St. Bega, and St. Cuthbert are specially honoured." The identification of this volume as a Whitby missal will be hailed with great interest by Yorkshire antiquaries, and we hope that a full and careful description of the manuscript and its contents by Mr. Madan, or some other competent liturgiologist, will be published before long. The book seems to be worthy of the attention of either the Surtees or the Henry Bradshaw Societies.



A proposal has been made that the Fellows of the Society of Antiquaries should revive their old custom of dining together on St. George's Day. The suggestion is a good one, but if the dinner is to be available for the Fellows generally, and not confined to the wealthier Fellows alone, the price of the tickets will have to be arranged at something much below the figure decided on for this year. A guinea for a single meal is probably quite out of the reach of a large number of the Fellows, and even among those whose purses are long enough to enable them to

afford the guinea conveniently, some will feel that it needs more than the mere possession of this world's goods, to justify spending such a sum as a guinea, on a single meal.



The importance of records, which too often lie heedless in the parish chests in country churches, is fully recognised by antiquaries. We are glad to learn, therefore, that arrangements have been made for the publication of the parochial records of Cratfield, Suffolk. The late Rev. William Holland, Rector of Huntingfield, observing the valuable matter contained in the records of many of the neighbouring parishes to his own, made careful transcripts of several of them. Those of Cratfield have been selected for publication, as they are of very considerable interest and value. They begin in 1490, and are continued down to 1642. The Rev. Canon Raven, F.S.A., has undertaken to edit the volume. The accounts of the Parish Guild are of exceptional interest. Messrs. Jarrold, of Warwick Lane, will be the publishers.



Communications which are reaching us from various quarters plainly indicate that the decision of the council of the Yorkshire Archæological Society to print the revised translation of the Domesday Book for Yorkshire, by driblets in their Journal, is looked upon with very great dissatisfaction by many of the members of the society. We have ventured to criticise the proposal adversely in the account of the annual meeting, which will be found on another page. It is quite clear that a serious error of judgment has been made by the council, and it will be well if the council will take the hint, and make some different arrangement before it is too late, otherwise the dissatisfaction may take a serious turn, to the injury of the society.



We alluded, last month, to the jeopardy in which the church of St. Wulfran, at Abbeville, has been placed by a proposal for its thorough "restoration." We regret to say that Rouen Cathedral is similarly threatened, and a large sum is being asked for out of the national exchequer, to defray the cost of the restoration of the glorious west front of that magnificent church.

At home we regret to learn that the Roman Wall at Leicester is in danger of demolition, to make way for some additional railway "facilities." We are glad to hear that the Society of Antiquaries has taken action in the matter, and has remonstrated with the railway company. Unfortunately, the reply received, although expressed in courteous and sympathetic language, leaves little doubt that if the wall is found to interfere with the proposals of the railway company, it will be demolished. Surely there ought to be some means of preventing vandalism of this kind.



Two new works relating to the subject of Church Plate have recently appeared. One of them is by Mr. Edwin H. Freshfield, F.S.A., and deals with the plate of the London City Churches. The book, which is copiously illustrated, has been privately printed. The staves, which we referred to in the *Antiquary* for December last, are well illustrated in a series of plates. Mr. Freshfield has found one mediæval paten, which may be assigned to a date *circa* 1500. It is at the church of St. Magnus. The paten has a sexfoil depression, and in the centre is a device of "The Majesty," or our Lord sitting upon the rainbow. This was a common device on mediæval patens, but so far as is known, one other example only has survived to the present time—the paten at the Roman Catholic church at Cloughton, in Lancashire.



Mr. Freshfield's book is confined to the City of London, so that there is some little chance of discoveries of other mediæval chalices and patens within the wider area of modern London. Indeed, if a picture of the fine service of altar plate at the Chapel Royal at St. James's in the *Illustrated London News* of February 13, 1858, p. 165, may be trusted, there is a paten there with a sexfoil depression and with a central device, which looks as if it, too, were a relic of pre-Reformation times.



The other book on Church Plate is by Mr. Christopher R. Markham, F.S.A., and deals with the plate of the county of Northampton. We hope to notice Mr. Markham's book more at length on a future occasion. Speaking of mediæval vessels, we hear, while these

pages are passing through the press, that another mediæval chalice and paten have just been found in the private possession of a clergyman in the Midlands.



A new local publication is announced, the first number of which is to appear shortly, viz., *Berkshire Notes and Queries*. It will appear quarterly, and is to take the place of the *Journal* of the Berkshire Archæological Society. The editor will be the Rev. P. H. Ditchfield, F.S.A. We cordially wish it a lengthened period of usefulness and success. We wish to draw attention to the request, made by Mr. Ditchfield, for information as to local customs and practices. We have no doubt that many of our readers can render him material assistance in the matter.



With regard to Mr. Kitton's paper on "Engravings of St. Alban's Abbey," we are informed that the whole of the large-paper (*édition de luxe*) copies of the work by Mr. Ashdown and himself, which were justly commended in a former number of the *Antiquary*, have been sold, and that only a few copies of the ordinary edition remain.



A volume of essays, entitled *Studies in Folk Song and Popular Poetry*, by Mr. Alfred M. Williams, is announced for early publication by Mr. Elliot Stock. The work treats of English, Scotch, French, Portuguese, Hungarian, and American folk-songs, and will be accompanied by a preface by Mr. Edward Clodd.



English Glass-making in the Sixteenth and Seventeenth Centuries.

By E. WYNDHAM HULME.

NO. III.—CRYSTAL GLASS.



THE evolution of fashion in regard to drinking vessels is thus briefly sketched by Sturtevant in his *Treatise of Metallica*, London, 1611: "In vessels of drinking," he writes, "there is a large progression. For to pre-

termit the cup of the hand out of which Adam and Gideon's three hundred soldiers drank (Judges vii. 6), there is, secondly, the earthen pitcher which the Samaritan woman had at the well; and in their room came up the use of the black leather jacks—an ancient drinking vessel of our native countrymen. In the fourth place sprung up the use of tankards and wooden kans; in the fifth out of hornes; in the sixth, silver, gouldgreene Venice glasse and Pewter." A somewhat similar account appears in Harrison's *Description*, 2nd edition, 1586. According to this writer the frail Venetian ware was actually contesting the place with the precious metals, and the preference evinced by the nobility for the vessels "which for beautie doo well neere match the christall or the ancient *Murrhina vasa*" was copied not only by the wealthier middle class, but even by the poorest. These, he writes, "will have glasse if they may; but sith the Venecian is somewhat too deere for them, they content themselves with such as are made at home of ferne and burned stone"—a statement which evidently refers to the humble but lucrative trade of the native Chiddingfold glass-makers.

The trade in Venetian glass seems to have originated in the fourteenth century, but it was not until the latter half of the following century that the Muranese acquired that supremacy in the manufacture and decorative treatment of crystal glass which has won for them the admiration of subsequent ages. Strong in the natural monopoly which the long-accumulated experience and the innate artistic temperament of her citizens conferred upon her, the Republic was able for some time to defy the attempts of hostile states to participate in the profits of the industry by the seduction of her workmen to their own shores. The small measure of success which attended the efforts of Edward VI. and Elizabeth in this direction, proves that the difficulties in the way of establishing a rival industry were throughout under-estimated. Hence we find that the counterfeit manufacture of Italian glass in this country, which owed its brief but not unprofitable existence to the enforcement of a strict exclusion of foreign competition coupled with an absolute control of the home market, failed to take

permanent root, and left little trace of its existence either in the technical phraseology or practice of an art which may be regarded as the legitimate offspring of French and English enterprise.

The story of the failure of the first attempt to introduce the Italian industry under the protectorate of Somerset has been told in some detail by Nesbit, and we shall therefore content ourselves with the statement that a search through the Patent and Close Rolls of Edward VI. has failed to reveal any document which would throw light on the relations which existed between the Muranese workmen and their English employers. The names of the former are Iseppo, son of Antonio Casseler; Marco Terribile and his son Piero; Gracioxo, *alias* Disperato; Baptista, son of Michielin da Chiari; Alvixe di Albertino; Hieremia Pixani and Sebastian Zanon. A collation of these names with the parish registers of Surrey and Sussex would assist in determining whether the edict of the Council was faithfully obeyed or not. The dates of the Venetian documents are as follows: 1549, Sept. 7th, Decree of the Council recalling the fugitives in England and Holland; 1550, *Feb.* ? Apology of the Muranese addressed from London; 1550, June 13th, Motion of the Council permitting the English glass-makers to fulfil the term of their contract; 1550, Sept. 18th, Decree of the Council confirmed.

In 1565 a Flemish alchemist named De Lannoy, who was working in the pay of the Crown, undertook to introduce the art of making glasses, but was compelled to abandon the enterprise owing to the lack of suitable materials in this country. De Lannoy, we are told, "thought that he might have had his provisions here, but that will not be." The suggestion of the editor of the State Papers that this individual was called in to superintend an already existing manufacture does not seem to be warranted by the facts. Of the absolute failure of both these attempts there can be no reasonable doubt.

Two years later Jean Carré and Pierre Briet stated that in anticipation of an expected monopoly, they had erected a furnace in London for crystal glass, by leave of the Lord Mayor and aldermen, and that con-

siderable expense had been incurred in procuring workmen and materials for the manufacture. The petition is interesting, as showing that at this date the French glass-makers considered themselves capable of producing crystal glass of an ornamental character, and the remains found at the Buckholt furnace fully support their contention. The Crown, however, does not appear to have been satisfied that their proficiency in this respect warranted the grant of a monopoly, and the furnace must have been either dismantled or converted for green glass. The site of this glass-house has never been determined. In the abstract of the petition of the Frenchmen, quoted in the first article of this series, stress was laid therein upon the importance of the furnaces being within easy access of the rivers and seas. Hence the site of this glass-house might be expected to be found on the river-side. Two glass-houses may contend for this honour. The one at Blackfriars, mentioned by Decker in 1607 (Wheatley: *London, Past and Present*), the other referred to by Sturtevant as a green glass-house in 1611. In his analysis of the Southwark Trades, Mr. Rendle proves the residence of a glass-blower at Southwark in 1602, and a search through the London registers ought to decide the question of the date and origin of these glass-houses.

It is to Verselyn, however, that the credit of the establishment of the Venetian glass industry on a commercial scale unquestionably belongs. Jacob Verzellini, or Vessalini as he is sometimes called, was born in Venice in 1522. Early in life he appears to have migrated to Antwerp, where in 1557 he married Elizabeth, "borne in Andwerpe of the ancient house of Vanburen and Macé," by whom he had several children. He died in 1606, and was buried at Downe, in Kent, where the brasses of Verselyn and his wife are still preserved.

For these facts I am indebted to Mr. Sydney Grazebrook, who has kindly supplied the following references relative to the Verselyn family: Nichols' *Topographer and Genealogist*, vol. ii., p. 280; paper by G. S. S[teinman]; and Col. Chester's *Collection of London Marriage Licenses*, where an interesting record of the marriage of Verselyn's daughter Katherine, described as of St.

Olave, Hart Street, with John Powell, M.D., is preserved.

The following patent, of which the more salient clauses are here reproduced from the Patent Rolls (13 Eliz., p. 13), is dated December 15, 1574, and was granted on the strength of the works erected by the patentee at Crutched Friars in the course of the same year. The statement, therefore, that these works were started by one Venzalini in 1557 is obviously devoid of foundation :

De liceñ speciali pro J. Verselyne.

ELIZABETH by the grace of God etc. To all people to whome etc. gretinge. Whereas the arte and knowledge of makynge of drynkyng glasses suche as be comonly made and wroughte in the towne of Morano nere vnto the Cittie of Vennys in Italye hathe not bene known vsed or contynued by anye oure Subjectes or any others inhabiting within our Realme of England or other owre Dominyons And for as muche as James Verselyne a Venetian borne Inhabitinge within our Cittie of London hathe to his greate costes and chardges erected and set vppe within oure said Cittie of London one ffurneys and set on worke dyvers and sondrie parsonnes for the makynge of drynkyng glasses suche as be accomodable made in the towne of Morano aforesaid and hathe vndertaken to teache and bringe vppe in the said Arte and knowledge of makynge the said drynkyng Glasses owre naturall Subjectes borne within oure Realmes of England and Ireland and ellswhe within anye other of oure Domyions which arte and knowledge of makynge the drynkyng Glasses aforesaid to be known and wroughte here after by oure naturall Subjectes cannot but growe to the comoditie of oure comon weale for that great somes of money have issued and gone furthe of oure said Realmes into the partes beyond the Seas for that manner of ware. Know ye therefore that we . . . have geven and graunted . . . vnto the said James Verselyne . . . full and free libertie licence power and aucthorytie that he . . . shall and maye . . . duryng the terme of one and twentye yeres nexte after the date of these presentes . . . at his . . . libertie and pleasure vse exercise practise erecte sett vppe and put in vse the said arte and feat of makynge of drynkyng

Glasses or other Glasses whatsoever lyke vnto suche as be moste vsed made or wroughte in the said towne of Morano And also make erecte and sett vp in anye place as aforesaid any ffurnasse or ffurnasses whatsoever concerning the said Arte or feate of makinge of drynkyng Glasses aforesaide And the same Glasses so made to vtter and sell in grosse or by retaile or otherwise to do awaye at his . . . free will or pleasure and to his . . . comoditie and profett . . . So that he . . . do vtter and sell the same drynkyng Glasses wroughte and made by hym . . . as good cheape or rather better cheape then the drynkyng Glasses comonly broughte from the Cittie of Morano or other partes of beyond the Seas & being of as greate and good value . . . as are vsuallie solde or vttered for at this present daye . . . And knowe ye further that for as muche as owre intende and meanyng is that the said arte and feate of makynge the sayde drynkyng Glasses shall remayne and have contynuaunce within oure Realmes of England and Ireland and other owre Domyions And the rather for that the saide James Verselyne hathe vndertaken . . . to vtter and putt to sale anye the said drynkyng Glasses so by hym . . . hereafter to be made as good cheape or rather better cheape then the lyke manner or kynde of Glasses whiche be moste comonly broughte from the said towne of Morano or anye other partes beyonde the Seas and beinge of as good and greate value are comonly solde for. We therefore of oure speciall grace certeyne knowledge and mere mocion do moreover for vs oure heires and successors graunte vnto the said James Verselyne . . . and to everye other personne and personnes that shall or will buye anye suche drynkyng Glasse or Glasses of the said James . . . That all manner of parsonne or parsonnes whatsoever shall and maye at all tymes hereafter duryng the said tearme of one and twentye yeares at their pleasures resorte and come to the said James Verselyne . . . and to have and buye of hym . . . anye suche drynkyng Glasse or Glasses in grosse or by retaile And the same Glasse or Glasses so boughte at theyre will and pleasures with them to take and carrie awaye in by and throughe and to or from anye place or places whatsoever within oure Realme of

England or anye oure Domynions or any parte thereof or to in or throughe anye parte or partes beyond the Seas payeng oure customes and duties therefore withoute anye forfeiture or losse and withoute anye trouble lett or molestacion of anye parsonne or parsonnes whatsoever anye pryvylege custome exempcion or libertie to the contrarie in anye wise notwithstanding And furdernore . . . We do more over . . . graunte vnto the said James Verselyne . . . that no parsonne or parsonnes whatsoever shall after the space of two monethes nexte ensuyng the date of these presentes duringe all the residue of the said terme of one and twentye yeares transporte or bringe into this oure Realme or anye oure Domynions or into anye parte thereof owte of anye forreyne Realme or anye foreyne parte or partes beyonde the Seas anye suche drynkyng Glasse or Glasses as are abovesaid or anye like vnto the same or of the like makynge or of any counterfett makynge like vnto the same vppon payne to forfeitt and lose all suche Glasse and Glasses so broughte into this Realme and to susteine imprisonment at the will and pleasure of vs oure heires and successors and moreover to incurre oure highe displeasure and indignacion The one halfe of all whiche forfeitures to be vnto vs oure heires and successors and the one quarter of the other halfe to the said James Verselyne . . . and the other quarter thereof to hym or them that will sue or informe for the same. . . Wytnes oure selfe at Gorhambury the xvth daye of Decembre

per breve de privato sigillo.

Verselyn's grant was opposed by the retail glass-sellers of London, who represented that it would be "the overthrow of 50 households using only the trade of selling glass, besides the hindrance of the Merchant Adventurers bringing glasses into the realm from beyond the Seas, the loss of H. M.'s Customs and the consuming of four hundred thousand billets every year in burning the same in one glasshouse" (Lansd. MSS. 48, Art. 78). Their objections were partly met by the clauses regulating the prices of the glass and securing to them the right of buying glasses direct from the patentee; but the prohibition of foreign glass remained intact both in

this and the numerous re-issues of the patent, which will be recorded in their due order.

The glasshouse at Crutched Friars was burnt to the ground, together with an immense quantity of wood, in the September of 1575 (Stow's *Ann*, p. 680.) The works, however, appear to have been rebuilt, for in 1589 (if the pencil date in the petition of Scott and Myller is to be relied on) the glasshouse was still in existence on the same site. Burn's statement, which places these works at Greenwich, is clearly untrustworthy. A Greenwich glasshouse is referred to by Mansel in 1639, and again in 1641-42; but it was not until Evelyn's time that a subsequent immigration of Italian glassworkers gave the place a reputation for the production of the finer qualities of glass.

At what date the headquarters of the Italian industry were removed from the Crutched Friars to Winchester House, Broad Street, where, as is well known, Howell acted for some time as manager, is uncertain. In 1618, Howell writes: "Had I continued steward of the glasshouse in Broad Street, where Capt. Francis had succeeded me, I should in a short time have melted away to nothing, finding myself too green for such a charge." From 1618-21 Howell was acting as foreign agent for Mansel, sending him supplies of barilla, and recruiting the small band of Italian workmen in London from the glassworkers of Middleburgh and Venice. As late as 1641 Winchester House was the chief depôt where the better sort of glass was procurable. Cf. Letter of Cavendish to John Pell, in Halliwell's *Collection of Letters*, p. 73; but in 1657, Howell, in his *Londinopolis*, speaks of the works as no longer in existence, from which it may be concluded that with the termination of the monopoly by the Long Parliament the industry temporarily came to an end.

In 1874 the Rev. S. M. Mayhew exhibited before the Archæological Association some fragments of glass, which were discovered in excavating part of Broad Street (Pinner's Hall) for a new railway hotel. The fragments included part of a tall wine-glass on an ornamental foot, a square scent-bottle, a ribbed fountain inkstand, a handle of opalized glass, a stem of white filigree, two bottles of a light green tint, and a large

octagonal bottle in imitation of red Egyptian jasper.

In 1592 Verselyn was succeeded by Sir Jerome Bowes, in whose favour new letters patent were issued on February 5 of the same year.

The following article will bring the history of glass-making down to the date of the introduction of coal as fuel in the industry. This step, which effected a complete revolution in the practice of the art, paved the way to the invention of flint glass, the discussion of which will form the final article of this series.



Further Notes on Manx Folklore.

CHAPTER II.—HAGIOLOGICAL AND MYTHO-HISTORICAL LEGENDS.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.



WE begin this chapter by giving a literal translation of the original Manx of the "Traditionary Ballad," already referred to,* concerning the conversion of the Manx. Some additional information is appended about the connection of St. Patrick with the Isle of Man; also earlier and more correct versions of the "Conversion of St. Maughold," of "St. Maughold and Gilcolum," and the "Miracle of St. Mary," than have already been given in the "Folklore of the Isle of Man."† The other tales which follow, except a new version of the story of "Ivar and Matilda," are additions.

Then came Patrick in their midst ;
He was a saint full of virtue ;
He sent Mannanan on the wave,
Away with all his bad servants.
And of all those that were evil,
To them he showed but little grace ;
Those that were of the conjurer's race
He destroyed and put to death.
He blessed the land from end to end,
And ne'er left a poor person there,
That was bigger than a child, who
Refused to be a Christian.

* See p. 41.

† At pp. 21-6.

Thus it was that the faith first came
To man, by St. Patrick put in,
And to strengthen Christ within us,
And within our children also.

Patrick then blessed St. German,
And left him the bishop in it,
To strengthen the faith more and more,
And little chapels he made there.

In every treen-land made he one
For these folk to come in to pray ;
St. German's church he also made,
That to this day sits in the Peel.

Before German finished his work
God sent for him, and then he died ;
Ye know from this swift messenger,
None will escape by any means.

He died, and he lies where the bank
Was very soon to be laid low ;
A cross of stone is at his feet,
In his own church yet in the Peel.

Then came in Maughold from the west,
And he came on shore at the Head,
And built a church and yard around,
At the place he would fain abide.

The chapels St. German ordered
For the people to come to prayers ;
Maughold joined some of them in one,
And thus made proper parishes.

Maughold died, and he lies also
In his own church, too, at the Head ;
The next bishop that came after,
As far as I know, was Lonnán.

Connaghan the next then came in,
And then arrived Marown the third ;
These three are laid in Kirk Marown,
And there they always will remain.

Now let us pass these saintly men,
And to God's Son commit their souls ;
We need not praise these Churchmen more,
Till they're before the King of kings.

In this way, then, they passed their time,
There was no man would anger them ;
But getting a pardon from Rome.*

Translation by W. J. Cain and A. W. Moore.

St. Patrick's Connection with the Isle of Man.

Of this Jocelin, a monk of Furness, wrote in the twelfth century :

"Many places exist in Britain to this day which bear testimony to his miracles, and are imbued with his sanctity. He collected many learned and religious men and brought them with him, thirty of whom he afterwards raised to the episcopal office. Returning to Ireland, he touched at the Islands of the Sea, one of which, Eubonia—that is, Man—at that time subject to Britain, by his

* Train, *History of the Isle of Man*, vol. i., pp. 51-2.

miracles and preaching converted to Christ. Among the miracles which he wrought, the most famous was as follows: a certain evil-doer, named Melinus, like Simon the magician, asserting himself to be God, attempted a diabolical flight in the air, but by his prayers fell headlong from his lofty flight, was dashed to pieces, and thus perished. St. Patrick placed as bishop over the new Church of this nation, one of his disciples, a wise and holy man named Germanus, who placed his episcopal seat in a certain promontory, which to this day is called St. Patrick's Island, because he had remained there for some time."*

St. Patrick's Arrival in Man.

The following tradition with reference to the manner of St. Patrick's arrival in the island is extant at the present day. It is given in the words of Mr. William Cashen, of Peel:

"When first he came to the Isle of Man, he came across on horseback. The island was under a dense mist, and all the powers of darkness were arrayed against him, and, being hard pressed by a sea-monster of great size that was following to devour him, he put the horse up the steepest place in Peel Hill, and where the horse stood still on the top on firm ground, a beautiful spring of pure water sprang out of the ground, whereby the saint and the horse were both refreshed. The well is called the Holy Well unto this day. And looking down the cliff he saw the monster that had followed him. The saint cursed the monster, and there and then he was turned into a solid rock. The monster can be seen there now with his great big fin upon his back, a warning to all evil-doers that they shall not prevail against the good. Before St. Patrick landed he heard the shrill shout of the curlew and the bleating of a goat whose kid had fallen down the rocks, and he blessed them both. No man was ever to find the curlew's nest, nor to see the goat bring forth its young. The print of the horse's feet is in the cliff, they say, still, and can be seen by anyone venturesome enough to go there to see it. The Holy Well is

said to be the first well, or water, where the first Christian was baptized in the island, and was for ages resorted to as a healing well, and latterly it was called the Silver Well on account of the small silver coins that were left there by persons seeking to be cured of some disease."

"The Conversion of St. Maughold."

While travelling into Ulydia, we are told St. Patrick found one Magiul, a heathen, also called Machaldus. He was eminent in wickedness, and notorious for his cruelty. As like always accords with like, he gathered to him no small company, well practised in theft, in rapine, and in blood. It happened on a time that the blessed Patrick was journeying with his people through that place where lurked this band of evil-doers, waiting for any traveller on whom they might rush forth either to destroy or to despoil him. Beholding the saint, they thought at first to slay him as the seducer of their souls and the destroyer of their gods; but, suddenly, their purpose being changed by the Divine will, they thought it a shame to shed the blood of a peaceful, weak, and an unarmed old man. Counseling one another to prove, or rather to mock, the power of Christ, and the holiness of Patrick, they placed one of their companions, named Garban, on a couch, and though he was in perfect health they feigned him to be dead, thinking thus to impose on the Irish Apostle. They covered their accomplice with a cloak, and, offering prayers intended to deceive, they besought the man of God that he would provide the funeral rites, or, as he was wont, restore to life the dead man. But, through revelation of the Holy Spirit, he understood what they had done, and pronounced that these scorners had deceivingly, yet not falsely, declared their companion to be truly dead. Therefore, disregarding their entreaties, he prayed to God for the souls of the deriders, and then went on his way. The saint had not journeyed far when they uncovered the cloak from their companion, and lo! they found him not a pretended corpse, but really dead.

Affrighted at this fearful event, and dreading lest the same fate should happen to

* Oliver's *Monumenta*, vol. i. *Manx Soc.*, vol. iv., pp. 15, 16.

themselves, they followed Patrick, and fell at his feet. Acknowledging their offence, through their contrition, they obtained pardon. Then they all believed in the Lord; and in His name were they baptized. Afterwards did the saint, at their humble entreaty, revive the dead man, and regenerating him in the holy font of baptism, Patrick associated him to the faith in Christ. Machaldus, their chief, falling at St. Patrick's feet, confessed his sins, and entreated, with many tears, that a life of penitence should be imposed upon him, whereby he might obtain the life of eternity. The saint, inspired by heaven, enjoined that the penitent should renounce his native soil, and give all his substance to the poor. Afterwards, he clothed Machaldus, it is stated, in a vile and rough garment, and chained him down with chains of iron, casting the key which secured them into the ocean. Likewise, St. Patrick commanded him to enter alone, and without oars, into a boat made only of hides. The Irish Apostle further enjoined, that on whatsoever country Machaldus should land, under the guidance of the Lord, there should he serve the Church of Christ, even to the end of his days. Truly repenting, Machaldus did as his great pastor had enjoined; for, bound with iron chains, and bearing on his head the tonsure, as token of penitence, he entered alone into that boat. Under the protection of God, committing himself to his mercy and to the waves, Machaldus was borne by them onwards to the island of Eubonia.*

We also append a literal translation from the *Tripartite Life* of the first part of the foregoing story:

"There was a certain wicked man in the country of Uladh, *i.e.*, Magh-Inis, at that time; an impious man, and a son of death, *i.e.*, MacCuill, who was plundering and killing the people. On one occasion Patrick and his companions passed by him on a certain day, and he desired to kill Patrick. This is what he said to his followers: 'Behold the Tailcem and false prophet who is deceiving everyone! let us arise and make an attack upon him, to see if perhaps

his God will assist him.' This is what they planned afterwards: to bring one of their people on a bier as if dead, to be resuscitated by Patrick, and they threw a cover over his body and over his face. 'Cure,' said they to Patrick, 'our companion for us and beseech your God to awake him from death.' 'My Debroth,' said Patrick, 'I would not wonder if he were dead.' Garban was the man's name, and it is of him Patrick said, 'The covering of Garban shall be the covering of a dead body; but I will tell you more, it is Garban who will be under it.' His friends removed the covering from his face, so that they found it so. They all became silent," etc.*

Modern tradition makes St. Maughold arrive in the island in the same way as St. Patrick.

St. Maughold and Gilcolum.

"At the same time, in 1158, whilst Somerled yet lay in the port of Man, called Ramsey, it was reported to the army that the church of St. Maughold was full of riches; for this place was a safe refuge against all dangers, for all who fled to it, on account of the reverence paid to its holy confessor St. Maughold.

"One of the principal chiefs, called Gilcolum, drew the attention of Somerled to these treasures, and maintained that it would be no violation of the asylum of St. Maughold to drive off, for the supply of the army, the cattle that were grazing outside the precincts of the cemetery. But Somerled demurred, affirming that he could in nowise allow the asylum to be violated. Gilcolum continued to urge with great earnestness his proposal, begging that he and his followers might be allowed to go there, and offering to take the responsibility upon himself. Upon this Somerled reluctantly gave his consent, saying: 'Let the affair be between yourself and St. Maughold; I and my army will be guiltless, nor do we wish to have any share in your spoil.' Gilcolum, overjoyed, returned to his followers, and calling together his three sons and all his dependents, ordered all to prepare during the night, so as to be ready to rush suddenly at break of day upon

* From the *Lives of the Irish Saints*, by O'Hanlon, part 49, pp. 480-481. (This account is mainly taken from Colgan's *Trias Thaumaturga*.)

* Egerton's Translation, p. 479.

the church of St. Maughold, which was distant two miles. A rumour, in the meantime, reached the church that the enemy was coming, and so alarmed by it were all, that many fled from the church, and concealed themselves in the recesses of the rocks, and in the caverns, whilst the remaining crowd, with loud and continued cries, implored the mercy of God, through the intercession of St. Maughold. The weaker sex, with dishevelled hair and mournful accents, wandered around the walls of the church, loudly crying: 'Where art thou now, O Maughold! where are thy miracles which till now thou hast worked in this place? Will'st thou now quit it on account of our sins, and abandon thy people in this their distress? If not for our sake, at least for the honour of thy name, help us now.' Moved, as we believe, by these and similar supplications, and compassionating their affliction, St. Maughold delivered them from the imminent danger, and condemned their enemy to a terrible death. For when the aforesaid Gilcolum had fallen asleep in his tent, St. Maughold appeared to him clothed in a white garment, and carrying the pastoral staff in his hand, and standing before his bed, addressed him in the following words: 'What is there between thee and me, Gilcolum? In what have I injured thee or thine, that thou art now about to plunder my place?' To this appeal Gilcolum replied: 'Who art thou?' The saint answered: 'I am the servant of Christ, Maughold, whose church thou seekest to profane, but thou shalt not succeed.' Having spoken thus, he raised on high the staff that was in his hand and drove the point through Gilcolum's heart. The unfortunate man uttered a fearful shriek which awoke all who were sleeping in the surrounding tents. Again the saint transfixed him, again he shrieked. A third time the saint repeated the blow, a third time the man shrieked. His sons and followers, alarmed by the screams, hastened to him inquiring what had happened. Scarcely able to move his tongue, he answered with a groan: 'St. Maughold has been here, and, thrice transfixing me with his staff, has killed me. But go quickly to his church and bring the staff with the priests and clerks, that they may intercede for me with St. Maughold, that he may per-

chance forgive what I was preparing to do against him.' Quickly, in execution of his orders, they begged the clerks to bring the staff of St. Maughold and come to their lord, who appeared to be lying in the last extremity. They narrated also all that had happened to him. The priests, clerks, and people hearing this account rejoiced with a great joy, and sent back with the messengers some of the clerks, who bore the staff. When they stood in his presence and saw him almost expiring, for he had just before lost the use of his voice, one of the clerks pronounced the following imprecation: 'May St. Maughold, who has begun thy punishment, cease not till he has brought thee to death, that others, seeing and hearing, may learn to show greater reverence to holy places.'

"Having thus spoken, the clerks returned home; and after their departure such a number of large black flies swarmed about his face and mouth, that neither he nor his attendants could keep them away. Thus did he expire in great torture and agony about the sixth hour of the day. Upon his death such a great fear seized upon Somerled and his army that, as soon as the ships were floated by the rising tide, the fleet left the port, and returned home as quickly as possible."*

"The Miracle of St. Mary."

"There was a certain aged chief of the name of Donald, a particular friend of Harold, son of Olave. To escape the persecution of King Harold, son of Godred Don, he fled with an infant son to the monastery of St. Mary of Rushen. Harold followed him to the monastery, and, unable to use force within the holy precincts, addressed him with gentle and deceitful speech, 'Why dost thou thus fly from me? I intend thee no injury,' and promised on oath that he should be unmolested, and allowed to go wheresoever he chose in his country. The man, trusting the oath and honour of the King, followed him out of the monastery. After a short interval, the King, led on by evil thoughts, and forgetful of his oath and word, ordered the said man to be seized, bound, and imprisoned in an island in the

* *Chronicles of Man*, vol. i., Munch's Translation. *Manx Soc.*, vol. xxii, pp. 71-75.

forest of Mirescog, and guarded by numerous keepers. The above-named chief, however, had great confidence in the Lord. Whenever it could be done conveniently, he besought the Lord on his knees to deliver him from his bonds, through the intercession of His blessed mother the Virgin Mary, from whose monastery he had been treacherously taken. Nor did Divine assistance fail him. One day, when he was sitting in the house with only two guards, the rest having gone out to look after their own affairs, all at once the chains fell from his foot, and left him free to escape. Reflecting, however, that he would have a better chance of success if he fled in the night, while his guards were asleep, he endeavoured to replace his foot in the chain; this, however, he was not able to do. Considering, therefore, that what had happened was the effect of Divine interposition, he girded himself in his tunic and cloak, and hastening out from the house, fled away. One of the guards, who was engaged in baking, perceiving his attempt, rose and followed, but had not gone far when, anxious to arrest the fugitive, he stumbled over a log and nearly broke his leg. so that, instead of continuing to run, he had become, through the power of God, unable to stand. The prisoner, thus liberated by the Divine favour, came on the third day to the monastery of St. Mary of Rushen, thanking the Almighty and His most compassionate mother for his freedom. We have written the above as we had it from his own lips."*

King Orry.

Manx tradition has placed the arrival of a certain King Orry, Oree, or Goree, at the beginning of the tenth century, in the words of the old ballad :

Till there came to them King Goree,
With his strong ships and kingly power,
At the Lhane he came to the shore.
He was the first that e'er had her,
To be king of the island.
I never heard that he did harm,
He did not kill any one there.
But I know there came of his race
Full thirteen kings of King Goree.†

(Translation by W. J. Cain and A. W. Moore.)

* *Chronicles of Man*, vol. i., Munch's Translation. *Manx Soc.*, vol. xxii., pp. 103-105.

† Train, *History of the Isle of Man*, vol. i., p. 52.

On his landing it is said he was met by a deputation of the inhabitants. "One of the deputation demanded whence he came. 'That is the way to my country,' he replied, pointing to the galaxy, or milky-way; and even at the present time this celestial phenomenon is known to the natives as 'Raad mooar ree Goree,' that is, 'The great road of King Goree.'"*

NOTE.—That the Norse gods rode over the bridge, *bif raust*, or the rainbow, from earth to heaven, a bridge which the giants could not cross.

Orry cannot be certainly regarded as an historical personage, and the deeds attributed to him were much more likely to have been the work of the Godred, or Goree, who conquered Man towards the end of the eleventh century. Sir James Gell, however, writes :

"It is hardly open to me, or to any lawyer, to question the existence of King Orry (the first of the name), since this king was declared by the Deemsters and Keys in 1422 to have existed."†

There are various local monuments called after this traditional king, but the names are probably of recent origin. These are *Cashtal Ree Goree*, a name given to the ruins on *The Ard*, in the parish of Maughold; *King Orry's Grave*, a cromlech near Laxey, and possibly *Orrisdale*, the name of estates in the parishes of Michael and Malew. It may be noted as curious that the Swedes of the present day speak of *I Kung Orre's tid*, "In King Orre's time," as a happy period when a mythical king reigned.‡

A traditional Welsh prince is said to have been slain at the *Cloven Stones* in an invasion of the island.§ The *Cloven Stones*, two in number, are all that remain of a small stone circle.

(To be continued.)

* Train, *History of the Isle of Man*, vol. i., p. 63.

† Abstract of Laws, *Manx Soc.*, vol. xii., p. 11.

‡ Information from Dr. Sturzen-Becker, of Stockholm.

§ Jenkinson, *Isle of Man Guide*, p. 100.



Note on Two Blundered Coins.

By T. M. FALLOW, M.A., F.S.A.

COINS with blundered legends are not uncommon, and in some few modern coinages in which a blunder has escaped detection at first, the few coins issued before the mistake was observed, have acquired a fancy value among a certain class of collectors. On older coins blunders are more frequent, and are not generally of much importance or interest. The two blundered coins in my possession



(which are illustrated here) seem, however, to be of some little interest.

The older of these two coins is an ordinary penny of Edward I. or Edward II., and the legend on the obverse reads quite correctly: "EDW R. ANGL DNS HYB" (Edwardus Rex Anglie Dominus Hybernie). The legend on the reverse is, however, curiously blundered, and reads, "CIVI | TAS | TAS | LON," instead of "CIVI | TAS | LON | DON."

I shall be glad to know whether other pennies struck from this blundered die have been noted.



The second coin is a milled sixpence of Charles I., with the Briot mint-mark of an anchor. In this case, too, the legend on the obverse is correct; but in that on the reverse the "R" of "CHRISTO" is left out, making the legend read, "CHISTO AVSPICE REGNO." I shall also be glad to learn whether other examples of this blundered sixpence are known.

Massailing the Apple-trees.

MR. HARRY HEMS, of Exeter, writes to us as follows:

Referring to Mr. F. J. Snell's article in the number for March, 1894, and note in January's issue of this year relative to the above, it may be pleasant to add that, in the *Illustrated London News* for January 11, 1851, there is an illustration entitled FIRING AT THE APPLE-TREE, IN DEVONSHIRE. The picture, of which a reduced copy is given here, presents, as will be seen, a frosty, moonlight night, with a brilliantly-lit old farmhouse in the background. In the fore are leafless fruit-trees, and three men firing guns at them, whilst the jovial farmer and another man drink success to the year's crop from glasses evidently filled from a jug of cider, which the latter also holds a-high. A crowd of peasants—men, women and children—are gathered around, and the following description is appended:

"Amongst the scenes of jocund hospitality in this holiday season, that are handed down to us, is one which not only presents an enlivening picture, but offers proof of the superstition that still prevails in the Western counties. On Twelfth Eve, in Devonshire, it is customary for the farmer to leave his warm fireside, accompanied by a band of rustics, with guns, blunderbusses, etc., presenting an appearance which at other times would be somewhat alarming. Thus armed, the band proceed to an adjoining orchard, where is selected one of the most fruitful and aged of the apple-trees, grouping round which they stand and offer up their invocations in the following quaint doggrel rhyme:

Here's to thee,
Old apple-tree!
Whence thou mayst bud,
And whence thou mayst blow,
And whence thou mayst bear
Apples enow:
Hats full,
Caps full,
Bushels, bushels, sacks full,
And my pockets full, too!
Huzza! huzza!

The cider-jug is then passed around, and, with many a hearty shout, the party fire off their guns, charged with powder only, amidst

the branches, sometimes frightening the owl from its midnight haunt. With confident hopes they return to the farmhouse and are refused admittance, in spite of all weather,

man who gained admittance receiving the honour of 'king for the evening,' and till a late hour he reigns, amidst laughter, fun and jollity. The origin of this custom is not



FIRING AT THE APPLE-TREE, IN DEVONSHIRE.

till some lucky wight guesses aright the peculiar roast the maidens are preparing for their comfort. This done, all enter, and soon right merrily the jovial glass goes round, that

known, but it is supposed to be one of great antiquity.

"The illustration is from a sketch by Mr. Colebrooke Stockdale."



Italian Byways :

NOTES ON THE HISTORY OF RAPALLO.

By the REV. P. H. DITCHFIELD, M.A, F.S.A.



HIS ancient Italian town, too little visited by Englishmen, possesses many features of unique interest. Its quiet, quaint streets, its picturesque arcades and towers, render Rapallo an extremely attractive place; and the annals of its history rival in interest the

more stirring chronicles of Genoa and Pisa. During several centuries it was a town of great importance. For many years this Queen of the Tigulian Sea reigned as a mighty republic, armed large warships and galleys, and her aid was courted by other powerful Italian States. She lent her aid to the great Republic of Genoa, especially in the never-ending wars against the Pisani. She fought against the Romans, Venetians, Florentines, Saracens, the Modenesi, and many others—all of whom felt the strong hand of the Rapallo Republic. As one wanders through its quiet streets, or along the beautiful shore

of its bay, it is almost impossible to realize the busy scenes and martial spectacles that once took place there, to see again the old walls stained with frequent bloodshed, when Guelph and Ghibelline waged their internecine war, and the harbour was thronged with the captive galleys of a conquered foe.

Nestling at the foot of the Apennines, and surrounded by a semicircle of mountains, protected by strong walls and gates, Rapallo must have proved a formidable foe. It was protected also by gallant sailors and citizens, whose descendants are no degenerate race, though Italian prosperity has fled from its shores. Several memorials of the former greatness and might of this fair town still remain. It claims to be more ancient even than its formidable neighbour, Genoa. Its ancient name was Tigullia, which Pliny mentions, who travelled through Liguria, and carefully observed its shore. The Gulf of Rapallo preserved for centuries the ancient name of the town, as it is called Tigullio. Mythical derivations are as current in Italy as in England, and without conjecturing the true origin of the name, Rapallo, we may at least venture to doubt that it is derived from the name of a mythical hero, Re Poolo, or Re Apollo, who died in a battle fought in the plain on the west of the town. Pallas Athene was the presiding goddess, and Rapallo had a temple dedicated to her honour, containing her statue. There is an inscription over the cathedral which narrates that a temple once stood there dedicated to Pallas, in the fifty-sixth year of Cæsar Augustus, and that the people were converted to Christianity by St. Gervasius and St. Protosius, A.D. 68. This inscription was discovered in 1149 A.D.

In the house of Marchese Jacopo Baratta there is a very ancient monument in the atrium, a bas-relief with three figures, with an inscription in Greek characters to the memory of Vasellaius and his wife Puropanane. Some of the letters are obliterated, and the darkness of the atrium makes it difficult to decipher the inscription with accuracy. It appears to be as follows: 'MANHTE KEPAMO[S] VASELLAIΟΥ ΠΥΡΩΙΑ-MINH . ΟΥ Η ΓΥΝΗ.'

The learned Cavedoni pronounces it to be one of the rarest of the oldest monuments

in Italy. Pope Galasius, when on his way to consecrate the cathedral church of San Lorenzo at Genoa, stayed here to consecrate the new cathedral in 1118.

Another very ancient memorial spans the former course of the river Boato, on the west of the town. An old Roman road skirts the coast-line, and is carried over the river by a bridge, which bears the name Hannibal's Bridge (*Ponte di Annibale*). The stream has long since left its ancient bed, but the bridge remains. It consists of a solitary arch, and across it Hannibal is said to have passed on his triumphal march after the Battle of Trasimene, B.C. 536. We fear this is a myth, as the course of the conqueror after that battle was much further eastward. But it is possible that he may have passed along this ancient Roman road on his way to the South. There were several Roman forts stationed on the surrounding hills, on Poggio di Borzoli, Monte Grosso, Monte Leto, Monte Balisto, Monte Dorsena, and Monte Crovara. Two of these, Monte Leto and Monte Balista, are mentioned by Livy, where took place a great battle of the Ligurians against the Romans in the year of Rome 514, in which was killed the Consul Quintus Petilius. The Ligurians were of Celtic origin, and fought fiercely with the Romans, carrying on a ceaseless war, often defeated in open fight, but ever escaping to their native hills and fastnesses, whence they defied the approach of the legions.

We will now glance at the fortifications of the town in mediæval times. It was surrounded by walls, and had five gates, two of which are still standing. On the west, at the mouth of the stream Boato, there was the *Porta della Saline*, so called from the Salines, or salt works, which were much used before Genoa became mistress of Rapallo, and levied a heavy tax on salt. Here was the *Saline Tower*, which was destroyed by a flood in 1613. On the same rock another tower was built by Gian Divigo, but this also shared the fate of its predecessor at the beginning of the present century. Following the course of the walls, and passing near the *Ponte di Annibale*, we come to the *Porte Occidentale*, or *Degli Orti*, which is still standing. Another gate was in the gardens behind the church of *SS. Gervasio and Pro-*

tasio. Behind the hospital stood Porta San Antonio, and on the east the Porta San Francisco.

The present bay affords little shelter for ships. Where did the fleet of galleys rest when they were not fighting the Pisani or the Venetians? There is, indeed, the Porticiuolo, or little harbour, near the villa of that name, built by the Marchese de Serra, now the property of Henry Bubb, Esq.; but this harbour is so small that it could never have held more than one or two galleys. We have seen that the course of the river Boato has changed. In ancient times the port of Langano extended as far as Hannibal's Bridge, and afforded a good harbour, and under this bridge ships used to pass to the Lake Catalano, now drained and dry, almost as far as the monastery of Valle Christi. Thus the fleet of the gallant little republic found every accommodation in its harbour against Mediterranean storms. There was also a strong fortress with four towers on the little hill Amandolesi, which was destroyed by Rotari, King of Longobardi, in the seventh century.

The people did not rely only on the strength of their own walls. When the Saracens plundered the coasts and their own vessels and gallant sons were fighting elsewhere, the inhabitants could retire to their hill fortresses, which were fourteen in number, and escape from the plunderers. Their army was not drawn entirely from the town only, as their republic extended over a large area, to the Podesteria of Beragno on the west, and Sestri on the east, and to the confines of Piacentino, Parmigiano, and Bobliense in the north.

But the brave little republic was not always successful; it had very strong and determined foes to encounter. In 1170 the Pisani avenged themselves for many injuries by plundering and well-nigh destroying the town, carrying away many women as prisoners. At Mebria the warriors of Rapallo fought bravely together with the Genoese. The standard of the two griffins often waved proudly by the side of that of the sister republic, and so gratified was the latter for the assistance rendered, that the griffins were incorporated by the Genoese in their arms. Not long after this a strange

event happened. In 1229 the Genoese conquered the people of Rapallo; but this defeat is not so recorded in the annals of the town. Rapallo states that it was not conquered, but contends that it voluntarily submitted to the growing power of its sister or rival.

Hard times were in store for the town. The French attacked it in 1494, and captured Rapallo in spite of a gallant resistance, and massacred the inhabitants. With consummate brutality they even slaughtered fifty poor invalids who were confined in the hospital. But in the following year the Genoese avenged the defeat. Under the leadership of Spinola, surnamed Il Moro, they defeated the French both by land and sea, and burnt their ships, which were driven into the port of Langano, nigh Hannibal's Bridge. Previous to the assault of the French, Rapallo was often troubled by pirates, Saracens, and other marauders. In 1349 a great pirate, named Draguet, attacked the town on the night of July 6, burnt many of the buildings, and carried away one hundred prisoners.

Besides these troubles from without, there were internal conflicts also, families divided against families, some taking part with the Guelphs, and others with the Ghibelline faction, fighting night after night in the narrow streets, and staining the walls of the Church of San Stefano with blood. The strongly-barred windows of the ground-floor rooms of the palaces and houses testify to the danger of the times when each house was a fortress and killing and fighting were the order of each day. Such internal strife could only have one effect—the weakening of the town and the republic or countship, which thus fell an easy victim to the Frenchmen or the pirates. A mediæval fortress still stands on a rock jutting out into the sea, which recalls the troublous times of the pirates. It is called the Tower of the Saracens. It first appears in history in the year 1209, when it is called the *Castrum de Venaggi*, as it was probably built to defend the neighbouring quarter of the town called by that name. It is now used as a prison and coastguard station,

The two principal families who fought so fiercely in the Guelph and Ghibelline quarrels

were those of the Della Torre and the Marchioni; one fought for the Spinola and the other for the Doria faction. Thus the disputes and quarrels of the powerful Genoese families were reproduced with all their bitterness in Rapallo. The combatants were distinguished by their badges, "white" and "black." As time went on, the families and parties changed, but the fighting continued. In the seventeenth century the "greens" and the "blues" fought with accustomed ferocity. The former were the partisans of the chief Genoese families, the Spinolas, Durazzo, Lomellini, Fieschi, Gentile, Pasque, Giustiniani, and Franzoni; and the latter, the *bleus de ciel*, were the Turchini. Nothing could stay the fierce quarrels which ensued. The Archbishop tried in vain to reconcile their differences. At length, after many years of fighting, a monk, Carlo Vincenzo, contrived to accomplish the task, and acted the part of peacemaker. On the Festa del Rosario a statue of the Virgin, draped in green and blue, was carried in procession through the town, and the rival factions laid down their arms and swore eternal friendship, while the bells rung joyously and cannons roared a welcome to the unaccustomed blessings of peace.

In spite of the storms and tempests which have destroyed many noble families, the Spinolas still remain. In 1700 Marchese Spinola built a sumptuous palace at Rapallo, which is now the Hôtel de l'Europe. It was erected on the site of the cemetery of an ancient hospice, called the Hospice of St. Christopher, of the existence of which in 1240 we have documentary evidence. Hither flocked the pilgrims on their way to Rome, journeying along the old, narrow, ill-paved Roman road, across the Bridge of Hannibal, and then, having stayed a night at the hospice, they pursued their long journey to Rome. In the neighbourhood of Rapallo we find many objects of antiquarian and historical interest. There are the remains of the Gothic convent of Valle Christi, founded in 1204. It was a Cistercian monastery, and was suppressed in 1502 by the decree of the Pope. The church was destroyed in the time of Napoleon. The tower is still preserved, but time has dealt severely with the ruins, which now serve the purpose of farm buildings.

Then, after a severe climb, we reach the summit of Mont Allegro, where there is a hospice for pilgrims, and a wonderful picture by a Greek artist, of the Virgin, which was conveyed by some miraculous means to this fair sanctuary.

Little has been written of the history of Rapallo, or of the countless other places on this beautiful and interesting coast. The castle of Portofino, the shrine of St. Erasmus, built by the sailors of Sta. Margherita, the ancient convent of Cervara, founded by Guido Scetten, Archbishop of Genoa in 1325—these and many other places would well repay the study of the antiquary. Then there are the industries. The lacemakers of Rapallo were renowned as early as 1225. The workers of "Pizzi" and the "Merletti"—wondrous gold and silver lace for the adornment of beds—were almost as renowned as the sturdy sailors of Rapallo, who searched for coral, and explored the coasts of Sardinia and North Africa. In the fifteenth and sixteenth century Rapallo had an enormous lace trade, which brought prosperity to the town, in spite of internecine conflicts and faction fights. Italian unity has not yet restored prosperity to this old-world place; but its people seem to enjoy that quiet happiness which is characteristic of their race. If any wandering antiquary should stray thither, and endeavour to investigate the history of its palaces, forts, religious houses, and other objects of interest, he will not be disappointed in filling up the sketch which we have given of old Rapallo.



East Ruston Church, Norfolk.

By J. LEWIS ANDRÉ, F.S.A.



HIS church is conspicuously placed on slightly-rising ground, and apart from the few dwellings of which the village of East Ruston is at present composed. The dedication is to St. Mary, who appears to have also had a separate chapel in the churchyard, but which is now destroyed. The fabric formerly comprised a lofty west tower, a nave and aisles

of five bays, a south porch, chancel, and a north vestry, which last and the north aisle have perished. Although the structure, as a whole, is not remarkable, there are one or two details which are interesting and unusual. In the first place, the 3rd P. tower, which has no outer doorway, but a small west window only, has beneath the window the blocked-up niche here shown, and of which the filling-in is composed of bricks and flints, the former by their size, 9 inches



NICHE UNDER WEST WINDOW.

by 2, showing that the mutilation is of somewhat ancient date, and probably took place in the sixteenth century. There is no appearance of the opening having been a window, and it in all likelihood held an image, as a similar feature in the neighbouring church at Ludham has a moulded string or base mould instead of the bevelled sill here shown. The Ludham example is 11 inches in depth to the present backing; it has a plainly trefoiled arch, without a label, and is 1 foot 9 inches wide, whilst at Ruston the opening had a clear width of 15 inches only. A road runs immediately

in front of the tower at East Ruston, so that the niche and its statuette would be conspicuously visible to every passer-by.

The rood screen remains, and shows that the loft above it was carried on vaulting; and there is this peculiarity in the construction of the screen—that east of the doorway through it are two long narrow panels placed at right angles to the enclosure, and having standards terminated by lions passant *gules*, crined *or*. The tracery of the screen has perished, but shows indications of its having been in two planes. The lower panels are painted with the Four Evangelists on the north side, and the Four Doctors on the south, the figures being fairly perfect, and of late fifteenth-century execution. The Evangelists are accompanied by their usual emblems, with the exception of St. Matthew, who appears as his own emblem *in propria persona*, instead of being, as is almost invariably the case, attended by the figure of an angel. Here the Apostle is seen with the wings and the cross-crowned head-dress of an angelic being, and he wears a mantle with an ermine cape, the usual token of high rank in the wearer; but the ermine is most probably in this instance an indication either of priestly eminence, or that St. Matthew was a rich man, unlike the other Evangelists and Apostles. He is habited in a golden alb, as are also the three other Evangelists; his mantle is white, shaded with blue, and lined with red; his wings are of green inside, and of gold outside; his nimbus is green, and the background to the figure is red, with golden flowers.

Such treatment of the effigy of St. Matthew is unusual in England, and I am unaware of any similar example of a series of the Evangelists in which one alone forms his recognised emblem. Figures of men bearing the heads of the evangelistic animals are met with in some instances abroad, especially in early Christian mosaics. They so occur in a painting by Fra Angelico da Fiesole, and in one by Barnabas de Modena, in which St. Matthew is seen as a bearded angel. The effect produced by these half-bestial, half-human effigies is at once repulsive and ludicrous, and the designer of the Ruston series is to be praised for the manner in which he has avoided this result by making

only one of his saints to form his own emblem. In some foreign examples, all the Four Evangelists are winged, as may be seen in one mentioned by Mrs. Jameson in her *Sacred and Legendary Art*, vol. i., p. 139.

The font here has also had the emblems of the Evangelists on four of the eight panels



ONE OF THE EVANGELISTS, ON SCREEN.

of the bowl; the others bore human faces, one of which was that of our Lord within a rayed glory; the base-mould is formed of eight sprawling dragons. Unfortunately, the whole of this once fine font has been wretchedly recut in memory of a deceased churchwarden, as a shining brass plate fixed to the stem informs us.

Perhaps it is worth noting that the footpace of the south aisle altar remains intact, and also that the inner door of the porch

has moulded fillets, and retains its strap-hinges, which possess the peculiarity that they pass *over*, and not *under*, the fillets as usual, and follow the shape of the mouldings.

In the centre of the north and south walls of the chancel, and at about 15 feet from the floor, are two corbel heads, which perhaps supported the beam from which the light before the high altar was suspended.

The matrice of a brass remains in the aisle, and has had a canopied figure with a border having evangelistic symbols at the corners, and also there is a slab with the outlines of a cross fleury. Finally, an armorial ledger is in memory of a Mrs. "Anna Dunhami Bird," ob. April 2, 1680, æt. 27. Arms, two bars within a bordure.



On a Pictish Burgh near Lerwick.

BY THE REV. E. MAULE COLE, M.A., F.G.S.

HAVING a few hours to spend at Lerwick, the capital of Shetland, on my return from Norway the summer before last, I made inquiries in the town whether there was any old Pictish burgh within reasonable distance which I could visit in the time. Murray's Guide mentioned none, and Mousa, of course, was too far off; still, there might be a chance. For some time I met with no success—no one could answer my question. At last, however, I came across an intelligent bookseller, who said that he thought I should find what I was in search of about a mile or so from Lerwick, though there was not much of it left, and he kindly gave me directions as to the route. A party of some twelve or fifteen ladies and gentlemen, who were my companions on board ship, the *City of Richmond*, having volunteered to join me in the exploration, away we started, and in less than half an hour reached a spot at the head of a voe which we had no difficulty in recognising as the site of an ancient burgh.

The remains stood on a low elevation,

about a hundred yards from the shore, which was once probably an island, as the water touched it on three sides, whilst on the remaining side an elevated causeway connected it with the mainland, though we had no occasion to make use of it, and, indeed, only discovered it as we were leaving.

We first encountered an outer surrounding wall, the remains of which—in places 5 feet high—were continuous on the land side, but seemed to fail on the opposite side, as if that had been thought sufficiently protected by the water. Possibly, however, the waves had destroyed it, as there were heaps of stones lying about.

There was a narrow entrance, 4 feet wide and 32 feet long, through this wall, and two

of the wall a passage, 5 feet wide, consisting partly of steps, partly of level spaces. The wall was circular, and enclosed an area open to the sky of some 25 feet in diameter; but this we had to guess at, as the ground inside was much deeper than the outside, and we were not ambitious to break a limb. There were three openings in the wall, which evidently had served for windows, one on the inside, nearly over the entrance to the keep, looking into what we may call the courtyard, and two on the outside overlooking the water, one directly opposite to the entrance in the first-named outer wall, though on the further side of the keep; the other, at right angles to it.

It was remarkable that the entrance to the

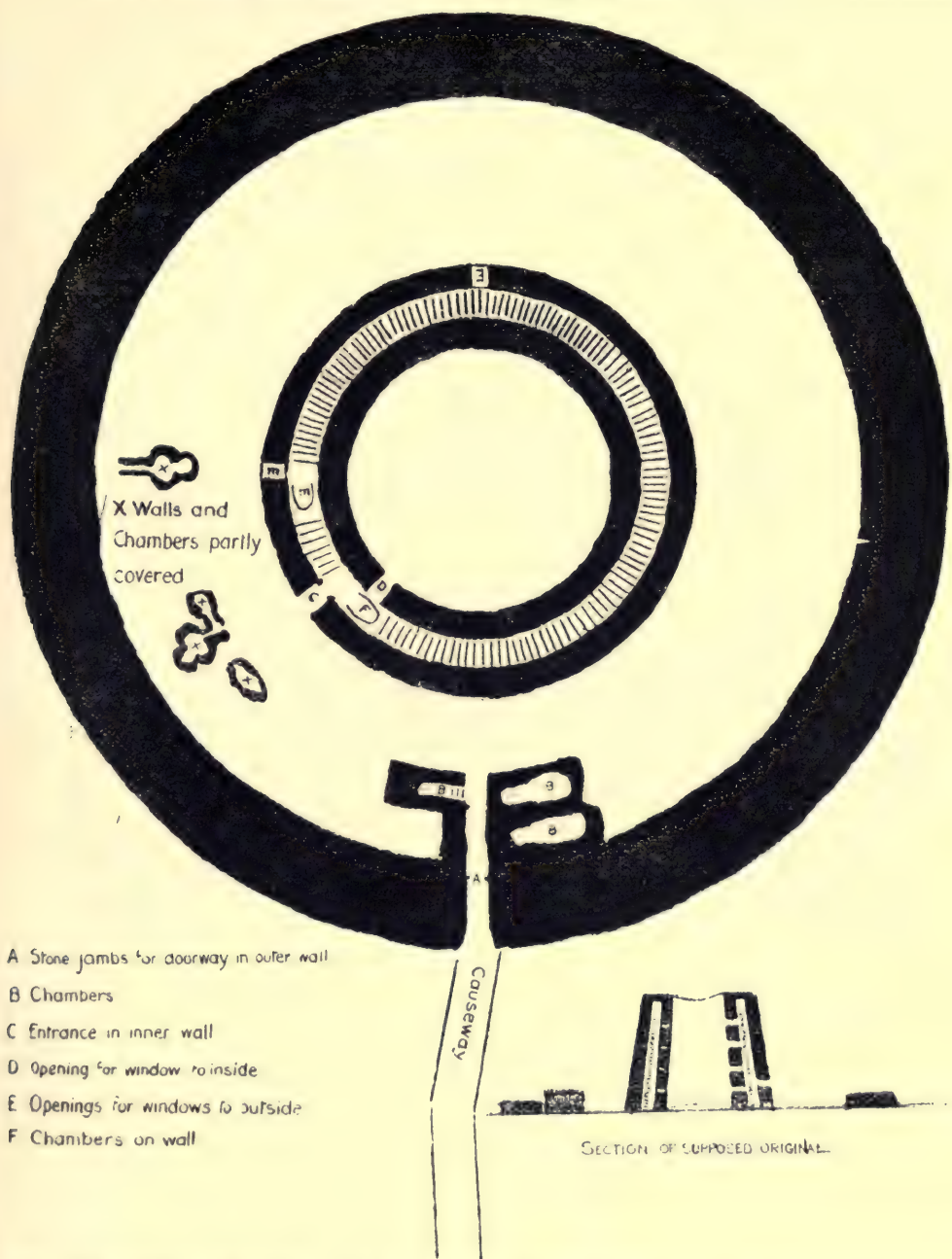


THE BURGH AS SEEN FROM THE SHORE.

stone chambers attached to it on the inside. The wall itself was 16 feet thick, and each chamber 8 feet wide. The height of the passage was about 4 feet. Two upright stone posts, on either side of the passage, and 12 feet distant from the outside, marked the site of a sort of primitive portcullis. The chambers were doubtless continuous over the passage, as no entry into those on the right hand was observable in the wall, whereas an inner one on the left had some steps leading to it. Between the outer wall and the wall of the keep there was a space of 30 feet.

We now mounted this inner wall, which was from 8 feet to 9 feet high, and found it to be 15 feet in width, having in the thickness

keep was not opposite to the entrance in the outer wall, but at some fifty degrees to the left, that is to say, supposing the outer entrance to have faced west, the entrance to the inner wall faced north-west. This latter entrance consisted of a narrow passage, about 4 feet square, along which we had to creep. At a distance of 6 feet there were two upright stone posts on either side, similar to those in the outer entrance, into which a stone slab might have been dropped, so as to afford an effectual barrier. One of the level spaces above mentioned was close to the end of the passage. It had probably formed a sort of guardroom, though of small dimensions. Indeed, none of the chambers could have



been more than 5 feet wide, nor did they exceed this in height. No mortar was apparent anywhere, the stones of the walls

being simply laid one upon another, though very evenly, and showing few interstices.

The original height of the burgh can only

be conjectured from that still standing on Mousa, or Moss-ey, as it is called in Egil's Saga. That, according to Murray, is 42 feet high. The following is Worsaae's description of it:*

"Another ancient Celtic tower, which tradition decidedly states to have been occupied by Norwegians, and which, on that account, has a particular interest for a Scandinavian, lies on the little island of Mousa (the ancient Mösey), close to the sound that separates the island from the south-eastern coast of Mainland. The tower is, fortunately, the best preserved one of the kind in the British Islands. It rises to the height of

centric stone walls, the innermost of which encloses an open space of about 20 feet wide. The two concentric walls are each 5 feet thick, and stand at a distance of 5 feet from each other. The small space between them formed the habitable part of the tower. From the open yard we ascend a stone staircase, and, before we reach the top, seven divisions, or stories, are passed, separated by large flagstones, which form a ceiling for one story and a floor for the next. In the different compartments, which quite encircle the tower, are small square openings, or air-holes, one above the other, and looking out into the inner yard."



THE INTERIOR WALLS OF THE BURGH.

between forty and fifty feet, like an immense and perfectly round stone pillar, but bulging out towards the middle. Its appearance from without is quite plain, and no other opening can be perceived in the wall than the entrance-door, which even originally was so low that it was necessary to creep through it. To attack the tower, even when the door stood open, was not easy, and the bulging of the wall in the middle rendered the scaling of it almost impossible. The entire tower is about 50 feet in diameter, and consists of two con-

This description of the burgh at Mousa tallies with the account above given of the one which we examined near Lerwick, and shows that the two were constructed on the same principle by the same people. A slight difference, however, is observable in the fact that the one at Mousa has no external aperture except the entrance gate, whereas the one we are describing has two outside openings towards the water, one on the north, 4 feet, the other to the east, 8 feet or 9 feet from the ground, and possibly may have had more. On the other hand, these may have been later insertions.

* Worsaae, *Danes and Norwegians*.

A further and more important difference consists in the absence of any encircling wall at Mousa—at least, we are told of none; and this is so prominent a feature at Lerwick that, had one existed at Mousa, it could hardly have been passed over.

There is yet another peculiar feature to be mentioned. On examining the ground between the outer wall and the wall of the burgh, a distance of 30 feet, we found in many places a number of stone walls, 3 feet to 4 feet high, forming very narrow passages and small chambers; in two instances, a narrow passage, 2 feet wide, terminated in three wider openings or chambers, like the leaf of a trefoil. It seemed as if a population of some kind had lived outside the burgh, but within the encircling outer wall, and the dwellings may be called subterranean, as they were partly earthed over.

As I have not had an opportunity of consulting any writers on this subject, with the exception of Worsaae, I am not aware what opinions are held as to the antiquity of these remarkable burghs, or by what race they are supposed to have been built. "Pictish" is the word commonly associated with them; if so, they may date back to A.D. 300. Worsaae calls them "Celtic," but I should not be surprised to find that they were older than either, and that the race which built them, presumably a diminutive one, was the Iberic.

P.S.—Since writing the above I find that Sir Walter Scott alludes to this very burgh, near Lerwick, in his notes to "Ivanhoe." It appears that the lake is connected with the sea at high water, when the tower is completely surrounded, and even the causeway submerged, so that we must have approached it at low water, and were too intent on the ruins to notice all the surroundings. My notebook has the mysterious word "Clickamin" written in it, and I think this must be the name of the place or the tower. My friend, Mr. W. H. C. Crump, of London, kindly assisted me in taking the measurements.

* Chickhemin Loch.—ED.



Mona, Anglesea.

By THE LATE MR. H. H. LINES.

(Continued from p. 74.)



THE most singular feature connected with the group of ancient sepulchres on the peak of Bodafon consists of two or three successive ranges of rock-hewn enclosures leading up the side of the mountain till they approach and touch the great 7 feet carnedd on its south-east side. These enclosures extend for 100 feet below the carnedd, at least I traced them so far; but I believe they are carried to a greater distance, only want of time prevented my ascertaining that for a certainty. This series of rough terraces was a great surprise to me, as I had not before heard of such an arrangement. Commencing at 100 feet below the carnedd, we enter a roughly-shaped portal or entrance between two natural outcrops opening into a roughly-shaped semicircular area, where three ridges of the rock *in situ* rise one above the other, the second ridge being 2 feet above that which is below it. Passing these, we enter a pear-shaped enclosure 30 feet by 20 feet, its upper end abutting close upon the largest carnedd. The rocks forming this semicircular end stand 4 feet high above the enclosure, which has been worked into its required form by a considerable amount of labour. Across the centre of the enclosure is a demarcation of stones level with the turf, giving a space of 11 feet diameter, with a gap in the rock next to the carnedd for access to it. This 11 feet space is no doubt the sacred adytum in which some religious rites or offerings were made to the spirits of the dead. I am led to this surmise by the evidence of labour bestowed for 100 feet down the side of the mountain upon the rocks *in situ*, the hewing out of successive terraces, terminating in an oval excavation close to the principal tomb. The natural geological formation gave the leading forms, which have been hacked and hewed for the purpose required by human labour. The rocks retain their rough splintery surfaces, and appear to have been wrought into shape by reducing their vertical ends to a more uniform condition. Whether this has been effected by the aid of stone celts used as

chisels or with metal tools is uncertain, but the greater probability is that stone implements were used for the purpose, as, if metal had been used more workmanlike surfaces would have been produced, though the rock is a compact, impure schist. The whole thing appears at first by a casual glance to be nothing more than the usual rough condition of a natural rock surface, but a slight observation soon detects some characteristics in which human brains and hands have been at work. As far as I am aware, no attempt has been made to ascertain the kind of work which may be done with stone celts. That they were the predecessors of the axe, the chisel, and the spade, we are pretty certain, and they may have been in use long after the adoption of bronze or iron, even by the same people using both, notwithstanding the Danish classification, which is now considered by many archæologists as empirical.

I think we may assume that the large 7 foot carnedd was the first erection on the highest peak visible far out at sea, and that it was in honour of this tomb, or, rather, of the ashes it contained, symbolizing the departed spirit of some chief of note, that the singular arrangement of the adjoining adytum was constructed. The lower terraces of approach, as well as the other burial-cists, would come afterwards, a short time intervening. As the Bodafon cromlech reveals to us one form of hero, or ancestral worship, these carneddau exhibit another form. In the first we find an altar, lustration stone, and circular adytum, with place of presidency; in the other we miss these accessories, except the adytum. Whatever may have been the ceremonies of propitiation, no stone remains to indicate their character. It is maintained by some archæologists that interments in carneddau preceded those which took place in the more sumptuous cromlech. If this is correct, we may reasonably place these carneddau among the most ancient mortuary remains in Anglesea. The British name of the mountain is significant, Bodafon, or the abode at the river; the river is a mile distant, and small, as are all the rivers in the island. The bods probably once covered the craggy sides of the mountain, an assumption of which I observed many indications.

Upon another peak of the same mountain, but a little inferior in height, is a much larger group of mortuary-cists, forming a carnedd of 65 feet by 50 feet, and standing 5 feet high, less than half its original height. It has been so much disturbed, and appears in such confusion, that I could not make out its definite shape. It has been filled as closely as possible with small oval and circular cavities, but no flat stones to give the square form of burial-cists are observable. Each cist was constructed with small stones. My impression was that this was the general cemetery of the tribe whose abode was upon the entire mountain. Neither this great carnedd nor that upon the higher peak bear evidence of ever having been covered with earth or vegetation other than moss.

In reference to the word bod, I find a definition worth notice in Rowlands' *Mona Antiqua*, written in 1723. Rowlands was a native of Anglesea, and appears to have been well acquainted with its antiquities. He says, speaking of the ancient inhabitants: "They fixed themselves on the tops of rising grounds and eminences, where they built themselves little holds or fences to dwell in, consisting of clusters of small round and oval foundations, whose very irregularities speak for their antiquity; they are called Cyttiau-r-gwyddelod (the Irishmen's huts). The words 'gwydd' and 'hela' mean wood-rangers. Supposing, therefore, these two British words to be the correct derivation, they would apply to the aborigines while they were hunters in the woods. After a time, when they gave up a vagrant manner of life, and began to fix and establish their dwellings in better selected localities, building them in a more permanent manner, they called them 'bods,' that is, fixed and settled in the way of living, as this very ancient word 'bod' ever imports. They seem also to have been the chiefest and principal mansions of every particular colony, as those colonies became subdivided into families. The allotment of land assigned to each bod would be called 'tref' or 'tyr-ef,' that is, such a one's land, as in Saxon usage would be called hamlet. So also when these inferior owners of such allotted land had enclosed a spot of it for their own defence and residence, that small enclosure, whether of wood or stone,

they might call 'caer,' as we find some of these smaller entrenchments are still called, with the addition of the founder's name, as Caer Eleni, Caer Eneon, Caer Gethir, Caer Gwrie, etc." I would remark upon this that we find the great mansions of many of the old Welsh families still retain the prefix "bod."

In the absence of any reliable accounts relative to these remains on the Bodafon, we may conclude that whoever was entombed and worshipped on the high peak must have been a character of some renown in his time—a king or great chief of Gwynedd—and also that he left behind him successors who have been placed in subordinate tombs around him, a succession probably of two generations. These would excavate the places for religious ceremonial and ancestral invocations down the sloping sides of the mountain.

(To be continued.)



Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The GLASTONBURY ARCHÆOLOGICAL SOCIETY has issued, in pamphlet form, with a plentiful supply of admirable illustrations, an account of the British lake village discovered near Glastonbury. The pamphlet, which is published by Messrs. Barnicott and Pearce, of Taunton, for 1s., contains letters and papers by Dr. Munro, Professor Boyd-Dawkins, Mr. A. J. Evans, and Mr. Bulleid, the original discoverer of the lake village. We are in no sense using the language of exaggeration when we say that few better accounts, briefly told, of an archæological discovery of the highest interest, have ever been issued. A person who previously possessed no knowledge at all respecting a lake village, would speedily gather from this capital pamphlet, full information as to the character and date of the Glastonbury lake village, its inhabitants, and their dwellings, besides learning incidentally a great deal on the subject of lake dwellings in general. We have very great confidence in commending the pamphlet to the notice of our readers as a brief, but lucid and intelligent account of one of the most important of recent antiquarian discoveries made in this country.

PROCEEDINGS.

At a meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on January 17, the chairman, Mr. C. H. Compton, vice president, announced that the Council
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had unanimously elected Mr. George Patrick to the office of honorary secretary in succession to Mr. E. P. Loftus-Brock, F.S.A., who recently succeeded Mr. Allan Wyon, F.S.A., in the treasurership of the association.—The Rev. G. B. Lewis, M.A., exhibited some photographs in further illustration of the very singular double font at Great Toller Church, Dorset, described by him in the current number of the Journal. An interesting discussion ensued as to the probable date of the more ancient portion of the font, and the possibility of its having been a Roman altar converted into a font in early Christian days. Mr. Brock, however, pointed out that the font was of early Norman date, the upper part, of octagonal form, being of the Perpendicular period.—Mr. Lewis also exhibited a photograph of a Norman font discovered some years ago in a pond at Whaddon, in Wiltshire, which, on being taken up, was used as the basin of an ornamental fountain in a garden, from which desecration it was rescued by Mr. Lewis, and through his instrumentality was placed in Hilpert Church by the present rector.—Mr. Oliver exhibited the upper part of an oak bench-end of the Perpendicular period, with the tale of the fox and goose carved on it.—A description of some recent discoveries on the site of the White Lion Inn at Bristol, by Dr. Fryer, was read.—Mr. W. de Gray Birch, F.S.A., hon. sec., next read a paper on "The Importance of Preserving Welsh Manuscripts." This evoked considerable discussion, and several useful suggestions were made by the chairman and others, as to the methods which should be adopted to procure the preservation and careful cataloguing of these documents.



At the annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY, which was held in Leeds on January 31, the members of the Council submitted their thirtieth report, in which they congratulated the society on a record of good work accomplished during the past year. We very greatly regret, however, to see that a serious mistake is contemplated in the publication piecemeal in the Journal of the society of the new edition of the Domesday Book for Yorkshire. This ought, undoubtedly, to form an independent volume by itself, and as the society possesses an excellent "Record Series" department, we cannot imagine what sinister influence has induced the Council to contemplate such an unfortunate blunder as that which is proposed. We hope that even yet it may not be too late to correct what will be a very serious catastrophe if carried out.

In view of the proposed visit of the Royal Archæological Institute to Scarborough in the summer of the present year, the Council has accepted an invitation to combine with the Institute for the purposes of the meeting, the details of which are being arranged at the present time.

The report alluded to the additions made to the library during the year, and the necessity for the removal of the library itself from Huddersfield to some more central position in Leeds. We are disposed to believe that York would be a better centre for the society than even Leeds, owing to the greater railway facilities existing at York. A removal from Huddersfield is, however, imperatively necessary if

the society is to realize its title as the archæological society of the county, and not merely that of the West Riding only.

During 1894 thirty-seven new members were elected, and the total number is now about 640, which shows a slow though steady increase, but which is still far short of the proper quota which the great county of Yorkshire, with its population of nearly three and a quarter millions, ought to contribute to its Archæological Society.



The report as regards the "Record Series" of the society stated that only one volume was issued in 1894—namely, volume xvi—which contained the Yorkshire portion of the Lay Subsidy collected in the twenty-fifth year of Edward I. This volume has been edited by Mr. W. Brown, who has another volume of Yorkshire Lay Subsidies in hand for the society. The report further stated that Mr. Brown is preparing another volume of Inquisitions for publication, which will probably form one of the volumes for the year 1897. The next volume of Lay Subsidies will, it is hoped, be issued in 1896. The second volume for 1894, Mr. Baidon's volume of notes relating to Yorkshire monasteries, is nearly ready for issue. It was hoped that this volume would have been in the hands of subscribers some months ago, but unexpected and unavoidable delays have arisen, for which the indulgence of subscribers is asked. The volumes for 1895 are now in hand. They will be (1) a further instalment of the "Index of York Wills," which has been prepared by Mr. A. Gibbons, and will be edited by Dr. Collins; and (2) a further instalment of the "Royalist Composition Papers for Yorkshire," which will be edited by Mr. J. W. Clay. It is hoped that both of these volumes will be in the hands of subscribers before the end of the year. The report proceeded to regret that the York Wills Fund is now nearly exhausted. After paying for the volume of index now being prepared by Mr. Gibbons, and for the alphabetical arrangement of the volumes, the balance in hand will be very small. Further subscriptions, therefore, are needed in order to carry the index up to the year 1636, as suggested in 1893.



Mr. Edmund Wilson, F.S.A., who presided in the absence of Colonel Brooke (the president of the society), said it was most satisfactory to know that the investment fund now amounted to £1,200, so that the society was on a sound and solvent basis. The balance-sheet of the "Record Series" showed that the special subscription for indexing wills at York was soon exhausted. He thought everyone would be glad to see the work was progressing. How much they owed to Dr. Collins in connection with this work it would be most difficult to estimate; but this work alone had given the society a reputation not only in England, but in America among people speaking the same language. In conclusion, the chairman spoke of the desirability of finding a permanent home for the society, where the library could be housed, and for the holding of their meetings. He thought, in conjunction with other societies, rooms might be found at a rental that they would not feel burdensome; and

in addition to the advantages such a place would give them for the transaction of the society's business, its existence would be an inducement to their friends to present the society with gifts illustrating or bearing upon the antiquities of Yorkshire. There were engravings and maps, and occasionally Roman remains were being dug up, and such things would come to them if only those who had them to bestow, knew that they had a building in which they could be preserved. —Mr. William Brown, in seconding the adoption of the report, spoke strongly in favour of the society holding more meetings. He contended that even if the meetings did not pay expenses, yet the society would in the end be in pocket by those meetings. Instead of having 600 members, there was no reason why they should not have 1,200 members.—In answer to a question, Mr. Tomlinson (one of the hon. secretaries) said that the Thoresby Society had not as yet been approached with regard to joining in the rental of a home. There was an idea that perhaps that meeting might give an instruction to approach the Thoresby and other societies. If three or four other societies could be induced to join them, it would bring their share of the rental within their means.—The Chairman said that the Thoresby Society had talked the matter over, and although he had no formal resolution to propose, he thought himself justified in saying that they were more than willing to consider any feasible proposal that might be made to unite with that and other societies in finding a home.—The resolution was adopted.—On the motion of the Chairman, seconded by Dr. Collins, the retiring members of the Council were re-elected. Mr. G. W. Tomlinson and Mr. John W. Walker were also re-elected hon. secretaries; and Mr. S. J. Chadwick was re-elected hon. secretary of the "Record Series."—On the motion of Mr. Charlesworth, seconded by Mr. J. J. Stead, a resolution was passed, recommending the Council to endeavour to provide a permanent home for the society either alone or in conjunction with other kindred societies.—In answer to a question, the Chairman replied that he could not say how the photographic survey of the county was going on generally, as the matter was in the hands of Mr. Morkill, who was not present; but in Leeds good work was being done by the Thoresby Society and the Photographic Society combined.



At a meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY on January 24, Mr. W. Anderson Smith communicated the following account of the cave recently discovered near St. Columba's Church at Oban:

After detailing the manner in which the cave was discovered, Mr. Smith went on to say that, lying on the surface some yards within the cave, a skull (No. 1) was found in good preservation on January 3, but as the superincumbent rock was threatening to collapse, further examination was delayed until this could be removed. In the meantime, a great quantity of bones had been excavated at various depths to 4 feet 6 inches below the surface. The animal bones had been almost invariably broken to remove the marrow; the human bones were fairly well preserved. The masses of shells were frequently cemented together by the lime drip from the roof,

but below this they were in loose masses as thrown. For the most part they were limpets, but razor-shells, scallop-shells, a few mussels, some cockles, etc.—all edible shells as at present found on the coast—were grouped together. Further back in the cave, but at a lower level, so far as the strata of humus and shells went, a second skull (No. 2) was found lying against the roof of the rock, as it dipped, and upon the shell stratum, but under the mass of humus. Several human jaw-bones, some with the perfect teeth still attached, were discovered from the bottom of the foreground (as representing the old beach all along this elevation) to the upper humus. To the left hand of the cave, near the surface, a skeleton was discovered, but the skull was in fragments, and seemed to have been destroyed through the entrance of damp and air. Up till now, all that is decided is that the cave-dwellers used fire, evidence of a mass of ashes, with surrounding calcined shells, having been obtained at 24 feet from the original mouth of the cave, whilst burnt pieces of wood were found amidst the shell masses. No celts were found, and the bone implements discovered were the only examples as yet obtained of articles of manufacture. The splitting of the bones by a dexterous stroke was a common speciality of the Highland natives up to a recent period. The human remains are especially interesting. No. 1 skull was evidently that of a woman, from its finer structure and general character. It was of fairly good example of the long-headed type, and with a good frontal development, upwards of two inches greater in length than in width, and with anything but Celtic characteristics. There was no sign of low or degraded type, and although the jaw-bones were absent, others subsequently found in the vicinity, and of similar character, pointed to anything but a prognathous jaw. The teeth were sound and good, and the surface did not show the grinding action that so commonly accompanies savage teeth, and was notable in those found in the cave behind the Distillery. The skull No. 2 was altogether ruder, more robust, probably more mature, less developed in frontal region, but of similar type, and $2\frac{1}{2}$ inches greater in length than in width. Enough has therefore been found to justify a more careful and trustworthy examination, not only of what remains *in situ*, but of what material has been removed and not sufficiently sifted. The finding of good Troglo-dyte skulls is of much importance, considering their non-Celtic character and yet good type. The elegant make of the bone harpoons at the lowest level is evidence of a certain advance in structural skill. The bones of deer would suggest a hunting as well as a fishing existence. No prehistoric find in the West promises more faithful results, and the readiness with which the proprietor has met those interested, presents a rare opportunity for examining the whole with accuracy. The exposure of the whole floor, by the necessary removal of the shaly rock, demands prompt action to save the material.

The committee reported that the number of members was now 214, as against 219 at the close of 1893, and this diminution was made additionally serious by the unsatisfactory condition of the section's finances, the expenses of the year having exceeded the income by £31 2s. 4d. Moreover, there had been an average deficit for the last few years of £20 or £30, the loss being principally incurred in the publication of the richly-illustrated volumes of Transactions. The balance in hand was £55 3s. 11d., which amount was insufficient to defray the cost of the volume of Transactions for 1894. Several valuable additions had been made to the library, and to the collection of objects of antiquarian interest. Perhaps the most notable event of the year had been the issue by the section of the "Register of the Guild of Knowle," edited by Mr. W. B. Bickley, and containing the names, places of residence, etc., of about 1,500 inhabitants of the Midlands, enrolled as members of the guild between the years 1450 and 1536.—The report was adopted on the motion of the chairman, seconded by Mr. W. J. Churchill.—After the transaction of the business of the annual meeting, Mr. Robert K. Dent read a paper on "John Rogers, of Deritend," giving much interesting information relative to the local associations of the first of the persons put to death during the reign of Queen Mary, and who figured so prominently in the religious troubles of the sixteenth century.

At a meeting of the newly-founded, and energetic KILDARE ARCHÆOLOGICAL SOCIETY held at Naas, on January 23, the president (the Earl of Mayo) in the chair, Mr. Arthur Vicars read the annual report. The report congratulated the society on the steady progress which it continues to make, the roll of its members now numbering about 130, which, considering the short time the society has been in existence, is highly encouraging. It was decided to hold the summer meeting in Kildare.—Colonel Vigors then read a paper on a crannog lately discovered at Lackagh, which at present is the only one known to exist in the county. Colonel Vigors proceeded to state that crannogs were lake-dwellings or island houses, built artificially, the material consisting principally of timber laid on piles, and affording the inhabitants comparative safety from enemies and from wild beasts. As to the age of these dwellings, that was a matter that still remained undetermined. They were generally ascribed to prehistoric and pagan eras, but they were known to have been occupied in Ireland up to as recent a period as the seventeenth century, a fact not, we imagine, at all generally known, and concerning which we think that Colonel Vigors must be labouring under some misconception. The enormous quantities of bones dug from the foundations of some crannogs—in one case near Loughrea amounting to over 300 tons—showed that they had been occupied for a very long period. The word "crannog" was an Irish one, the first syllable meaning "a tree," while the entire word was used to distinguish measures of turf in some parts of the country. The paper proceeded to compare the Irish crannogs with the remains of the lake-dwellings found in Scotland, France, Switzerland, and other European countries. Though a good deal had been learned as to crannogs,

The annual meeting of the members of the Archæological Section in connection with the MIDLAND INSTITUTE at Birmingham was held on January 30.—

much still remained to be determined. The Lackagh crannog was on the edge of a bog, an irregularly-shaped mound being the only surface indication. Several feet below the surface the tenant of the land discovered square beams of wood, of larger dimensions than those hitherto discovered in crannogs. Bones of the red deer and teeth of the ox, and a bone-borer holed like a needle, were amongst the articles found by Colonel Vigors and Lord Walter Fitzgerald. A keg of bog-butter was also found near by. Colonel Vigors was of opinion that this crannog would well repay a more detailed examination, and suggested the purchase by the society of the objects turned up, as he believed they were very valuable from an antiquarian point of view. He further mentioned that very lately indications of a second crannog had been discovered in the same district.

The Rev. Denis Murphy then read an important paper on "The Pale," and was followed by the Rev. E. O'Leary, who read some notes on the southern boundary of the ancient kingdom of Meath, as it passes through North Kildare. The notes were largely based upon information derived from old people living in that locality. Father O'Leary's paper formed a valuable contribution to the topography of the district.

Lord Walter Fitzgerald then read a paper on some incidents in the life of Garrett More, the eighth Earl of Kildare, described in the "Annals of the Four Masters" as "a knight of valour, and princely and religious in his words and judgment." In 1495 an Act was passed esteating the earl and to abolish his war-cry of "Crom-aboo." This war-cry was to be found on some tiles in Bective Abbey, Westmeath, surmounted by the words "S'il vous plait." When brought for trial before the king in London, the Bishops of Meath and the Archbishop of Cashel appeared against him. The Bishop of Meath said that the earl had forced him from his sanctuary. The earl answered that he was not sufficiently able to defend himself, as the bishop was a learned man, which he was not. The king advised the earl to get a counsellor, and the earl replied he doubted he would get the good fellow he would select. "By my troth, you shall," quoth the king. "Give me your hand on it," said the earl. "Here is my hand on it," said the king, "and you stand in need of a good one, so choose one." "Marry, the king himself I choose," exclaimed the earl, "and, by St. Bride, I will choose no other." At this the king laughed, and, turning to his counsel, remarked that a wiser man might have chosen worse. The Archbishop of Cashel then charged the earl with having burned his cathedral on the Rock of Cashel. The earl confessed, adding, "By St. Bride, I never would have done it, but I thought the bishop was inside." This made the king laugh heartily, and he was so favourably impressed with the earl's bluntness and frankness that on the Bishop of Meath saying, "You see that all Ireland cannot rule this man," he replied, "Then he shall rule all Ireland," and appointed him viceroy.

A brief paper on armorial slabs at Johnstown, Carbery, was next read by Mr. Arthur Vicars, and subsequently a lecture on "Irish Art, as shown in the Irish Crosses," was delivered by the Rev. D. Murphy, S.J. The lecture was beautifully illustrated, upwards of a hundred photographs of Irish crosses being thrown on a screen from a lantern. In the course of his remarks Father Murphy referred to the peculiarities of Irish sculpture, and proceeded to trace its growth and artistic development. He pointed out, in conclusion, the growing popularity of modern copies of those specimens of ancient Irish art.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on February 6, Mr. R. Garraway Rice exhibited a seventeenth-century mortar stamped with a crest. Viscount Dillon read a paper on "An Elizabethan Armourer's Album," a book of drawings made by Jacobi, the master armourer at Greenwich, containing coloured drawings of suits of armour made for several of the notabilities of that period. The book has recently been acquired by the Science and Art Department, South Kensington Museum, who kindly allowed it to be exhibited. From this book Lord Dillon has been able to identify several pieces of armour now in the Tower collection, and, by permission of the Director-General of Artillery, the helmet of Sir Henry Lee, K.G., and various other pieces of armour, all figured in the book, were exhibited. Mr. Mill Stephenson exhibited and described the original brass of "The Good" William Maynwaring, 1497, from Ightfield Church, Shropshire. The brass has been missing for many years, but has lately been recovered, and is about to be replaced.

At the monthly meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, on February 6, Dr. Fryer exhibited some photographs of the well-known monument at Igtel, on the Moselle, showing the original base brought to light in recent excavations; he also contributed a paper upon the subject, which was read by Mr. Birch. Mr. R. B. Barrett reported some discoveries he had recently made at the south-east corner of the palace at Croydon, beneath the ground level, consisting of Norman masonry, having zigzag mouldings, and apparently the remains of an arch. This discovery was regarded with particular interest, inasmuch as it is the first recorded instance of Norman work having been found there, all other portions of the existing buildings being of much later date. The Chairman alluded to some remains of later date which had been discovered in recent years in the old buildings of Croydon Palace. Dr. Sparrow Simpson next read a paper on the "Head of Simon of Sudbury, Archbishop of Canterbury," and an interesting discussion ensued, in which the author, the Chairman, Mr. Prichard, and others took part.

A meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY was held at Jesus College, by the kind permission of the Master, on the afternoon of January 30. The party assembled in the hall, when the hon.

secretary (Mr. T. D. Atkinson) read a paper on "The Conventual Buildings of the Priory of St. Radegund," illustrated by a plan showing such of the college buildings as were probably monastic, and also the positions of foundations discovered last summer. Mr. Atkinson said that the general arrangement of the college buildings was no doubt the same as, and a consequence of, the conventual plan. The cloister occupied the same position as that of the nuns, though it was a little larger owing to the destruction of the north aisle of the conventual church when the latter was converted into a college chapel by Bishop Alcock. The college hall was in the position invariably occupied by a monastic frater, and no doubt its situation on the upper floor—a very unusual situation for a college hall—pointed to the conclusion that the nuns' frater was upstairs, as were many other monastic fraters. The frater was probably reached by a staircase from the cloister in the same place as the old staircase (now destroyed) to the college hall. The rooms below were very likely used as butteries as they still are, and the present kitchen was also probably on the site of the monastic kitchen if it is not actually the old building refaced. He thought it likely also that the rooms originally assigned to the master were those which had been occupied by the prioress. The nunnery accounts, as Mr. Arthur Gray had pointed out to him, spoke of a gateway with a room over it, and this gateway was probably preserved in the existing one. It was probably flanked by buildings containing the almonry and guest house. The gateway led into an outer court, from which the cloister was reached by a passage rather further south than the present passage. The most important building on the east side of the cloister was the Chapter House, of which the entrance was exposed in 1893. The foundations of the east end and a small part of the work originally above ground were discovered in 1894. Between the chapter house and the church there was, no doubt, a passage leading from the cloister to the convent cemetery. The room to the north of the chapter house was perhaps the common room or calefactory. On the upper floor of this range was the dormer, at the north end of which was the necessarium, a room containing a row of closets, under which a stream of water probably ran. The arrangement of this building can be clearly made out from the remains. The stream, for a great part of its course, was shown in Loggan's view, and the part near the point where it joined the King's Ditch could still be traced. Mr. Arthur Gray gave some facts relating to the history of the convent, and the party then adjourned to the chapel, the most interesting features of which were pointed out by Mr. Atkinson. He showed how the north transept preserved its original arrangement, while the south transept had been very much altered. He suggested that the wall which now separates the chapel from the master's lodge was the same which formerly divided the choir of the nuns from the nave to which the public was admitted. On the north side of the eastern arm of the church there had formerly been a building, of which the foundations were discovered in 1894. It was entered from the church, and had been two stories high, as was shown by a loop-hole or squint high up in the wall of the chapel. The

lower room was probably a vestry and the upper chamber the lodging of the Sacrist, the loop-hole having been cut through the wall so that she could see the high altar. This building must have blocked the lower parts of the lancet windows on the north side of the chapel.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ANCIENT ROME AND ITS NEIGHBOURHOOD. An Illustrated Handbook to the Ruins in the City and Campagna. By Robert Burn, M.A. Cloth, 8vo., pp. xiii, 284. London: George Bell and Sons. Price 7s. 6d.

This book is quite the best brief handbook to ancient Rome in the English language that we are acquainted with, and it is, throughout its pages, supplied with a series of excellent illustrations. There are also several plans, one of them being a geological map of Rome. Such a book as this could only be satisfactorily produced by a person thoroughly saturated with a knowledge of ancient Rome, and this qualification Mr. Burn possesses, as his larger and well-known works attest. The information given in the book before us has been, to a considerable extent, condensed by the author from his larger works on Rome; and it is his thorough knowledge of the subject which has enabled Mr. Burn to produce a handbook, which not merely the traveller or casual tourist will find useful, but which to the student of ancient Rome will be of great convenience and value. We see, from a notice inserted in the cover, that the book can also be obtained in a limp binding for the pocket. As a guide-book to consult on the spot it will, we feel sure, become widely used, for it is written throughout in a clear and terse, but at the same time in a readable, form. If we may, without discounting our praise of the book, make a few suggestions for a future edition, we would suggest that the insertion of a few more dates, after the names of persons, would be found an advantage. It is not everybody who has his Roman history at his fingers' ends in the same way that Mr. Burn has. In the third section of the Introduction, some of the technical terms used in describing Roman architecture would be the better for a word of explanation. It may be safely inferred, that not a tithe of those who use the book, will know what "triglyph," "peristyles," "pseudoperipteral," "volute," "dentil," "gutta," and other similar terms, mean. The architectural section is the only part of the book which will not be at once intelligible to the casual reader. In all other portions the descriptions given are clear, and quite easy to follow. In fact, clearness and simplicity form two of the most valuable

features of the book. (It was surely a slip which allowed such a word as "antiquarians" to occur on p. 14.) There are, we should add, more than eighty excellent illustrations, many of them being full-page pictures. In addition to these, there are fourteen plans and maps. The book is certainly one of the best handbooks to the remains of pagan Rome in the English language.



MORE CELTIC FAIRY-TALES. By Joseph Jacobs. Cloth, 8vo., pp. xii, 234. London: *David Nutt*. Price 6s.

This book contains forty-six fairy-tales compiled from Celtic folktales. It is beautifully illustrated with a number of clever pictures, which are full of character and vigour, and it ought to have been noticed by us before, for it would have formed an excellent Christmas or New Year's gift. There is only one thing which strikes us as, perhaps, doubtful about some of the illustrations, and that is, they are so terribly hideous that they might very easily frighten young children. It seems a mistake, in a book primarily intended for young children, to include pictures suggestive of a horrid nightmare, however clever they may be. This, however, is only a passing reflection. The interest of the book, from an antiquarian standpoint, lies rather in the fact that the collecting and publishing of common folktales forms an exceedingly valuable help to the study of folklore. When presented so attractively to the public as the tales in this volume are, the probability is that other persons will be enlisted in the pursuit of the study of folktales, and thus may be the means of rescuing further tales from oblivion. At the end of the book the author gives the sources from which each of the tales has been derived. The book is one which will interest grown people almost more, perhaps, than children. It is a capital book in every respect, and one which will not merely interest a large circle of readers who may read it merely for the sake of the stories in it, but it is a book which renders a distinct service to the science of folklore.



THE AMBER WITCH. A romance by Wilhelm Meinhold. Translated by Lady Duff-Gordon. Edited, with an introduction, by Joseph Jacobs, and illustrated by Philip Burne-Jones. 8vo., pp. xxi, 221. London: *David Nutt*. Price 7s. 6d.

This is a new edition of the well-known book by Meinhold, originally translated by Lady Duff-Gordon, and published in 1846. It purports, as our readers are probably aware, to give a tale of the Middle Ages, rescued, in part, from a manuscript discovered in a church in Germany. The author's object was to confound Biblical critics by presenting to them a book, wholly written by himself, but which purported to be in part derived *verbatim* from an imperfect ancient manuscript, and partly pieced together by portions of his own work. The crux was for the critics, who were tearing the Bible to pieces, to distinguish what was original and what Meinhold's own work. When this was done, he announced that he was the author of the whole. It was a curious trick, but the interest of the book really lay, not so much in the trick, as in

the story itself, which placed Meinhold at once on a high pedestal of fame as an accomplished writer of fiction. Such is the history of the work, which, however, hardly falls within the province of the *Antiquary* to deal with. We can only add that the new edition is tastefully produced in every respect, and the story itself a very clever one, full of vigour and life. More than this it would be out of place for the *Antiquary* to say.



THE DEANERY OF BICESTER. Part VIII. History of Ardley, Bucknell, Caversfield, and Stoke Lyne. By J. C. Blomfield, M.A. Quarto, pp. 195. London: *Elliot Stock*. Price 10s. 6d.

This is the eighth, and latest part which has been issued of Mr. Blomfield's well-known history of the parishes in the deanery of Bicester. We can only say that we wish all other rural deans were as competent, and willing to write the history of the parishes within their deaneries, as is the Rural Dean of Bicester. This portion of Mr. Blomfield's history follows on the same lines as those which have preceded it, and it includes the history of the four parishes of Ardley, Bucknell, Caversfield, and Stoke Lyne. The work is well and carefully done, and, when the whole is completed, will form a valuable addition to existing topographical histories. In praising Mr. Blomfield's work, it is not necessary always to agree with his conjectures, nor is he on all points an infallible guide. For example, his derivations of the different place-names are often nothing but happy guesses, and in some instances guesses which are anything but happy, and certainly wrong ones. Then again, in speaking of a low side-window at Ardley Church, not merely are we told—without a word as to other opinions about these windows—that it is a leper window, but a disquisition on the wide prevalence of leprosy in England in the Middle Ages follows.

Then, in regard to pre-Conquest churches (or, as Mr. Blomfield prefers to call them, "Saxon"), he appears to think that they were all built of wood, which gave way to stone buildings under the Normans. This idea has led Mr. Blomfield to miss, what we feel pretty sure is the fact, that the church at Caversfield is still, in the main, a pre-Conquest building. It has all the appearance, in the picture given of it, of being of pre-Conquest date, and we have very little doubt that, were the masonry critically examined, it would be found that the walls themselves are not Norman, but are what Mr. Blomfield calls "Saxon." The "restoration" of that church in 1873 seems to have been most mischievously destructive, and we cannot join Mr. Blomfield in his commendation of it. When we mention that, according to the author, this miscalled "restoration" comprised no less than eleven main departments, which he numbers consecutively—viz., (1) the rebuilding of the upper portion of the tower, the "restoration" (whatever that means) of the tower windows, and reopening the eastern arch; (2) recasting the old bells; (3) rebuilding the north and south aisles; (4) the addition of the inevitable "organ chamber" as well as of a vestry; (5) the "restoration" of walls, roof, arch, and windows of the chancel; (6) the insertion of a reredos composed of Minton's tiles; (7) the removal of the north porch

to its present position ; (8) the "restoration" of the font, and the addition to it of new steps and a cover ; (9) the reseating of the whole area of the church ; (10) the introduction of a new pulpit and furniture of every kind ; and, to wind up with, (11) "a heating apparatus"—little seems to have been left of the original edifice at all. To speak as Mr. Blomfield does of all this mischief, as being the work of the patron, "who was *happily moved* to undertake the thorough restoration of the fabric," is a little too trying to the patience of antiquaries. We feel, too, that the author has missed a good opportunity of saying a few telling words on the difference between leaving a church in a slovenly and irreverent condition on the one hand, and destroying its antiquity, history, and interest at one fell blow, on the other, by over-"restoration." Mr. Blomfield must, we feel sure, contemplate what has been done at Caversfield with a full share of regret, and it is a pity that, from what we suppose was a wish not to appear uncivil to his neighbours, he has spoken so erroneously concerning a bad business. It is too late, no doubt, to save the mischief done twenty years ago at Caversfield, but a few criticisms kindly expressed might save some other building from a similar disaster.

We have ventured to criticise the points which we have mentioned, for there is so much to commend in the book generally, that we have felt more at liberty to say plainly that in some points it has its defects. As a whole, however, it is to be highly commended as a careful and scholarly work. We only wish we had more of such country parsons as Mr. Blomfield, and that more interest were taken in parochial history by the clergy than is the case.



A PHILOLOGICAL ESSAY CONCERNING THE PYGMIES OF THE ANCIENTS. By Edward Tyson, M.D., F.R.S. (A.D., 1699). Reprinted 1894, with an introduction by Bertram C. A. Windle, M.D., etc. London : *D. Nutt*.

The author of this essay, a London physician of the seventeenth century, has devoted much time and trouble to the amassing of references which, in his opinion, all tend to prove that the "pygmies" of the early writers were "not *men*, as formerly pretended," but merely apes or monkeys. That he has not succeeded in establishing his thesis in its entirety will be recognised by all who read his quaint yet interesting essay, though it may be questioned whether he has wholly failed. However, those who have a leaning towards the more speculative side of antiquarian—as also of ethnological—study, will find food for reflection in many of his statements. To the antiquary who declines to consider anything that is not visible and tangible, this and all such questions will be of no importance.

Professor Windle, who introduces this treatise to the modern reader, displays much learning and acumen in the course of his prefatory remarks. It strikes one as curious, however, that one who disbelieves so completely in the theory advanced by Tyson should have, in these latter days, drawn attention to a work which, in his opinion, was not worth reprinting. One naturally looks for a certain amount of sympathy between author and editor, but Dr. Windle has not a good word to say in this

respect for the seventeenth-century theorist, whose shade must shudder to find himself thus "unequally yoked with an unbeliever." But, apart from this incongruity, Dr. Windle's essay deserves full consideration for its own sake, although it is hardly within the province of the *Antiquary* to refer in detail to the questions therein discussed. It is enough to say that, rejecting with contempt Dr. Tyson's "ape or monkey" theory, his editor identifies "the Pygmies of the Ancients" with races of dwarfs known, or, in some instances, reasonably supposed, to have existed. And, further, a very large part of his introduction deals with traditional beliefs relating to dwarfs and fairies, some of which beliefs he assumes to have been the outcome of the existence of such actual races, while others are due to a variety of causes. Professor Windle's knowledge of his subject is very extensive ; but, in noticing Professor Kollmann's recent discovery of dwarf skeletons in Switzerland, it would have been of advantage had he also referred to Professor Sergi's theory, which was submitted to the Reale Accademia Medica di Roma in 1892-93. From a close study of various skeletons in Russia, and of existing people of small size, chiefly microcephalous, Professor Sergi has drawn the deduction that at some early date South-Eastern and Southern Europe received an immigration of dwarfs from Africa, whose blood even yet asserts itself in existing individuals. It may be added that Dr. Windle's reference to a pygmy race in Brazil has quite recently received confirmation from the exhaustive list of Amazonian tribes, compiled by Mr. Clements Markham (*Jour. Anthropol. Inst.*, February, 1895), where there is mention of the dwarf tribe of the Guayazis, and also of the Cauanas, "a race of dwarfs on the River Jurua, only four or five spans high."



Short Notes and Correspondence.

In the *Nineteenth Century* for January, 1895, there is an article entitled "The Paintings at Pompeii" by Mr. H. A. Kennedy. Will you allow me a few lines to cast a little further light on the subject which this gentleman has very ably handled ? I regret to say that during my long and thorough acquaintance with Pompei, I have come to the conclusion that it is not only the 'Arries of Naples who spoil the frescoes with their autographs, but it is the English, American, and German tourists who on free days collect quantities of mosaic, and break off pieces of fresco, and this not from places where such can be spared, but from walls and floors that are merely falling into decay, and need care rather than spoliation. At the *table-d'hôte* in the Hotel Suisse, and also at the Hotel del Sole, I have frequently heard one tourist ask another how much mosaic he had managed to tear up. I have also seen the copyist of the pictures—a common fellow employed to make tracings and therein fill up the colouring of the largest frescoes for the Naples

Museum—scrape off with a knife small pieces of loose fresco paint in the House of the Wounded Adonis, utterly indifferent to the result. The walls in Pompei used to be waxed, and this is the cause of the fine gloss on many of those seen by Mr. H. A. Kennedy; but owing to lack of funds and their misappropriation by certain officials, this had to be given up; but I trust to see it soon commenced once more, as this waxing process is the only means of preserving the surface and the colour from the effects of damp and heat.

I cannot agree with Mr. Kennedy altogether; he has quite overlooked the examples of the third style of wall-painting, which are the most delicate of all. The best example—alas! much faded—of the “candelabrum” variety is in a room in the Casa del Centenario, that has a *solarium* on its threshold, and is next but one to the locked-up room in that house; the finest example of the “Egyptian” variety is in the house of “Cecilius Jucundus” in the *tablinum*; and others are in the Casa del Orfeo, and in the house in Regione IX., Isola 5, number 18. Mr. Kennedy’s criticism of what Neapolitan taste values is very true; the authorities prefer all that is large and brilliant, not always that which is in good taste. One word I would like to add about the house of “Siricus”: he says “the painted architectural intervals . . . stand upon basal panels composed of a harmony in yellows, rich, pale, and reddish. They contain *landscape* subjects, touched in with the most airy lightness and delicately framed.” Had Mr. Kennedy seen these some years earlier, or studied specially the contents of these and similar little square or round pictures for some years, he would have seen that they were sketches of *houses* and farm-house scenes from which much can be gathered of the general form of old Pompeian dwellings both in and without the town. Those in the house of Siricus are about a foot square and are much obliterated; there were six of them. For similar small pictures of houses, see Gell’s *Pompeiana*, and the French *Vues des Ruines de Pompei*, p. 132. I regret to differ also with regard to the woman in the picture of the “Drunken Hercules” in this *exedra*; instead of Dejanira, she appears more likely to have been intended for Omphale, the Queen of Lydia, for love of whom Hercules surrendered his lion’s skin and club; Bacchus, with fauns and bacchantes, is represented in the upper portion of the picture laughing at the evident result of his wine, the moral being that Strength becomes Folly and Weakness with over-indulgence. Had the female figure been Dejanira, the wife of Hercules, there had been no reason to represent him as drunk (see “Notes on a Few Houses” in our *Facts about Pompei*). I must differ also from Mr. Kennedy in that all artists and students of importance whom I have ever met at Pompei, have *always* known the room in the Casa della Regina Margherita; moreover, Baedeker (and I have no doubt also Murray) does mention it, so does Rolfe’s *Pompeii*. A figure in the picture of Narcissus in this room used to have a club under its arm; it has become obliterated, but it has made me consider that the painting combined the story of Narcissus and his reflection with that of Hyllas (the attendant of Hercules) and the jealous nymphs.

But I can fully endorse the remark that the authorities seem to think that further excavation is more popular than immediate preservation; or even than the completion of the excavation of the five-storied houses in Regione VIII.; and in the meantime they are wasting time and money to please an unappreciative Neapolitan population, little thinking that Englishmen, whether simple tourists or students of archaeology like myself, can appreciate what is truly interesting, and already find Pompei quite sufficient to study. I have preferred the form “Pompei” to any other, as it is used universally in France and Italy, and by distinguished writers in Germany (e.g., Richter, *Antike Steinmetzzeichen*). The Oscan of it might have been Púmpaia, there being the adjectival form Púmpaiana. The Greek was Πομπεία, and an adjectival form Πομπαια; and the Latin Pompeii, though I believe that the word Pompei has been found in the place itself. “Pompei” when found in the classics (Cicero, Sat. ii. 3) is, however, a genitive.

H. P. FITZ-GERALD MARRIOTT.

Hotel Lorelei, Sorrento, Italy.

I am collecting some information with regard to Old English customs which still exist amongst us, and I shall be very grateful for the kind assistance of the readers of the *Antiquary*. Will they kindly inform me whether any such customs still remain in their neighbourhood or county? The changed conditions of rural life have obliterated many old customs, and it is important to collect information concerning those that Time has spared. It is not many years ago that “Lifting” at Easter, “Wassailing” the orchards at the New Year; “Mothering” on Mid-Lent Sunday; giving “Pace Eggs” at Easter, etc., were commonly practised. I shall be greatly obliged if any reader of the *Antiquary* will give me an account of any such customs. Information with regard to the present observance of “Mumming,” May-day festivals, Easter and Christmas customs, “Beating the Bounds,” wakes, fairs, rush-bearing, etc., will also be gratefully accepted.

P. H. DITCHFIELD.

Barkham Rectory, Wokingham, January, 1895.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the “ANTIQUARY” if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the “ANTIQUARY,” to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



APRIL, 1895.

Notes of the Month.

EIGHT gentlemen were elected Fellows of the Society of Antiquaries on March 7. We are glad to note the absence of blackballing, all the candidates proposed having been elected. The following is a list of their names:—Mr. James Curtis, Raleigh House, Bromley; Mr. Edwin Henty, Goff's Hill, Crawley, Sussex; Mr. William Howard Aymer Vallance, M.A., 7, Cambridge Terrace, W.; the Rev. Carus Vale Collier, B.A., Faversham; the Rev. James Oliver Bevan, M.A., 55, Gunterstone Road, West Kensington; Mr. Nathaniel George Clayton, Chesters, Humshaugh-on-Tyne; Mr. William Gowland, 19, Beaumont Crescent, West Kensington; and General Sir Henry Augustus Smyth, K.C.M.G., R.A., Stone, Aylesbury. At the same meeting the following were also elected Honorary Fellows of the society: M. Henri Schuermans, Liège; M. Alexandre Bertrand, St. Germain; and M. Émile Cartailhac, Toulouse.



Arrangements are in progress with regard to the summer meeting of the Archæological Institute, which, as our readers are probably aware, is to be held this year at Scarborough. His Grace the Archbishop of York (Dr. Maclagan) has accepted the post of president of the meeting. The date fixed is from Tuesday, July 16, to Tuesday, July 23, both inclusive. We have no doubt that the members of the Institute will receive a cordial welcome from Yorkshire antiquaries, and

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that a profitable meeting will be the result. There is much of archæological interest in and around Scarborough, while there is no doubt that its character as a very charming seaside resort, will materially assist in swelling the numbers of those who will attend, what is likely to be an exceedingly popular meeting of the Institute. We hope, however, that those who may be induced to join in it from the lighter side of its character will take care not to reduce it to the level of a mere picnic, with a little archæology thrown in. This is a danger to which all the summer meetings of archæological societies are exposed.



One face, at least, which has hitherto been very familiar at the annual meetings of the Institute will be missing. We refer to that of the Precentor of Lincoln, whose death from an attack of influenza is deeply mourned by a large number of antiquaries. Never was a kindlier or more courteous friend, or one more ready to help another if he could. His many valuable contributions to the study of ecclesiastical archæology are widely known, while the pleasantly-written articles which he contributed to the popular journals and magazines of the day, were marked by that accuracy which always betokens the work of a careful and scholarly antiquary. As a clergyman, Precentor Venables's sympathy with the revived earnestness in the Church of England did not blind him to the mischief wrought by the ecclesiastical "restorer," and this led him to join the Society for the Protection of Ancient Buildings, at its foundation a few years ago. He remained, we believe, a member of the society to the day of his death. Mrs. Venables died from the same complaint a day or two after her husband, and both husband and wife were buried together, in the cloister garth of Lincoln Minster, amid every sign of a widespread feeling of sorrow.



Another well-known antiquary, who was at one time an active member of the Institute, has also died of influenza in the person of Sir John Maclean, whose work on the topography of a portion of North Cornwall will long remain as a testimony to his reputation as a thorough and painstaking

antiquary. Sir John Maclean was widely known in connection with the formation of the Gloucestershire Archæological Society, of which he subsequently became president. At the inaugural meeting, which was held in Bristol in 1876, Sir John Maclean, who had recently come to live at Bicknor Court, expressed gratification that his first public act in the county was to assist in the formation of the society. He afterwards edited for the society the Berkeley manuscripts, which were written by Mr. John Smyth, of Nibley, and dedicated to Lord Fitzhardinge. Another of his well-known works was *Memoirs of the Family of Poyntz*. He was at one period a member of the Council of the Society of Antiquaries of London. Sir John Maclean's last appearance at a public meeting was in the spring of last year, when he read a paper before the members of the Clifton Antiquarian Club. Almost from the commencement of the Gloucestershire society Sir John edited the publication of the yearly transactions, and took the keenest interest in its affairs.

Abroad, in France, the figure of a venerable clergyman, whose tall, spare form, and long silvery hair, must have been very familiar to the numbers of English who yearly visit Amiens Cathedral, has passed away in the person of the Abbé Henocque, Dean of Amiens. The late Dean was recognised in France as a scholarly antiquary, and was an active member of the Society of Antiquaries of Picardy. He was also the author of a well-known history of his native place—St. Riquier. The son of a small farmer, Jean Baptiste Jules Henocque was born in 1812. At an early age he manifested signs of unusual ability, and was eventually sent to the diocesan college for young ecclesiastics. He was ordained priest in 1835, and was almost immediately appointed Superior of the Petite Seminaire at Amiens, which office he continued to hold till 1863, when he was promoted to the deanery of Amiens. There was something singularly appropriate in the appointment of a devoted ecclesiastic, who was also an accomplished antiquary, to the deanery of such a cathedral church as that of Amiens. The funeral took place on March 4, and at its conclusion, according to the

French custom, an *éloge* was pronounced over the coffin by M. Joseph Roux, the President of the Society of Antiquaries of Picardy.

Passing from this sorrowful record of losses through death, we are glad to turn to more cheerful subjects. Among these we may include a notice of the intention of the worshipful Company of the Cordwainers of London to hold an exhibition, during the ensuing month of June, at their Hall, in Cannon Street, of objects connected with their craft. We have great pleasure in hearing of the proposal, and in asking such readers of the *Antiquary* as may have it in their power to do so, to assist as far as they can in the success of the exhibition. The Cordwainers' Company has decided to include in the exhibition, a loan collection of antique and historical articles connected with their Mystery. Such a loan collection may be easily made of much service to the student of archæology, and we cordially invite all who may be able to do so, to assist the Cordwainers' Company to the best of their ability. The loan of articles made of *cuir bouilli*, as well as of ancient shoes, boots, spurs, shoe-buckles, and ancient leatherwork generally, will be acceptable.

A gentleman, to whom the Carlisle Museum is indebted for many munificent gifts, recently purchased and sent to that museum a leaf-shaped sword-blade, described in a catalogue as "Roman sword-blade of steel, found at Alston, in Cumberland," and measuring, handle included, about 17 inches. It is spoken of as a Roman spear-head in a little book recently published about Alston. The curator of the museum, before exhibiting the object, took some pains to trace its history. He found that it had recently changed hands once or twice, but had long been in the possession of a gentleman at Alston, and had always been considered to be Roman. This gentleman purchased it some years ago from a hawker, who has now left the country. The hawker's story was that he had found it while gathering sticks in the Kirkside Wood, which is near the great Roman camp of Whitley Castle, and so a likely place for antiquities of Roman date to be turned up

in. The blade, however, is of iron or mild steel, a metal which speedily decays, except under special circumstances. The curator sent the blade to the Society of Antiquaries; it was speedily proved to be West African and modern, there being several like it in the ethnological collection at the British Museum, though none so large. A cast of a similar iron blade, but smaller, is in the Museum of Artillery at Paris, and is engraved in Demmin's *Arms and Armour* as Roman, and also in Burton's *Book of the Sword*. The original of this cast is said to have been found in Germany—it must also be West African. The hawk probably got the Alston example from some sailor. Vessels trade between the Cumberland ports and West Africa, and their crews bring home very queer things. Some years ago some West African knives were found hidden in the thatch of an old cottage near Coniston, and were locally considered to be prehistoric. But, stranger still, about two or three years ago an unknown lizard was killed in a brick-field near Carlisle. On being sent to the Natural History Museum in Cromwell Road, it was pronounced a rare South African lizard, of which no specimen, dead or alive, had ever been known in England. The beast is supposed to have escaped out of some travelling show, whose proprietors probably purchased it in Liverpool.



We have received a circular issued by the "Tolhouse Trustees," Great Yarmouth, asking for assistance towards the purchase and preservation of the old buildings belonging to the Grey Friars' Monastery at Great Yarmouth. The proposal appears to have originated with a letter, written by Mr. Seymour Lucas, A.R.A., to the *Daily Graphic*, last autumn. A considerable portion of the buildings has passed into the hands of trustees, who now appeal for help towards purchasing the rest, as well as for funds towards the preservation and "restoration" of the whole. We do not quite like the appearance of the word "restoration" in the circular. A certain amount of repairing of the buildings may be necessary to ensure their preservation, but anything like what is commonly associated with the expression "restoration" ought to be sternly deprecated. We imagine, however, that the word has

slipped into the circular unawares, and is not in this instance significant of mischief. We shall, however, be glad to receive a distinct assurance on this point, before commending too cordially the proposed scheme. As only £500 is asked for, it does not look, however, as if much harm were contemplated in the way of "restoration."



As Mr. Lucas's letter explains better than we can what is suggested should be done, we quote the following extracts from it. Mr. Lucas says:

"I have just returned from a visit to what always appeals to me as one of the most interesting and picturesque of old English towns. I was delighted to find that, through the public spirit of Mr. F. Danby Palmer, and Messrs. Bottle and Olley (the well-known architects of Yarmouth), a portion of the old cloisters, formerly belonging to the Franciscan monastery of that place, have been purchased with a view to their preservation. There is still a considerable portion of these cloisters incorporated with other adjacent buildings of equal interest, but not yet so certainly secured for the enjoyment and instruction of posterity; and it has occurred to me that, if the matter be made sufficiently public, means may be found to purchase this remaining portion. The cloisters are all that now remain of what was once a very large Franciscan establishment, and are, of course, of the greatest interest to students of our ancient history. But the interest in this case does not entirely centre in the monastic associations. Shortly after—indeed, I am disposed to think immediately after—the dissolution of the monasteries, these cloisters were sold and adapted as dwelling-houses for traders and others belonging to what we may call the lower middle class of the period. There are now existing, incorporated with and attached to these monastic remains, quite a number of these sixteenth-century dwellings, which are themselves of great value to the antiquary, the historian, and the artist, as illustrating the domestic life of our Tudor ancestors. It would, I feel, be a thousand pities if in any future scheme of restoration these relics, which many, no doubt, would consider to be of slight architectural beauty, were swept

away. I suggest that these, though of later date than the monastery, are almost as picturesque, and certainly quite as full of historical interest, as the cloisters themselves, and possibly rarer. Those who have visited Nuremberg will remember that the museum in that town is an adaptation of a portion of an old monastery. Would it not be possible, by means of careful and judicious restoration and appropriate addition, to adapt these old buildings, themselves relics of an interesting past, in a similar way as a local museum? The old Tol-house, which is at present used for a museum, library, and reading-room, is admittedly too small for all these purposes. The old cloisters, together with the attached Tudor dwellings, would form a most appropriate resting-place for objects of local antiquarian interest, and could, I think, be purchased and adapted at a comparatively inconsiderable cost. At any rate, I venture to make the suggestion in the hope that some may be induced to consider the matter. There are not so many of these silent old witnesses of the past remaining that we can afford to run the risk of losing any of them. And this, for the reason I have stated above, presents us with evidence which is of somewhat exceptional value."

Mr. F. Danby Palmer, Great Yarmouth, is the honorary secretary of the fund.



With reference to the account of the discovery of the Mithraic Temple at Burham, in Kent, which we recorded in the *Antiquary* for January last, it is only fair to Mr. F. W. James, the curator of the Museum at Maidstone, to say that the work of excavation in connection with this discovery has been superintended by that gentleman throughout, and that it is largely due to his representations that the whole has been so carefully preserved. We feel it to be due to Mr. James to make this acknowledgment, which by an oversight was unintentionally omitted in the paragraph which announced the discovery of the temple.



The Mayor of Appleby has found among the documents of that borough a minute-book of the Corporation, the existence of which had been forgotten. It covers the period between the mayoralties of Thomas

Ewbank in 1614 and Lancelot Machell in 1660-1. In describing its contents to the Appleby Town Council the mayor said it contained the annual lists of the freeholders and freemen within the borough, which include such well-known names as those of Francis, Earl of Cumberland, Sir Jacob Bellingham, Thomas Salkeld, Christopher Crackanthorpe, Sir Richard Sandford, Hugh Machell, and others. The corporate officers, or borough masters, which then comprised, besides the mayor, a coroner, a sergeant-at-mace, two chamberlains, bailiffs, attorneys, informers, ale-tasters, sealers in leather, inspectors of houses, appraisers, and clerk, are annually recorded, and their several oaths of office are set out in full. The government of the town appeared then to have been under the mayor and aldermen, and sixteen of the freemen as common councilmen, who are frequently referred to as "The Sixteen." Later on there is a record of the civil pleas in the Borough Court. This court appears to have exercised an almost unlimited jurisdiction. The great countess was a frequent suitor. Christopher Dalston, of Acorne Bank, sued upon one occasion for £600, and another plaintiff claimed £2,000 damages for scandal. In one case a defendant is described as of the county of Middlesex, and it would be interesting to know how long it took the bailiff to serve the court process upon that defendant. At the end of the book there are numerous entries relating to the sale of horses, in which the names and residences of the buyers and sellers were usually set out. The book is, unfortunately, in a most dilapidated condition, and the mayor suggested that it should be repaired by an expert, and that perhaps some antiquarian society would undertake the task of having the book printed, the Corporation themselves having no funds available for the purpose.



A discovery which it is thought possible may lead to others of considerable interest has just been made at Tadcaster. A workman, while engaged in getting sand from the river Wharfe, dug up a large ancient jug made of rough unglazed earthenware. It is supposed to be Roman, and is in a perfect state of preservation. The vessel is about 18 inches

in height and 30 inches in circumference, with a moulded handle. The opening at the top is about 5 inches in diameter, inclusive of the spout.



A correspondent, writing to a Manchester newspaper, very properly calls attention to the extreme risk which is run as to the loss of non-ecclesiastical parish records. These are kept, not by the clergyman in the vestry, but by the overseers, who are generally tradesmen, and often publicans, in their own houses. The documents contain a great deal of valuable local information from the beginning of last century, and sometimes for a longer period. There is no doubt that a scheme for their proper custody ought to be adopted. The subject has been strangely overlooked in the past, and we are glad that attention has been drawn to the matter.



We learn that during the meeting of the Dorset Field Club, at Dorchester, on February 21 last, Mr. George Parker, of Southampton, who is engaged as contractor, attended and informed the members that in excavating some ground in the town the workmen had unearthed a considerable portion of a Roman pavement, measuring about 12 feet by 4 feet, and about 5 feet below the surface of the soil. The members, including Sir Talbot Baker, afterwards went to inspect the pavement, steps being taken to insure its preservation. A few coins and pieces of pottery were also turned up.



The recent severe weather has interfered very greatly with the exploration of the bone cave at Oban, and some of the crude material which had been removed to facilitate its careful sifting and examination, became so hardly frozen as to render its examination impossible. Now that better weather and longer days are coming, we may hope to hear more concerning this highly important discovery.



A Shrewsbury School Register is in course of preparation, and old Salopians are requested to send particulars of their career, and of all other Salopians past and present that may be known to them, to the Rev. J. E. Auden, Shrawardine, near Shrewsbury.

The next part of the Leicestershire Archaeological Society's transactions will contain a carefully prepared calendar of all Leicestershire wills prior to the Reformation that are preserved in the registry at Leicester. It is compiled by Mr. Henry Hartopp.



For years past the sea has been making a series of encroachments along the Norfolk coast, and different places have, in turn, disappeared. The storms of the opening part of the year settled the fate of a well-known landmark, the old tower of Eccles Church, which has now disappeared. This destruction, although due to natural and unavoidable causes, is none the less to be deplored, and we understand that Happisburgh Church is slowly though surely approaching a like fate. Cannot something be done to check this steady inroad of the sea?



A proposal is being made for the exploration of the Hill of Tara. Perhaps to many persons the name of Tara is best known in connection with Thomas Moore's spirited and tuneful verses. Antiquaries may be expected to know a little more about it, but even in their case much is the result of conjecture. Tara is only a little over twenty miles from Dublin. It is one of two hills which relieve the monotony of the level plain from which they rise. Curiously enough the Hill of Tara has never been properly examined, in spite of its great historical importance. The present proposal for its excavation is that the works shall be directed by experts under the supervision of the British Archaeological Association.



Tara is covered with remains of a very early date, but it is on the southern side that the principal of these exist. A fence of stone runs across from the old churchyard and divides the Russell and Preston properties. On the southern side of this wall are the principal earthworks, namely, the Rath-na-Riogh or Cathair Corofin. The Rath-na-Riogh is a large outer earthwork encircling two raths or ancient Irish forts, the lines of which intersect. The western rath is the older of the two, and the centre of it is a raised mound, on which rests the Lia Fail still at Tara, which now covers the

"Croppies' Grave." This has been removed from the crowning mound to the north-west, where it originally stood. This central mound, on which is the "Croppies' Grave," is about 12 feet above the surrounding fosse, and this it is that many persons are disposed to assign as the most probable site for Tea Tephi's tomb. The hill slopes away to the west, and it is proposed to run a trench into the central mound along this line. We understand that Mr. George Payne, F.S.A., is to be invited to superintend the work of excavation.



English Glass-making in the Sixteenth and Seventeenth Centuries.

By E. WYNDHAM HULME.

NO. IV.—FROM BOWES TO MANSEL.

BOWES' first grant, dated February 5, 1592 (Pat. 34 Eliz., p. 15), after reciting the patent of Verselyn, proceeds to invest the latter's successor with practically identical powers. This grant, which was limited to a further term of twelve years only, is remarkable for the stringency of the clauses respecting the right of search; a circumstance which renders it probable that the prohibition of foreign glass under the former patent had been evaded in certain quarters. At the suggestion of Lord Burleigh (Lansd. MSS. 67, Art. 25) a clause was inserted enabling the nobility to import sufficient glass for their private use in case that the patentee should fail to produce the finer kinds of glasses at a reasonable price. The Crown also reserved the right of unconditionally terminating the monopoly in case "that any amitie, league, and friendship shall happen hereafter to growe . . . between us and the Duke, Chief States, Rulers, and Governours of the City of Venice." The legality of this grant, which, it should be noted, was made in consideration of personal services rendered by Bowes and of an annual rent of 100 (? 200) marks, is undoubtedly open to question. In 1603 glasses appear

in the heterogeneous list of grievances which were brought against the Crown for the ill-advised exercise of its licensing powers; but it does not appear that the glass patent was called in, or that the grievance was felt to be an acute one. On the score of prices, indeed, the public had little ground of complaint, for the B.M. Add. MSS. No. 12496 shows that Verselyn's prices, which were presumably fixed at rates current at the date of the patent, were somewhat reduced by Bowes and still further by his successor, Mansel.

On October 5, 1607 (Pat. 4 Jac. I., p. 21), the grant was again renewed, but this time for the term of Bowes' life and three years after. On October 8, 1608 (Pat. 5 Jac. I., p. 24), the reversion of the grant was vested in Sir Percival Hart and Edward Forcett for a further term of twenty-one years, and by other letters patent the Irish rights were assigned for twenty-one years to Roger Aston (5 Jac. I., p. 7); while the right of manufacturing certain glasses not included in Bowes' patent was secured by Edward W. Salter (Pat. 6 Jac. I., p. 1). The unconstitutional character of these glass patents of James I. is beyond dispute; nevertheless, their ultimate overthrow was occasioned not so much by the pressure of public opinion, as by the invention of a new process in glass-making which afforded the Crown an opportunity of retiring from a dangerous position, and at the same time of replacing the industry within the trammels of a new monopoly.

The rapid development of the coal industry in the sixteenth and seventeenth centuries is a fact too well known to require further illustration, but the circumstances which led to its successful employment in the glass industry may be briefly here recited.

On July 28, 1610, by an indenture (Pat. 8 Jac. I., p. 12) made between the King on the one hand, and Sir William Slingsby, one of the carvers of Queen Anne, Andrew Palmer, Assay Master, Edmund Wolferston, gent., and Robert Clayton, citizen of London, on the other, the latter obtained, subject to a yearly rent of £20 to the Crown and £100 for three years to Prince Henry (afterwards to be commuted to one-sixth of the annual profits), an exclusive license for the use of certain new forms of furnaces by means of

which not only could coal be substituted for wood in various industries, but a great economy of fuel be effected in industries in which coal had already obtained a footing.

From Slingsby's petition, preserved in the Harl. MSS. 7009, Nos. 14, 16, we gather that rival experiments were being conducted simultaneously with the above by certain Frenchmen, but that the latter had only succeeded in the partial use of coal in their furnaces. The document is specially valuable for the disclosure made therein as to the extent to which coal was being utilized in various manufactures classified by the petitioners under the headings of smelting, boiling, forging, and baking. Although the sanguine expectations of the inventors were not destined to be fully realized, it is possible that the furnaces contained some useful features which may have contributed to the adoption of coal in the drying of malt and the other baking industries. The solution, however, of the problem of the smelting of iron and copper with the new fuel was reserved for a later generation. The tabulated statement of the petitioners, nevertheless, is worthy of reproduction in its original form.

Boyle	Beare	}	Now used with pytt coale by us halfe to be saved
	Dies of all sorte		
	Allom Sea Salt		
Melte	Eweres of all sorte	}	Now used with woode by us with Pytt Coale
	Bell Mettall		
	Lattin —		
	Copper —		
	Brass —		
	Iron —		
Heat for Batterye	Lead —	}	Now with wood by us used with pyt coale With pytt coale halfe to be saved
	Glass —		
	Copper —		
	Lattin —		
Bake	Iron —	}	Now used with wood by us with pytt coale
	Brede		
	Brycke		
	Tyles		
	Pottes Malte		

The localities in which these experiments were carried out cannot at present be determined with certainty. The allusion to the Frenchmen, who were presumably glass-makers, coupled with the fact that Slingsby's furnaces were primarily intended for the multiplication of iron, points to the Midland districts. This hypothesis is confirmed by

Dud Dudley, in his *Metallum Martis*, who states that "the glass invention with pit cole was first effected near the Author's dwelling," i.e., on the borders of Staffordshire and Worcestershire. On the other hand, I am indebted to Mr. Grazebrook for the reminder that Sturtevant, in his *Metallica*, 1612, states that "very latelie by a wind furnace greene glass for windows is made as well by pitcoale at Winchester House, Southwark, as it is done in other places with . . . wood fuel." Sturtevant, however, does not assert that prior experiments had not been made elsewhere, and it will be probably found that these experiments relate to a patent granted (9 Jac. I., p. 29) to Sir Edward Zouch, Bevis Thelwall, gent., Thomas Percivall, gent., and Thomas Mefflyn, "our Glasier," for an invention for the use of coal in glass-making. This patent was unsuccessfully opposed by Slingsby (S. P. Dom., 1611, February 26) on the ground that it infringed upon his own grant. According to his own account his invention, though being gradually adopted, had not made much headway. On the other hand, the furnaces of Zouch, invented by Percival, had from the outset proved successful, although at an estimated outlay of £5,000. At first, according to Prof. Gardiner (*History of England*, 1617-23, p. 362), with a view of avoiding any conflict with Bowes, whose rights were safeguarded under their patent, Zouch and his partners had refrained from manufacturing the finer forms of glasses; but it is more probable that the secret of the production of a clear crystal glass was not attained by the patentees without further experiment, it being essential to the process that a practical method of protecting the metal from the action of the coal fire should have previously been arrived at. This difficulty appears to have been surmounted between 1611 and 1613, to which period should be assigned the invention of the closing of the pots in the glass furnace. At all events, in 1613 the patentees, emboldened by their success and the royal favour extended to them, came forward and demanded on public grounds that the use of wood should be prohibited, and that a new patent should be issued, placing the whole industry under their control. After protracted and fruitless negotiations with Bowes and Salter, the opposition

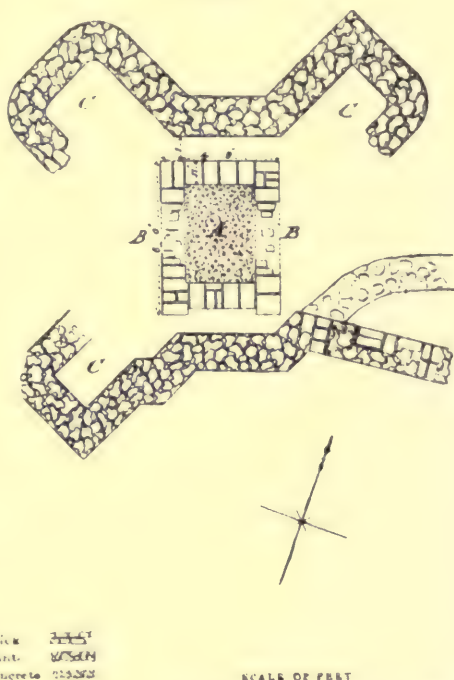
of the latter was summarily quashed by Lord Coke. The first patent of Zouch was voluntarily surrendered, the patents of Bowes and Salter were called in by the House of Commons and delivered up under protest, and on March 4, 1614, a new patent (11 Jac. I., p. 16) was issued in the names of Zouch, Thelwall, Percival, and Kellaway, by which the King revoked all previous grants as having grown hurtful and prejudicial, and placed the entire manufacture in the hands of the new patentees subject to a rent of £1,000, which Lord Coke had suggested should be used in compensating the prior patentees. At the same time the importation of foreign glass was strictly forbidden, and the manufacture of glass with wood fuel absolutely prohibited. Under these conditions the manufacture of glass was carried on for a period of over thirty years under the dictatorship of Mansel, who eventually became possessed of the sole rights conferred by the patent. For the history of glass-making at this period most of the materials exist in the work of Prof. Gardiner cited above, and in the *Life of Mansel*, by G. T. Clark, Dowlais, 1883. A few notes, however, on the influence of coal on the manufacture may not be out of place.

The frequent complaints that are met with, in the State Papers and elsewhere, respecting the quality of the glass produced under Mansel's régime prove that a considerable deterioration in the manufacture accompanied the introduction of the new process. In 1621 (H. C. J. 1, p. 622) "Enego Jones, the surveyor, said the glass now not so good as in ancient times, the price also doubtful whether now dearer than before the patent" and in 1637-38 (S. P. Dom., p. 153-54) Mansel's glass was condemned by the Company of Glaziers as being bad, dear, and insufficient, and the patentee was cautioned to uphold the quality of his manufacture. Notwithstanding the strenuous and well-attested efforts of Mansel to improve and extend the manufacture, the monopoly proved unsatisfactory to the public and unremunerative to the patentee. As Howell remarked, the business was fitter for a merchant than a courtier, and the want of success which attended the worthy Admiral's efforts excited little surprise even in his own days.

In the modification and improvement of the glass furnace, however, the introduction of the new fuel effected more striking and permanent results. Two distinct forms of furnaces appear to have existed at this period, based respectively on Italian and French models. The Italian furnace, for the production of crystal glass, was circular or oval in form, and was characterized by a number of projecting

Furnace at Buckholt

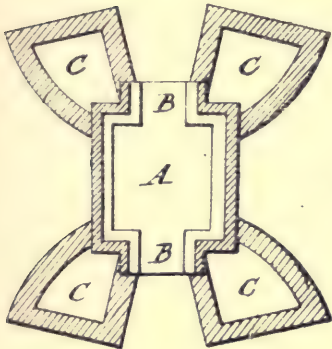
Fig 1



ribs converging towards the top of the furnace. Several varieties of this class are shown in the work of Agricola in 1561,* probably from drawings made during his residence in Venice. The furnaces there described are of one, two, or three stages or floors, accordingly as the

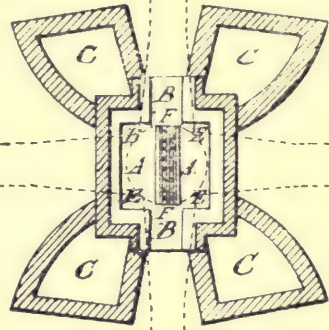
* An earlier example will be found in the B.M. Add. MS. 24189, reproduced in G. F. Warner's edition of *Mandeville's Travels*, Roxburgh Club, 1889. This circular type of furnace is probably of Syrian origin.

Fig. 2.



D

Fig. 3.



D



operations of fritting, glass-working, and annealing were conducted in one or more furnaces. A single exception to the round form is a low oblong arched annealing furnace which is connected with the main furnace by a series of flues. This circular form of furnace appears to have been slowly adopted in the north of England and the Midland districts; for I am informed by Mr. Grazebrook that in the Tristram MSS. it is stated that a Wm. Tristram, of Stourbridge, "invented (circa 1660) the first round glasshouse in these parts, and greatly improved the art of making flint-glass, and of purifying iron for making steel." Mr. Grazebrook adds that there is no evidence to show that Tristram was a glass-maker. He probably introduced amongst the French glass-makers of the district Italian methods for the production of the finer kinds of glass, the Italian manufacture being practically extinct in this country at that date.

The French window or broad-glass furnace.

nace, on the other hand, was oblong in form, and is distinguished by the position of the subsidiary arches placed at the several angles of the main furnace. This arrangement seems to have been characteristic of French glass-making from a comparatively early period. In the MSS. of Eraclius, printed in Mrs. Merrifield's *Treatises on the Arts of Painting*, vol. i., p. 212, the following passages occur, indicating a type of furnace very similar to that discovered at Buckholt (see Fig. 1): "Upon the foundation of the furnace you must begin to make three small compartments which are called 'archæ,' in which there must be small windows. You must make the middle arch large with two windows in it, one on one side, and one on the other. In the middle arch . . . must be placed two jars, which they call 'mortariola,' in which the ashes or sand . . . is melted, and the glass made. And you must make the other arches, one on the right and one on the left of the middle arch, and the one on the right

of the middle arch smaller than the one on the left." The writer goes on to say that the left-hand arch was to be used for the preliminary operation of fritting and for drying the new glass pots, but that in making broad glass (tabulas) this chamber was to be used for annealing. Fig. 2 represents a similar French furnace of a later date, and Fig. 3 exhibits the same furnace modified for the use of coal. The last two figures are reproduced from the work of Bosc d'Antic, a French savant of the eighteenth century. By the use of similar letters for corresponding parts further comment becomes unnecessary. The chief modifications consist in the introduction of the grate bars *F*, and the subterranean air chamber *D*. *E E* are ledges for placing the pots, but the method of closing the pots while securing access from the exterior of the furnace is not shown.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*;
Dioesan History of Solor and Man; *Folklore of the Isle of Man*, etc.

Ivar and Matilda.

"**T**HEN the thirteenth century, Ivar, a young and gallant knight, was enamoured of the beauteous Matilda. Her birth and fortune were inferior; but his generous mind disdained such distinctions. He loved, and was most ardently beloved. The sanction of the king was alone wanting to consummate their happiness. To obtain this, Ivar, in obedience to the custom of the Island, presented his bride to Reginald, a gay and amorous prince, who, struck with the beauty and innocence of Matilda, heightened by an air of modesty, immediately, for some pretended crimes, banished Ivar from his presence, and by violence detained the virgin. Grief and indignation alternately swelled in her bosom, till, from the excess of anguish, she sunk into a state of insensibility. On awaken-

ing, her virtue was insulted by the approaches of the tyrant. She was, however, deaf to his insinuations, and only smiled at his menaces. Irritated at her contempt, and flattering himself that severity would subdue her truth and chastity, he imprisoned her in the most solitary apartment of the castle, where, for some months, she passed the tedious night and day in tears, far more solicitous for the fate of Ivar than affected by her own misfortunes.

"In the meantime, Ivar, failing in an attempt to revenge his injuries, assumed the monastic habit, and retired into Rushen Abbey. Here he dedicated his life to piety; but his heart was still devoted to Matilda. For her he sighed, for her he wept, and to indulge his sorrows without restraint, would frequently withdraw into the gloomiest solitudes. In one of these solitary rambles he discovered a grotto, which had been long unfrequented. The gloom and silence of this retirement corresponding with the anguish of his mind, he sauntered onward, without reflecting where the subterraneous path might conduct him. His imagination was portraying the graces of Matilda, while his heart was bleeding for her sufferings. From this reverie of woe he was, however, soon awoken by the shriek of a female. Advancing eagerly, he heard in a voice nearly exhausted: 'Mother of God! save Matilda!' while through a chink in the barrier which now separated them, he saw the virgin, with dishevelled hair and throbbing bosom, about to be sacrificed to the lust and violence of Reginald. Rage and madness gave new energy to Ivar, who, forcing a passage through the barrier, rushed upon the tyrant, and seizing his sword, which lay carelessly on the table, plunged it into its master's bosom.

"The tyrant died, and the lovers through this subterraneous communication escaped to the sea-side, where they fortunately met with a boat which conveyed them to Ireland, and in this kingdom the remainder of their years was devoted to the most exquisite of all human felicities—the raptures of a generous love, heightened by mutual admiration and gratitude."*

* Robertson, *A Tour through the Isle of Man*, 1794, pp. 52-55.

A Dispute between the King of Ireland and the King of Scotland for Possession of the Isle of Man.

"In olden times there was a great discussion between the King of Ireland and the King of Scotland for disseisin of the Isle of Man, which of them ought to be lord of the isle aforesaid. There were men skilled in the law alleging various reasons and arguing on both sides. After many and various disputations had been held upon the said business, the kings could in no way agree, but that champions should be chosen, and that whosoever's champion should be victor, the same should be esteemed the true lord of the island. But one among the wise men there congregated, whose wisdom exceeded that of the others, as it seemed, thus spoke: 'O kings, set aside the war appointed between us, and yield to my counsel. Is not the land of Ireland free from venomous reptiles, wherefore there is neither serpent, nor toad, nor, etc. But the land of Scotland is much defiled with reptiles; send therefore messengers to the island [of Mann], faithful explorers, who may inspect the island; if indeed venomous reptiles may there be found, in truth, the island shall more properly belong to thee, King of Scotland, than to thee, O King of Ireland. But if no serpent or other poisonous thing be there in the smallest degree found, in truth, to thee, O King of Ireland, does the island deservedly belong.' This opinion pleased all; men were sent to explore, and the island adjudged to remain to the kingdom of Scotland. Beloved as this island is, situated in the midst of the sea, so is the human soul hemmed in, in this world, because at the first this mighty sea, etc. . . . these kings . . . pleading and earnestly disputing for possession of this island, are as Christ and the devil, who incessantly strive one with the other for possession of the human soul, herein* . . . or in the general judgment, when the secrets of all hearts shall

* The above passage, which is probably a quotation, is defective in the original, and may be thus supplied: "Because at the first this mighty sea, which threatened to overwhelm all things by its influence, was restrained, so these kings, by their striving and earnestly disputing for possession of this island, are as Christ and the devil, who incessantly strive one with the other for possession of the human soul herein prefigured."

be searched, nothing venomous should be found, that is, any mortal sin, without doubt it is due to the kingdom of heaven; this island is the soul where nothing venomous has ever entered or been found. But if anything venomous should be found in the soul, it is due to the kingdom of hell."*

Cutlar MacCulloch.

There is a tradition that a Galloway searover of this name was wont to look out for the smoke from the chimneys of Kirk Bride, the most northerly parish in Man, and when he saw it, he and his crew would promptly run across to the Manx coast and, if the breeze served them, were wont to arrive in time to have a share of the Manxmen's dinner. It is said that the Kirk Bride people were consequently in the habit of eating their meat before taking their broth, so that Cutlar and his men should only arrive in time for the less substantial portion of the meal. It is said that these incursions took place at the beginning of the sixteenth century, and that the expedition of Thomas, second Earl of Derby, which is referred to as follows in the "Traditionary Ballad,"† was undertaken with a view to putting a stop to them:

Then came Thomas Derby, born king;
Thus he wore the golden crupper;
There was not one lord in England,
With so many servants in the land.

On Scotchmen he revenged himself,
He went over to Kirkcudbright;
And made such havoc of the houses,
That some of them are yet unroofed.

MacCulloch's exploits are recorded in the following modern poem:

HUAN.

"Jean siyr, ven-y-thic,"‡ pack up and away,
Cutlar MacCulloch will be here to day.

SHEVAL.

The Galloway chief! it never can be;
He's chasing the fishing-boats out at sea.
The breeze blows fresh,
'Tis off the land—
The sea-king has other work in hand.

* From Harleian MSS. (the handwriting is *temp.* Edward I.). See *Manx Soc.*, vol. vii., pp. 93-95.

† Train, *History of the Isle of Man*, vol. i., p. 53.

‡ "Make haste, housewife."

HUAN.

Siyrree,* ven-y-thie, or, as I'm a sinner,
 MacCulloch will surely be first to dinner;
 I saw his broad sail as I stood on the brow,
 And he'll only be here too soon I trow;
 So up and away
 While yet we may,
 His flotilla stands for Ramsey Bay.

SHEVAL.

Augh, the breeze blows fresh, and the sea is rough,
 To-morrow will surely be "time enough!"
 Ben Varrey† hath bound the broad beach with a chain,
 To-day is the wedding of Mylecharane!
 There's broth and there's mutton,
 The table to put on,
 And the barn-floor swept, the dancers to foot on.

HUAN.

O list what I say! for 'tis no joke,
 Cutlar MacCulloch hath seen the smoke;
 And if you wait longer on *Tra dy-lloar*,‡
 The Galloway men will darken our door,
 Seize on the victual,
 Lift all the cattle,
 And knock down the boys who show any mettle.

SHEVAL.

Well, haste then from church, and I'll hurry the feast;
 We'll eat all we can, and we'll drink of the best;
 Then the rovers may step ashore when the tide flows,
 And be welcome to bones with a sauce of hard blows.
 There's the Dhooiney Mooar,§
 Yourself, and a score,
 Will pin these catherans down to the floor.

HUAN.

Your counsel is good, and your spirit is bold;
 That Manxmen have faint hearts shall never be told.
 A fig for MacCulloch! so bring out the wine,
 And ask Dhooiny Mooar to come hither and dine.
 He shall sit by Jean,
 His heart's bragh|| queen,
 And drink jough vie to his "vuddy-veg-veen."¶
 I'll look to the corn, the sheep, and the bullock,
 And keep them from witches. and Cutlar MacCulloch.
 How long shall the robber-chief come with his levy,
 And carry off all not too hot and too heavy?
 Too late to be running,
 When Cutlar is coming—

SHEVAL.

O, Ven Varrey's out, and she'll rule the tonney.**

HUAN.

'Twould soften the heart of a man full of wrath,
 To see your kind face, and smell your good broth;

* "Hasten." † "Mermaid."

‡ "Time enough." This saying has become a proverb, expressive of the tendency of Manxmen to be behind time.

§ "The Big Man." || "Eternal."

¶ "Dear little girl." ** "Wave."

But here comes the wedding-train, blithesome and grand,
 All ready for dinner, so lend me a hand,
 And here fix the table,
 We'll eat all we're able;
 MacCulloch may go to the fish with his cable.

The-noggins of broth had gone merrily round,
 The spoon was just plunged in the haggis profound,
 Each trencher was stretched for a share of the cheer,
 When, "Hark to the tramp! oh, MacCulloch is here!
 Boys! spring to your feet;
 Girls! hide all the meat,
 We'll soon make the vagabonds sound a retreat."

MacCulloch stepped over the threshold the while,
 And gazed on the plentiful board with a smile:
 "Gudefolk, gudefolk, ye hurry too late,
 MacCulloch is here, and his ship at the Yate.
 For broth he don't care,
 The broth he can spare,
 But haggis and mutton are MacCulloch's share."

The rovers were many, the wedding guests few,
 So the rovers sat down to the mutton and stew;
 But from that day to this, as our north custom tells,
 We trust neither to wind, nor to mermaid spells,
 But first of all eat
 Our coveted meat,
 And, over the broth, tell of MacCulloch's feat.*

The Winning of the Isle of Manne.

This is a ballad of considerable antiquity, which was first published in *Strange Histories*, in London, in 1607. It was reprinted by the Percy Society in 1841. It refers to Sir William de Montacute, first Earl of Salisbury, who was King of Man, which was granted to him by King Edward III. in 1334:

The noble Earl of Salisburie,
 With many a hardy knight,
 Most valiantly prepared himselfe
 Against the Scots to fight;
 With his speare and his sheeld
 Making his proud foes to yeeld.
 Fiercely on them all he can,
 To drive them from the Isle of Man.
 Drummes striking on a row,
 Trumpets sounding as they goe,
 Tan-ta-ra-ra-ra-tan.

Their silken ensignes in the field
 Most gloriously were spred:
 The horsemen, on their praucing steeds,
 Strucke many a Scotchman dead.
 The browne-bils on their corslets ring,
 The bowmen with their grav-goose wing,
 The soft flesh of their foes doe teare.
 Drummes striking on a row,
 Trumpets sounding as they goe,
 Tan-ta-ra-ra-ra-tan.

* *Manx Soc.*, vol. xxi., pp. 46-49. From Miss Cookson's *Legends of Manx Land*, 1859.

The battell was so fierce and hot,
The Scots for feare did flie,
And many a famous knight and squire
In gorie blood did lie.
Some thinking to escape away
Did drowne themselves within the sea ;
Some with many a bloody wound
Lay gasping on the clayie ground.
Drummes striking on a row,
Trumpets sounding as they goe,
Tan-ta-ra-ra-tan.

Thus after many a brave exploit
That day performed and done,
The noble Earle of Salsburie
The Isle of Man had wonne.
Returning then most gallantly
With honour, fame, and victorie,
Like a conquerour of fame,
To court this warlike champion came.
Drummes striking on a row,
Trumpets sounding as they goe,
Tan-ta-ra-ra-tan.

Our king, rejoyceing at this act,
Incontinent decreed
To give the Earle this pleasant isle
For his most valiant deed ;
And forthwith did cause him than
For to be crowned King of Man :
Earle of famous Salsburie,
And King of Man by dignitie.
Drummes striking on a row,
Trumpets sounding as they goe,
Tan-ta-ra-ra-tan.

Thus was the first King of Man
That ever bore the name,
Knight of the princely garter blew,
And order of great fame ;
Which brave King Edward did devise,
And with his person royalize :
Knights of the Garter are they cald,
And eke at Winsor so instald :
With princely royaltie,
Great fame and dignitie,
This knighthood still is held.*

Tradition about Sodor among the Natives of the South of the Island.

It is now generally known that the word *Sodor* in the name of the diocese of *Sodor and Man* is simply a corruption of the Norse *sudr-eyjar*, or the South Isles,† though various strange traditions as to its origin still survive among the Manx people, of which the following may be given as an example. It does not, however, surpass in absurdity many of

the theories of annalists and historians on the same subject :

"The south of the island was the Diocese of Sodor, and the town of Sodor was on Langness, between the present Derby haven and the bridge of the Fort Island. The Bishop of Sodor lived in that town, and the fishermen had to bring their tithe of fish to him there. After a time, however, the plague came into the town and got so bad that the people had to set fire to it and leave it. After the town of Sodor was destroyed the Bishop went to live in the north of the island, and this was the cause of many bitter wars between the people of the North and those of the South, so much so, that the wheel of the mill, near Port St. Mary, now called *Mullen-ny-cleigh*,* was turned by human blood. In one of these wars the women of the South helped their husbands, and therefore they get more dowry out of their husbands' estates than the women of the North.† I have heard from some old people that there was a great storm fifty or sixty years ago, which laid bare several of the foundations of the houses of Sodor, and that they were flagged or paved with red freestone, but that the sand and grass had covered them again." — *Robert Kewley (Coroner), Castletown.*



Some

**Decorated Woodwork from the
Glastonbury Lake Village.**

BY ARTHUR BULLEID.

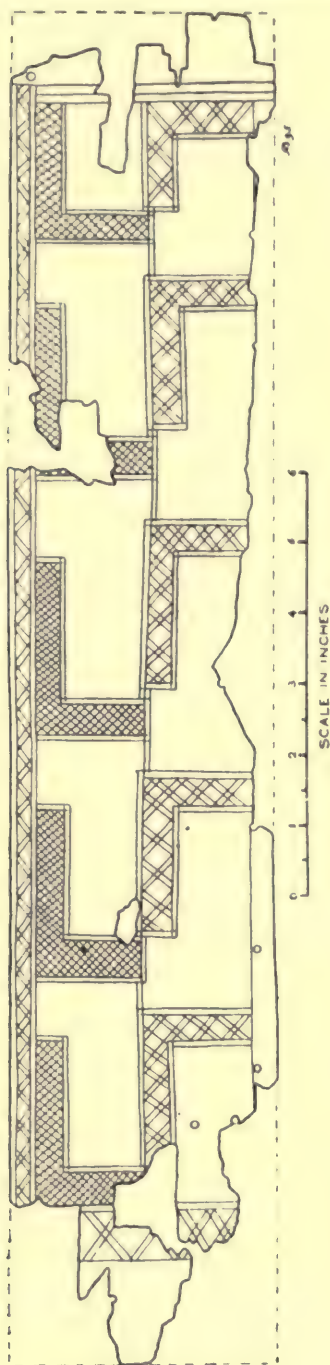
SINCE the commencement of the exploration in 1892, the British village has never flagged in interest, the discoveries last year adding still more to our knowledge of its construction, and of the life and capabilities of its

* "Mill of the hedge."

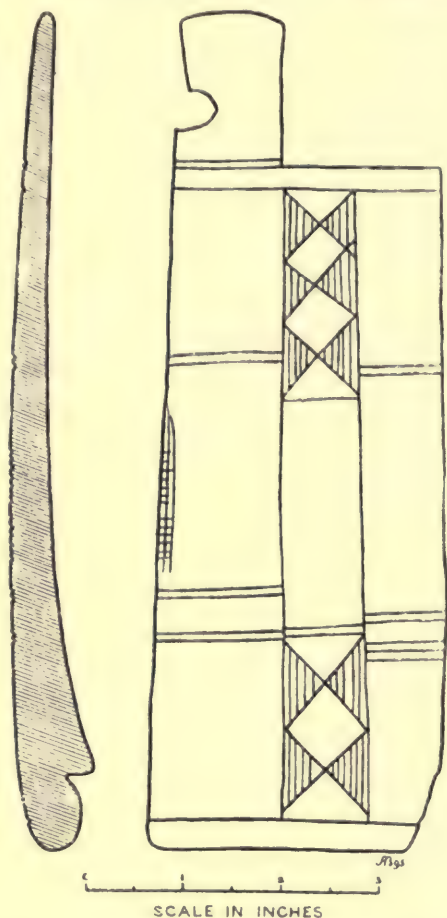
† This, however, is an error. The North won, having, according to tradition, been aided by their women, who consequently got a larger share of their husband's estates. There is a spiritual law in the Statute book which, to some extent, confirms this tradition. (See "Chronicon Mannie," *Manx Soc.*, vol. xxii., p. 57 ; and "Customary Laws" in *Statutes*, vol. i., p. 40)

* "Mona Miscellany," *Manx Soc.*, vol. xvi., pp. 45-47.

† See *Place Names and Surnames of the Isle of Man*, A. W. Moore, pp. 289-292. Also *Diocese of Sodor and Man*, A. W. Moore, pp. 37-43.



inhabitants. On account of the durability of metals and baked clay, much information has been gained concerning the art of the metallurgists and potters of prehistoric Britain; but from the perishable nature of wood, few opportunities have hitherto occurred for ascertaining the skill attained by carpenters previous to the Roman occupation. At Glastonbury



we are exceptionally fortunate, for the village is not only largely composed of timber, but the worked wood which abounds everywhere in the peat is found in a wonderful state of preservation.

The pieces of wood described below form a group noteworthy for other than technical reasons. How far the designs with which they are decorated correspond with the pat-

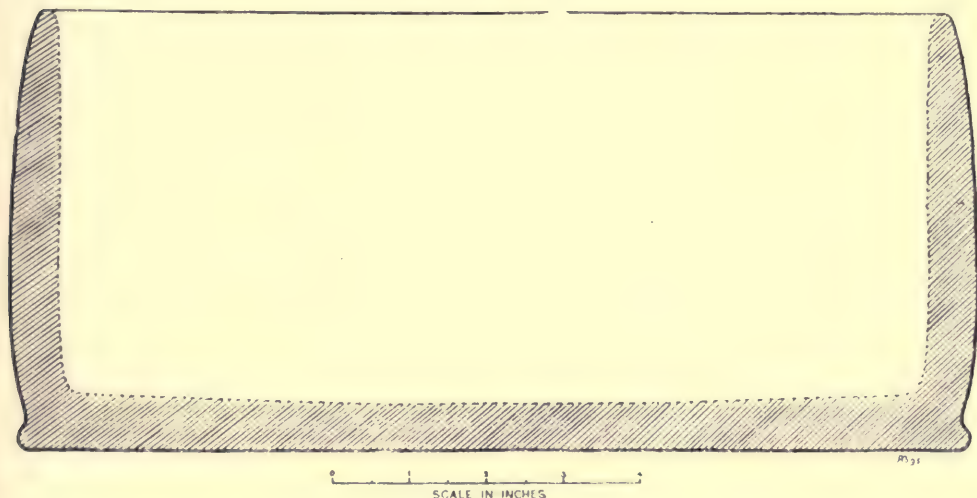
terns on pottery and metal-work discovered elsewhere I am unable to say, or draw any conclusions.

With regard to the tools made use of by the inhabitants for working wood, although fragments of iron are frequently dug up, the metal is so corroded that it is seldom possible to make out the original shape. This may in some measure account for the limited number of tools and implements used in carpentry met with in the village—a couple of billhooks, two small saws, and a gouge nearly exhaust the list. The last-mentioned tool was found still embedded in the piece of wood into which it had been driven.

From plaster casts of the surface marks

Saw-marks would certainly have attracted notice more frequently had they been present, for, although the consistence of the greater part of the wood (oak excepted) dug up is little harder than cheese, yet its surface markings, as also the facets on sharpened piles, appear so fresh when taken out of the peat, that at first sight it is difficult (if not handled) to imagine that the work is more than a few days old.

Several pieces of wood have been met with showing unmistakable signs of lathework. Among these are part of the axle of a wheel, and a large reel or pulley-shaped object, measuring 16 inches long and 9 inches wide.



and cuts on planks and timber, it has been possible to derive some additional information with respect to the size and shape of the adzes, axes, and other tools that were used. Although the saws referred to have been included among the wood-working implements, it is probable, from their diminutive size, that they were more frequently used for cutting horn and bone, both of which often bear saw-marks. The inhabitants doubtless possessed larger tools of the same class, but these cannot have been numerous, as, during the three years' digging, many hundred pieces of cut woodwork have been examined, but, with the exception of some half-dozen pieces, none showed signs of having been sawn.

Before proceeding to consider in detail the pieces of wood that are here illustrated, it may be well to briefly describe the situation in which they were found. The entire village (roughly, covering four acres) was bordered with a strong palisade, protecting it from the surrounding mere water. The depth of the water varied, no doubt, considerably at different periods and with the season of the year, but immediately along the north-east, east, and south-east sides of the settlement it could never at any time have much exceeded 5 feet. This depth in course of time became gradually reduced by the growth of peat, which appears ultimately to have quite replaced the water. Naturally, many things



belonging to the inhabitants were lost near the edge; but the water was also a convenient place for depositing bones, broken pottery, and other kinds of rubbish, samples of which have been dug out from test holes and cuttings in the peat upwards of 200 feet distant from the margin of the settlement. Last season about 400 feet of the palisading was traced, the peat being examined for a like distance alongside it for a width of from 15 to 20 feet. It was during this work that the following pieces of wood, among many other things, came to light.

The first illustration represents a thin, finely-decorated piece of wood, dug out of the peat 6 feet 6 inches below the surface, near the south-east edge of the village. It was found in a very fragmentary condition, and in making the drawing of the design the lines showing the various pieces have been purposely omitted, so that the continuity of the pattern might not be interfered with; the lines have also been drawn much coarser than they appear in the original. The length of the piece is a little over 19 inches, and $3\frac{3}{4}$ inches in breadth, its thickness varying from one-eighth to three-sixteenths of an inch. The surfaces are perfectly smooth and finished. Parallel with one edge of the wood there seems to have been a line of small circular holes, one-eighth of an inch in diameter, arranged at distances of $1\frac{1}{2}$ or $1\frac{3}{4}$ inches apart. A few other perforations of similar size and shape are also to be seen near the ends in varying positions. The whole of the decoration, which has a strong resemblance to the classical fret pattern, was produced by incising the surface with some fine and sharp pointed tool. When the piece was dug out the peat was carefully examined for some distance around it, but nothing could be gathered of its former use either from its position or surroundings.

The second illustration gives the outer surface and a sectional view of a portion of a small stave-made bucket of oak. From it the dimensions of the vessel when complete have been made, as follows: Not including the handle, it was 7 inches high, the inside diameter across the brim being $5\frac{1}{2}$ inches. The design with which the outer surface of the stave is decorated is incomplete, the rest no doubt being continued on the adjoining

staves. It appears that the pattern was in the first place cut, and afterwards burnt in by passing a heated piece of metal along the incisions.

The lateral sides of the stave are quite smooth, and show no signs of having been joined to the contiguous staves by dowelling of any kind—a method adopted and well exemplified in a stave belonging to a cup or small measure dug up in 1893. This has an undoubted lateral peghole an inch or so below the lip.

Drawing number three represents a tub in section, and number four part of its surface decoration. Although the tub was found in many pieces, and much decayed, it was possible to place the fragments together temporarily to take measurements and a correct drawing of the design. The width of the tub when complete was between 12 and 13 inches, and the height one-half of the diameter. The wood from which it was made is ash, and it was cut from a solid block in such a way that the longitudinal grain of the wood corresponds to the transverse diameter of the tub, so that the concentric rings near the centre of the tree appear at two places, and at nearly opposite points in the side of the vessel. The outer surface is smooth and finely finished, probably by the lathe. The inside has been somewhat roughly scooped out, and the tool marks are clearly seen on the sides and bottom. The beauty and boldness of the decoration speaks for itself. It was produced by incising, but some parts of the design appear to have been touched up by burning in a similar way to the bucket stave. The illustration gives one-half of the design, the other part being a repetition of it with a few slight variations. Small burnt perforations are often met with in the portions of loom and other framework found; and the implement made use of for this would probably serve equally well for decorating purposes. The hole cut in the side of the tub was evidently intended for a handle, but the part of the tub having the opposite hole is unfortunately missing.



The Death-Dove and its Congeners in Popular Folklore.

BY MISS MABEL PEACOCK.



ACCORDING to a primitive and widely-accepted belief, the souls of both gods and men are able to clothe themselves in the forms of the lower animals. The student of psychological development finds that the mightiest powers practise shape-shifting at will in all the mythologies, and that many ordinary mortals who have mastered the secrets of nature, not to speak of people born with hereditary skill, possess a similar faculty. In the most socially-advanced communities it continues to be a matter of faith among a considerable portion of the population that men and women not only can, but actually do, assume the appearance of beasts and birds. The German *Wehr-wolf*, the Portuguese *Lobis-homen*, and the Norman *Varou*, are instances in point; not that there is any necessity to go beyond the limits of Great Britain for examples of this superstition. Every county in England and Scotland could furnish a multitude of stories turning on the self-effected transformation of a witch or a wizard into a cat, a hare, or a dog.

To the untrained intelligence in general, and especially to the ill-controlled imagination of the savage, who lives his life *en plein miracle*, there exists no dividing-line, no clean-cut severance between the different classes of celestial and terrestrial phenomena which impress themselves on the consciousness. The non-civilized man has, therefore, no difficulty in assuming that either a deity in command of one of the great cosmical forces, or a fairly dexterous human soul, can adopt any outward guise he may find it convenient to select. To a mind which has been familiar with the notion since childhood the feat is no more astonishing in itself than the slower metamorphosis of an egg into a bird, or of an acorn into an oak.

Among the many curious superstitions which seem to owe their origin to this conception that of the death-bird is one of the most natural—it may almost be said one of the most inevitable. In all quarters of the

globe where the land of the departed is supposed to be situated above the atmosphere of the earth, disembodied spirits are pictured to the fancy as winging their way to the after-world in the shape of birds; and the unusual appearance or actions of certain birds is generally regarded as foreboding death.

"Ravens sitting in a line on the gable of a house betoken a line of black mourners," says E. L. Rochholz, in speaking of birds connected with gravelore (*Deutscher Glaube und Brauch*, 1867, i. 156); and the same authority states that in Aargau the souls of the redeemed fly away in the form of doves, while the accursed change into ravens.

During the Middle Ages it was commonly believed throughout Christendom that the spirit of an innocent person who died a violent death assumed the figure of a spotless dove on leaving the body, and that other dove-like beings often descended from on high to escort the enfranchised soul to bliss. Whether these birds of heaven were in their origin simply celestial messengers, or, as is quite possible, ancestral spirits seeking to guide one of their kindred along its unknown way, cannot be decided dogmatically; but it is worth noting that the Lapland *Shamans* keep up intimate relations with the dead people of the *Saivo*, who appear to them as birds, and who are, it would seem, protecting or family spirits (Réville, *Les Religions des Peuples Non-Civilisés*, ii. 209).

Some of our common English superstitions are obviously connected with the doves which serve as convoys to the inexperienced soul. A bird with unnatural plumage, such as a piebald blackbird, is a precursor of bereavement; while the sudden tameness of any wild bird is a generally-admitted token of death. "It does not come for nothing." Therefore sorrow may be expected if even a robin should cross the threshold or tap at the window-pane. Pigeons are especially unlucky in this respect. When a strange pigeon frequents a house persistently it is a sign that some connection of the inmates is to be called away from earthly existence, and, supposing it should venture within the dwelling, a corpse must soon be carried out.

In some instances the eccentric actions of ordinary pigeons belonging to the dovecote attached to a homestead have been interpreted

as prognostications of loss and mourning. An illustration of this fact was afforded by the conviction of my grandfather's housekeeper, a Lincolnshire woman, who had spent all her life in the county. To her apprehension, the pigeon which perched on the outer sill of her master's bedroom-window towards the close of his final illness was an unmistakable "warning." People of an elder generation could relate, too, how the doves from the cote at the old Hall at Northorpe had settled round the feet of my great grandfather, Thomas Peacock, as he sat in the garden. No one knew that his condition was less satisfactory than it had been for some time past, but the pigeons had clearer insight than his own people, and their loss of timidity was soon explained by his death. Another Lincolnshire instance of a pigeon being accepted as a death-dove occurred in the year 1888. The bird entered a house where a young man was suffering from a dangerous illness, when at the same time the son of one of the people employed about the place lay on the verge of death in a cottage a few hundred yards distant. "It is a sign that one of them has got to go," said the father of this lad; and one did go, though not the sick person in the house directly threatened by the omen.

There are cases known when the death-bird seems absolutely obliged to appear before any member of the family to which it is attached can pass out of life. Miss ——— relates, for instance, that among her mother's kindred a pigeon is always expected to show itself towards the conclusion of a mortal malady. This pigeon is not necessarily white, or even white-breasted, like the celebrated bird which was anciently seen fluttering about the deathbeds of people belonging to the Oxenham family, but come it must in one colour or another ere the spirit can be set free.

Similarly, two or more birds, of a species quite unknown to anyone who saw them, remained in the neighbourhood of a house not many miles from Caistor, in Lincolnshire, when its owner was dying in the year 1893; and it was then remembered that they had already visited the place as precursors of death on two former occasions.

Among his other gleanings of folklore connected with *Grabvögel*, Rochholz has recorded

that when a peasant of the Bavarian Lechrain is lying on a bed of sickness, and at last begins to long for death, he says, "Wenn nur die Nachtigall käme und thäte uns auflösen!" ("If only the nightingale came and set us free!"). Then a bird is supposed really to appear, and to sing so sweetly that all pain ceases and the sufferer either recovers or dies. Other ideas closely related to this notion are, that the blackbird warbling on the hedge near a house sings death to the sick person within, and that when the chaffinch cries constantly round the same dwelling, and even flies into the threshing-floor, someone will soon die.

Rochholz also remarks that a bird pecking at the window announces the decease of a person dying at a distance from home, and that when redbreasts find anyone lying killed in the forest they strew them over with leaves.

On some occasions, apparently, a bird which portends death may visit the fated victim during his sleep. The woman in white who came in a dream to announce his approaching end to Thomas, Lord Lyttleton, on the night between the 24th and the 25th of November, 1779, flew into the room like a bird, or, according to another version of the story, came to him with a bird in her hand.

At times it is difficult to determine whether a death-bird is to be classed in the category of spiritual messengers, or in that of departing spirits. A correspondent of *Notes and Queries*, who dates from Worksop (6th Series, xii., 489), quotes an old street ballad, in which "a female laments her lost estate, and in farewell to her lover says:

" . . . False man, adieu;
I drown myself for love of you.
As a token that I died for love,
There will be seen a milk-white dove
Over my watery grave will fly;
There you will find my body lie."

"If miners see white birds about the gearing of mine-shafts," adds the writer, "they consider them to be harbingers of disaster."

In one of the cases mentioned by Rochholz no doubt as to the true nature of the creature under observation seems to have been entertained. "During the Council of Basle," he says, "several learned doctors heard a nightingale singing wonderfully in a wood at that place, and learned that it was

the soul of a person who had not yet been redeemed" (*Deutscher Glaube und Brauch*, i. 153).

In ballad literature the death-bird rarely comes as a warning. The singer of "old, unhappy, by-past things" does not represent it as foretoking loss and sorrow, but as testifying to innocence. The descent of heavenly doves from the sky seems formerly to have been a favourite subject with Danish minstrels, for it is described in more than one of the old popular rhymes still in existence.

Within that spike-set barrel
The gentle maid was bound,
And came himself the Tyrant,
And rolled it round and round.

* * * * *
And then two snowy pigeons
Came down from out the sky;
With them the gentle Katey
To heaven was seen to fly—

chants the author of "Little Katey" (*Ancient Danish Ballads*, translated by R. C. A. Prior, i. 351), while in another poem we read:

Then soared two doves from out the sky,
And towards the pile were seen to fly.
Amid the brands their course they stayed;
Eline to follow them they bade.

* * * * *

'Twas two flew down, and home flew three,
The fairest of them all was she.

(*Ibid.*, ii. 64.)

In the pathetic Breton ballad of *Lord Nann and the Korrigan* an oak-tree springs from the grave of the faithful husband who refuses at all hazards to break his marriage-troth, and a second oak shoots up from the grave of his heartbroken wife. In the branches of the trees two white doves are seen, which sing and speed up to heaven. These doves are, no doubt, the souls of the two wedded lovers, divided not in death; just as in another Breton folk-rhyme, which sings of *Marlbrouk*, the nightingale warbling in the rosemary on the grave must be regarded as the dead man reappearing in form of a bird.

Among the various legends which are told of Tombelène, otherwise Mount St. Michael, in Normandy, is the story of Héléne, the betrothed of Montgomeri, one of William the Conqueror's followers. After the departure of her lover on the expedition to England, this heroine of popular tradition

mounted the high promontory, and watched the vessel which bore away her happiness till it was lost from sight. Then, pierced to the heart with sorrow, she died, and was buried at the very place where she breathed her last sigh. Since then the fishermen of the coast have noticed that every year, on the anniversary of her death, a white dove visits Tombe-lène, and does not depart till dawn (*La Normandie Romanesque et Merveilleuse*, par Mdlle. A. Bosquet, 1845, pp. 366, 367).

In a German tradition connecting a white bird with foul play towards a child, the apparition must be considered as a spirit distressed by the neglect of burial rites. Towards the end of the last century, says the legend, whenever the light was extinguished in a bedroom in the lower story of an old house at Weinheim, a white pigeon flew hither and thither along the wall of one side of the chamber. At last, when it was found impossible to get rid of the spectre, the wall was examined, and the skeleton of a new-born child was brought to light in a secret hollow. The bones were buried in the churchyard, and from that time forwards the dove ceased to be seen (B. Baader, *Volkssagen aus dem Lande Baden*, 1851, p. 309).

A Swabian story represents the soul of a sinner turning into a white dove when purified by terrible suffering. The wife of a peasant was so miserly and grasping that she would give nothing to those in want. If a poor person came to the door she laid what she ought to have bestowed in alms away in a chest to keep for herself. Now, a poor man once cursed her with the curse that all the wealth she had hoarded together should turn to nothing but worms, and when she opened the chest again her husband saw that the curse had taken effect, so he pushed her into it, and locked it. When the chest was examined at a later time everything in it had disappeared, but a white dove flew out of the window towards heaven. It was the soul of the peasant's wife, who had been redeemed by her ghastly death (A. Birlinger, *Volks-thümliches aus Schwaben*, i. 246).

In the child's wonder-tale of the *Machandelboom*, as related by Rochholz, the bones of the brother who has been killed and eaten are gathered up from under the table by the sister, wrapped in a silken cloth, and laid in

the grass under a tree. The bones and their covering vanish, and a bird begins to sing in the top of the tree :

My mother slaughtered me ;
My father ate me ;
My sister Marlenichen
Sought all my bones,
Bound them in a silken cloth,
Laid them under the Machandel-tree.
Kywitt, what a fine bird am I !

The Gascons, also, narrate in *La Marâtre* that the murdered boy first becomes a white bird, and afterwards a black one ; while in *Jean de Calais* the spirit once inhabiting the corpse which has found burial through the exertions of the hero assists him in the guise of a white bird (J. F. Bladé, *Contes Populaires de la Gascogne*, i. 173 ; ii. 71, 79).

In old Bohemian superstition the soul on quitting the body becomes winged, and lives in trees (*Deutscher Glaube und Brauch*, i. 248). In the French province of Berry the belief in this transformation takes a peculiarly striking form, quite picturesque enough to be worthy of immortalization at the hand of some master-painter.

The *Chasse à Bodet* says the native *ber-richon* is a nocturnal hunt traversing the air with appalling howling, yelling, and baying, in which are mingled threats and cries of anguish. This horrible *tintamarre* is made by the devil and his satellites conducting souls to hell. When a wayfarer hears the commencing clamours of the demon-throng he should fashion a cross of the first object he can lay hands on, and then, having drawn a circle round himself with it, set it upright in the ground, kneel near it, and wait, reciting aloud all the prayers he knows. Nearly always the soul, or souls, which Satan and his followers are hounding forward come to settle on the cross in the form of white doves, and the fiends in chase, having pursued them to the edge of the embracing circle, flee away with redoubled racket and din, scared by the sight of the sign of redemption (Cf. Laisnel de la Salle, *Croyances et Légendes du Centre de la France*, i. 169 ; ii. 365, 377).

Ideas nearly connected with European belief are also traceable in the New World, whose isolated position through a period the length of which can only be guessed at makes its folklore of peculiar interest.

The semi-civilized people of ancient Peru paid reverence to blocks of stone, and seem to have credited them with the possession of an inhabiting genius, which became visible to human eyes as a bird.

"It is told that once when an Inka was destroying a sacred stone, a bird appeared from it and disappeared into another, which in consequence received Divine honours" (P. D. Chantepie de la Saussaye, *Manual of the Science of Theology*, translated by Beatrice S. Colyer-Fergusson, 1891, p. 85).

With the autochthonous races of North America the souls of the dead can find refuge in quadrupeds, fishes, and birds. The Iroquois on the evening of a funeral used to release a bird, which carried away the spirit of the defunct (Réville, *Les Religions des Peuples Non-Civilisés*, 1883, i. 254).

In like manner, on the South American Pampas the aborigines believe that the dead fly away in the form of ducks (*Ibid.*, i. 398), an idea which has near resemblance with the Bohemian folk-tale of the girl whose hair-combings became gold thread, and whose tears changed to pearls, by supernatural power, so long as she was kept out of the sunlight. When at last a beam of the sun touched her face, she was transformed, and flew away as a golden duck (*Deutscher Glaube und Brauch*, i. 68, 69).

The saintly legends of the Middle Ages bear frequent testimony to the appearance of birds connected with death and the world to come.

The Swedish story of St. Botvid, the patron of sailors and fishermen, relates, for instance, that its hero, who was the son of an English merchant of Björke, met his end by the hands of a traitorous slave. After the murder a white bird came to his brother Björn, who was searching for him, and conducted him to the spot where the corpse lay. It then took flight, and was seen no more. The conception of a saintly soul ascending to heaven in the shape of a snow-white pigeon is to be found in the hymn of Prudentius to St. Eulalia, written probably about A.D. 400, and it occurs again in the account of her life by Adonis, Archbishop of Vienne. A similar story is told of St. Scholastica, the sister of St. Benedict; and it is related of St. Polycarp, Bishop of Smyrna, that a white dove issued from a wound in his side, and rose high above

his pyre. Florence of Worcester has a similar story to tell of St. Kenelm:

"A.D. 819, St. Kenulph, King of the Mercians, after a life spent in good deeds, passed away to the everlasting joys of heaven, leaving his son Kenelm, then seven years of age, the heir to his kingdom. But after the lapse of a few months he was, through the traitorous contrivance of his sister Quendrith, whose fierce mind was swayed by an outrageous lust for supreme power, and by the hand of his barbarous tutor, Ascebert, cruelly and secretly slain under a thorn-tree, in a vast and darksome wood; but as heaven alone was witness to his murder, so heaven afterwards revealed the deed by means of a column of light. Milk-white in innocence, and pure as when born, fell the head of Kenelm; from it a milk-white dove, with golden pinions, soared to heaven" (*The Church Historians of England*, 1853, vol. ii., part 1, "The Chronicle of Florence of Worcester," p. 205).

In like manner, also, to quote a last example from among the saints of the Church, the legend of St. Medard, Bishop of Noyon, asserts that a white dove flew out of his coffin and soared skyward with two other doves, which had come down from heaven to bear it company.

Mediaeval faith, in addition, often imagined that the souls of pious women and children who had not attained to absolute sanctity quitted the earth in bird form (H. Alt, *Die Heiligenbilder*, 1845, p. 68). Brother Isambard de la Pierre, one of the witnesses at the revision of the trial of Joan of Arc, declared that an English man-at-arms confessed to him on the day of her execution, and that this man accused himself of adding a faggot to the pile on which she was burnt, which action he afterwards repented bitterly, for at the very moment he committed it he heard Joan invoke the name of Jesus as she gave her last sigh, and he saw a white dove issue from the flame as she yielded up her spirit (Mdlle. A. Bosquet, *La Normandie Romanesque*, 1845, p. 260).

In Lithuania the Milky Way is named the *Bird Street*, because the souls of the dead flutter along it in bird-like semblance; and the Finns know it as the *Bird Path*, because they imagine that the freed spirits wander along it to the Home of Light (J. A. E.

Köhler, *Volksbrauch im Voigtlande*, 1867, p. 441).

The spirits of the lower animals rarely seem to take on themselves the shape of birds, but such transformation is not entirely unknown. Instances like that of *The Marvellous White Horse* are occasionally to be discovered. In this folk-tale from Weitin, in Lower Austria, the faithful steed entreats Ferdinand, his master, to cut off his head. At length Ferdinand complies, though with reluctance. Then the white horse falls to pieces, and from his trunk there flies a white dove, which vanishes out of sight.

A Swedish story affords an analogous incident: The daughter of a king finds the skull and bones of a fawn which has been torn to pieces by beasts of prey. She sets the bones upon a high pole in the forest, and falls asleep from weariness. After a while she is awakened by a delightful melody, and finds the pole and skeleton turned into a linden, in the crown of which there is a singing nightingale instead of the animal's skull (*Deutscher Glaube und Brauch*, i. 247).

What seems to be evidence of a belief in the connection between birds and a continuance of life in a country beyond the tomb may sometimes be unearthed in pre-Christian burial-grounds. "Stone and earthenware models of pigeons have been taken out of the Helvetian-Roman graves at Ober-Winterthur," says Rochholz in tracing the relationship between existing German bird-superstitions and avowedly heathen customs, and he adds that, according to Paulus Diakonus, the Longobards used to set up wooden doves stuck upon poles in their grave-field outside the town of Ticinus. In cases in which people died at a distance the birds were so arranged that they looked in that direction. "The place itself was called 'at the poles,' and Queen Rodelinda founded a church to St. Mary there."

A curious anecdote illustrating the fact that some association is imagined to exist between the pigeon and mortal sickness finds record in the third volume of *Notes and Queries*. At p. 517 a correspondent, signing himself "J. Eastwood," remarks: "The popular belief that a person cannot die with his head resting on a pillow containing pigeons' feathers is well known, but the following will probably be as new to many of

your readers as it was to myself. On applying the other day to a highly respectable farmer's wife to know if she had any pigeons ready to eat, as a sick person had expressed a longing for one, she said: 'Ah, poor fellow! is he so far gone? A pigeon is generally almost the last thing they want. I have supplied many a one for the like purpose.'

This remnant of folklore is, it can hardly be doubted, a detached fragment from some ancient theory which attempted to throw light on the mystery of death and the Beyond. To the mind of the modern thinker sentient life is probably the most impressive and the most truly awesome of all the wonders of which we have cognizance, but with early man it seems to have been otherwise. For him the cessation of existence was a violence done to the general fitness of things, which demanded explanation and alleviation. From a very different point of view the untutored thought is the thought of the poet Heine:

Wie hä-zlich bitter ist das Sterben!

And this bitterness of death naturally leads to a further cry: "O that I had wings like a dove: for then would I flee away and be at rest."

The spirit, therefore, after its separation from the body, has for innumerable generations been idealized in the form of a bird, and its associates in the world beyond the grave, whether of human lineage or not, have been conceived as bearing the same appearance also. After the dwelling of the dead ceased to be a subterranean country, and was translated to a position somewhere above the limits of our atmosphere, it was unavoidable that the spirits seeking it should be regarded as winged beings closely resembling the fowls of the air.



On some Pieces of Irish Ecclesiastical Plate.

By D. ALLEYNE WALTER.

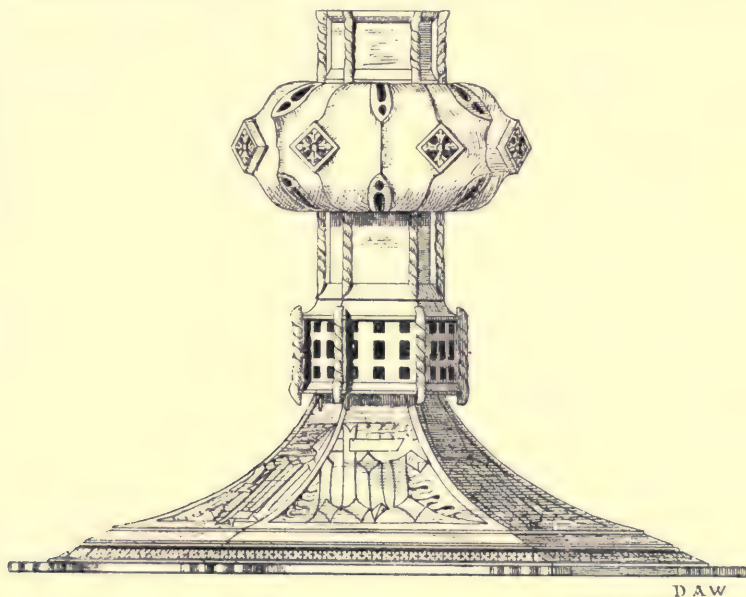


AMONG the various objects which form the Petrie Collection, belonging to the Royal Irish Academy, and which are now placed in the Museum of Science and Art at Dublin, are the following, of which illustrations are given here:

No. 1.—The silver-gilt base and stem of what, it has been supposed, was a monstrance. It was found in the ruins of Mellifont Abbey, co. Louth, and is in general appearance so similar to the base and stem of an English chalice of the early part of the sixteenth-century that, were it not for its large dimensions, which seem to preclude the possibility of its having been part of a chalice, it might have been looked upon as having originally formed the lower part of such a vessel. It will be seen that both foot and stem are hexagonal, with cable moulding both

crucifixion, or something similar, depicted on it. The remaining compartments are engraved with the monograms *ihc* and *xpc* alternately. The base moulding has a square leaf ornament; the toes or knops of the foot are well defined and all preserved.

The dimensions of this fine piece of plate are: height, 6 inches; width of base from knop to knop, $7\frac{1}{2}$ inches. Hence it will be seen that it is too large to have been, with much probability, the lower part of a chalice, the average total height of mediæval chalices of that period being about 6

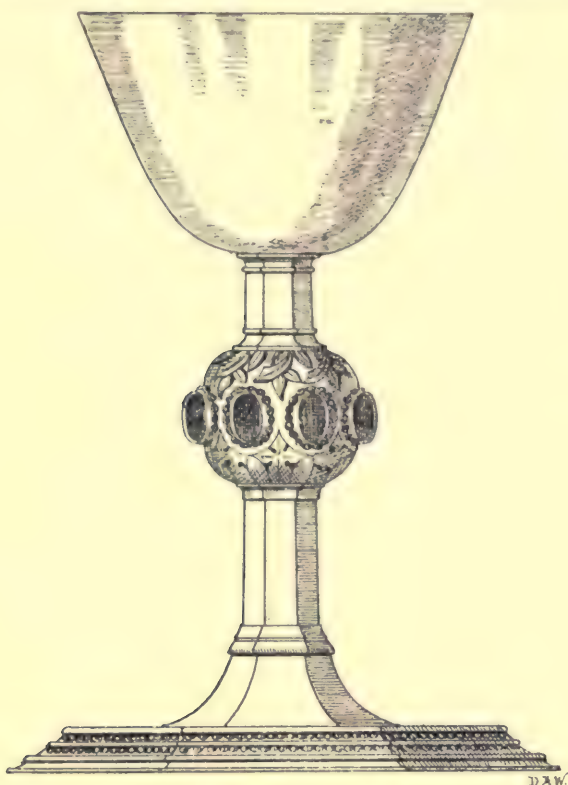


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above and below the knot. The latter, with open tracery work, and the six facets filled with cruciform leaf-work, is exactly similar to what is to be seen on many English chalices of the early part of the sixteenth century. The curious sort of portcullis device, concealing the junction of the stem with the foot, may be compared with the device in the same position on the chalice at Wylde, in Wiltshire, which bears hall-marks of the year 1525-26. This is approximately the date of the Mellifont vessel, which on the whole has far more appearance of being a piece of English work than Irish. The front compartment of the base is lost; it very probably contained a separate enamelled plate with the

inches. That it is English, rather than Irish, seems most probable.

No. 2.—This is a silver-gilt chalice with an unusually long octagonal stem and a broad, spreading foot. The bowl is rather deep, and is straight sided, but the chief peculiarity is the knot, which is of a bulbous form. The eight facets have at one time been filled with precious stones, or enamels, now lost. Round each of these oval facets is a small chain ornament, while on the upper and under sides of the knot is a very unusual ornamentation of a kind of stiff, twisted foliage. There are two rows of beaded ornament round the foot, and portions of an inscription beneath the stem, which unfortunately is too much



defaced to be deciphered. Were it possible to decipher the inscription something might be learned as to the original history of the chalice, which is unknown. The general form of the chalice is decidedly graceful, and its date may perhaps be assigned to somewhere about the close of the sixteenth century.

The dimensions are as follow : height, $7\frac{1}{4}$ inches ; width of stem, $5\frac{5}{8}$ inches ; of bowl, 4 inches ; depth of bowl, $2\frac{1}{2}$ inches.

No. 3.—This is a tall silver chalice with a hexagonal foot and stem. The knot, which is of a bulbous, globular shape, is covered with coarsely engraved devices, and is very peculiar in appearance. Each compartment of the sloping base is filled with floral and foliage devices, much more delicately engraved than the ornament on the knot. In the front compartment is the crucifixion, with ladder, spear, sponge and skull on either side among stars. On the top of the cross are the letters INRI, and issuing from the

upper arm of the cross there is engraved a floriated piece of foliage or flower ornament. The bowl is not original.

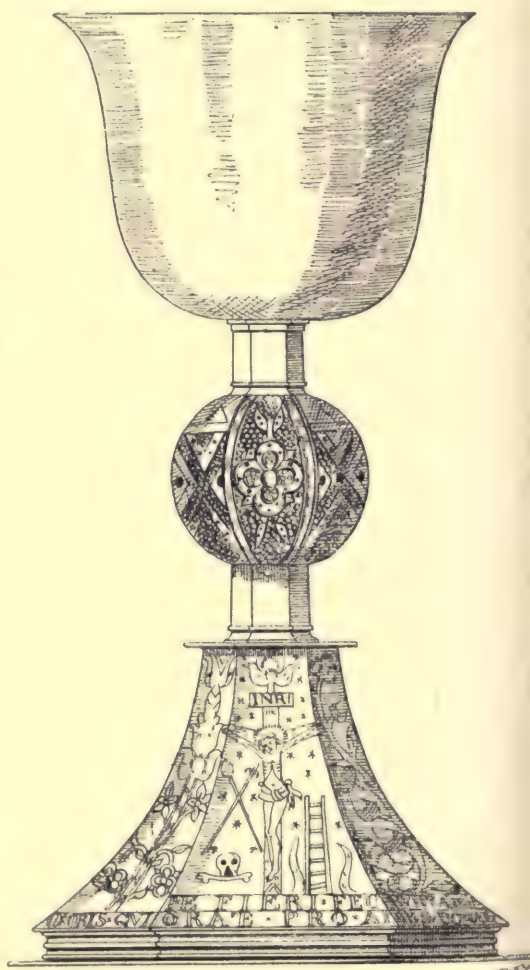
In Roman characters round the base is the following inscription :

ORATE PRO ANIMABUS DONALDI MARTIN
ET IOANNÆ HOLAGHAN EJUS UXORIS QUI
ME FIERI FECERUNT A^o DNI. 1640.

As an example of a post-Reformation chalice of Irish work, it is not without a considerable degree of interest.

The dimensions are : height, $10\frac{1}{2}$ inches ; width of base, 5 inches.

None of these three vessels bears any goldsmith's or hall mark.



Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The second and third instalments of Mr. C. T. Davis's series of notes on Gloucestershire brasses have recently appeared in *Gloucestershire Notes and Queries*, vol. vi., parts 2 and 3. The following brasses are described: Bristol, Temple Church; Deerhunt; Cirencester; Northleach; Chipping Campden; Dyrham; Bristol, Trinity Chapel; Quinton; Bristol, St. Mary Redcliff. The series is in chronological order, and is illustrated by thirty engravings, including all the shields of arms and other details.

The fortieth volume of the proceedings of the SOMERSETSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY has recently been issued. It is a thick volume, and is well illustrated. Part I. consists of an account of the annual meeting, which was held at Langport, in August last. Part II. consists of the following papers: "Historical Notices of Bishop Stillington," by the Very Rev. the Dean of Wells; "The Excavations on the South Side of Wells Cathedral," by the Rev. Canon Church; "The Lady Chapel by the Cloister," by Mr. E. Buckle; "The Church of Langport," by Mr. W. B. Paul; "The Heyron Chantry in Langport Church," by the Rev. F. W. Weaver; "Huish Episcopi," by the Rev. J. Stubbs; "Autobiography of Elias Rebotier," by Mr. E. A. Fry; "Schæel's Memoir of High Ham Church," by the Rev. C. D. Crossman; "The Battle of Langport," by Mr. Hugh Norris; "The Lake Village near Glastonbury," by Mr. A. Bulleid; "Addenda to List of Birds of Somerset," by Mr. H. St. B. Goldsmith; "Burton Pynsent," by Mr. E. Chisholm Batten; "Final Perambulation of Exmoor Forest," by Mr. E. J. Rawle; "A Forgotten Chancellor and Canon," by Mr. A. S. Bicknell; "On the Bones of an Animal found at Wedmore," by Mr. W. A. Sanford; "Stoke under Hamdon," by Mr. John Batten; "Roman Remains at Long Sutton," by Mr. J. Morland; "Sculptured Stone found at Wells Cathedral," by the Rev. Canon Browne; "Obituary Notice of Lord Arthur Hervey, Bishop of Bath and Wells," by the Rev. Canon Church; "The Flora of Somerset," by the Rev. R. P. Murray.—The next meeting of the society is arranged to take place at Bath in August next.

The fifteenth volume of the proceedings of the DORSET NATURAL HISTORY AND ANTIQUARIAN FIELD CLUB has just been issued to the members. The contents are varied and interesting, and the illustrations excellent. The following is a list of the papers: "An Old Hampshire Manor House," by Mr. F. Fane; "Ellingham Church," by Mr. F. Fane; "Photographic Survey of the County," by Rev. T. Perkins; "Old Wardour Castle," by Rev. T. Perkins; "Shaftesbury," by Rev. C. H. Mayo; "The Helstone at Portesham," by Mr. E. Cunningham; "Plush," by the Rev. Canon Ravenhill; "Dorset Lepidoptera in 1892-3," by Mr. N. M. Richardson; "Wareham," by Mr. E. Cunningham,

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"Some Additions to Dorset Flora," by Rev. E. F. Linton; "Reptiles of Dorset," by Rev. O. P. Cambridge; "On New and Rare Spiders found in 1893," by Rev. O. P. Cambridge; "Dorset and King John," by Rev. W. M. Barnes; "Notes on a Dorchester Minute Book," by Mr. H. J. Moule; "The Free Chapel of Corton," by Rev. W. M. Barnes; "Some Local Stone Marks," by Mr. T. B. Groves; "Kimmeridge Shale," by Mr. J. C. Mansell-Pleydell; "Trees in the Abbotsbury Gardens," by Mr. J. C. Mansell-Pleydell; "Observations on the Appearances of Birds, Insects, etc.," by Mr. N. M. Richardson.

The first part of the volume for 1895 of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY'S TRANSACTIONS, just issued to members, contains the following papers: "The Members of Parliament for Ludlow," by Henry T. Weyman; "Whitchurch in the Reign of Queen Elizabeth," by the Rev. H. B. Finch; "A Catalogue of the Shropshire Topographical and Genealogical Manuscripts preserved in the Bodleian Library at Oxford, and in the William Salt Library at Stafford," compiled by Miss Auden and the Rev. W. G. D. Fletcher, F.S.A.; "An Inventory taken at Park Hall, Oswestry, in 1761, with a notice of the Families of Powell, Charlton, and Kinchant," by Stanley Leighton, M.P., F.S.A.; and "Notes on the Church, Castle, and Parish of Shrawardine," by the Rev. J. E. Auden. The part contains a capital illustration of Park Hall, from a drawing by Mr. Stanley Leighton, and another of Shelvock.

Vol. v., part ii., of the transactions of the ESSEX ARCHÆOLOGICAL SOCIETY has been issued. It contains the following papers: (1) "Pleshy," by Mr. J. Horace Round; (2) "The Milbournes of Essex and the King's Otter Hounds, 1385-1439," by Mr. T. Milbourn; (3) "Notes upon an Earthwork near Harlow Railway Station," by Mr. I. C. Gould; (4) "Harlow," by Mr. G. F. Beaumont; (5) "Lower Marney Earthwork," by Mr. Beaumont; (6) "A Relic from Stratford Langthorne Abbey," by Canon Stevens. This latter is a curious carved stone representing, perhaps, a window, with a number of skulls shown as enclosed by bars. It must be a portion of a whole now lost; what that was is, more or less, a matter for conjecture. At the end of the part are accounts of meetings 1853-1893, with abstracts of the minutes of the meetings from 1852-1893, which are scarcely worth the room they occupy.

PROCEEDINGS.

At the February meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held in the Library of the Old Castle, Newcastle, Mr. R. O. Heslop, in connection with the Northumbrian Small Pipes Society, reminded the members that that society had taken up the work begun by the Society of Antiquaries in regard to Northumbrian small pipes, and said that he would be glad if that society would support the Northumbrian Small Pipes Society in their contest, which would take place in a few days, at the Art Gallery. The Secretary laid a copy of the new part of the *Archæologia Æliana* on the table, and intimated that it

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would be ready for issue to the members in a few days. A paper on "A View of the Ecclesiastical State within the Archdeaconry of Northumberland, Anno 1663 (extracted from Mr. Woodman's collections)" was contributed by Mr. J. Crawford Hodgson. Dr. J. R. Spensley also read a "Note on an Italian Cutlass of the Middle of the Sixteenth Century." Mr. R. C. Clephan then read a paper on "The Temple of Philæ: The danger of its submersion by the projected dam, with introductory notes and history of the temple, religious and social life of the ancient Egyptians." He explained that his paper on that occasion was introductory to one which he hoped to read at the next meeting.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on March 6, Mr. Talford Ely read a paper on "An Old Watch and its Maker." The watch, which was exhibited, is an English double-cased gold verge, with an extra case of tortoise shell for ordinary wear. The outer gold case is covered with *repoussé* work, well executed in the style of Louis Quinze. The subject is classical, with a border of scrollwork and flowers. The artist's name—H. Manly—is found on similar work elsewhere, especially in connection with watches by Dutch makers. The works were made by John Ellicott, the king's watchmaker, and the date of the watch appears to be 1751. Mr. R. G. Rice read a paper entitled "Notes on Huntington Shaw, Blacksmith, his Reputed Work, his Tomb, formerly at Hampton, Middlesex, and Iron Work from the Railing of the same." Mr. Rice exhibited some wrought iron interlaced initials from the railing of Shaw's tomb, formerly at Hampton, and also gave a biography of Shaw and his wife. He then proceeded to review the question whether Shaw did or did not produce the ironwork made in the seventeenth century for Hampton Court Palace, as stated on his monument, now in Hampton Church. This inscription states "he designed and executed the ornamental ironwork at Hampton Court Palace," but Mr. Rice proved by means of a rubbing of the inscription that this statement had been added at a subsequent date, probably when the tablet was removed into the church. That the ironwork in question was designed and executed by Jean Tijon, a French blacksmith, is proved from documentary evidence in the records.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY was held on February 23, too late for us to record it in the *Antiquary* for March. There was a numerous attendance of members. The report upon the work of the society during the past year was considered satisfactory, and the statement of accounts showed that the debt of the society, which was £50 9s. last year, has now been reduced to £27 18s. 4d. The adoption of the report and financial statement were moved by the chairman and seconded by the Rev. T. Auden, who said the chief event of the year was the visit of the Archæological Institute, and he believed the members were much impressed with the vast number of places of archæological interest which they had seen in the county. The report and financial statement being adopted, the council and officers were re-elected, and the chairman read a paper on the parish of Middle and its church, in which, he reminded his hearers, were three chained books over 300 years old.

At the monthly meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION last month, the Rev. J. Cave-Browne exhibited a rubbing of a brass to the memory of Thomas Hendley and his wives in Offham Church, Kent. It is fixed to a wall, and is remarkable for having none of the dates filled in of the interments of any of the three persons whom it commemorates. Various photographs of the church were also exhibited. The first paper was on the "Church and Manor of Offham," by Mr. Cave-Browne. The name is spelt in ancient documents in various ways. Its early connection with a Saxon king is probable not only from the name, but from the fact that Offham was a royal manor at the Conquest. This supposition, however, is not absolutely certain, as witness the place-name Ulgham (pronounced Uffham) in Northumberland. The church, which has been over much "restored," preserves traces of ancient masonry, and its plan indicates changes from a simple nave and aisles of Norman times. There is curious reference in a will to a brass erected by a widow to the memory of her son, John Revell, 1524, in which she enjoins that the figure is to be as nearly as possible like her son, showing, as has not infrequently been supposed from appearance of likeness on similar works, that effort was actually made to reproduce a portrait. A second paper, by Dr. Russell Forbes, of Rome, on the "Ancient Gates of the Church of Sta. Sabina, Rome," was read by Mr. W. de Gray Birch in the author's absence. The gates are of remote antiquity, and their appearance justifies the belief that they date from the middle of the fifth century. The material is cypress and cedar. The setting of the panels in a framework of vine-leaves is of much later date, and in the resetting the panels have probably become disarranged. They are carved with subjects taken from the Old and the New Testaments, the Crucifixion, the Two Marys at the Sepulchre, the Adoration of the Magi, Christ and the Woman of Caanan, Christ receiving Sta. Sabina, the Turning of Water into Wine, the Ascension, and Elijah in his Chariot, being among the subjects represented. The panels are of value apart from their actual style and workmanship, from their being such early examples of the mode of representing Biblical subjects. The paper was illustrated by admirable photographs of these little-known works of art.

Several notices of the annual meetings of archæological societies were crowded out of the last number of the *Antiquary*. Among them was that of the annual meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, which was held during February. We are glad to say that a fairly favourable report was presented by the council. This, which was read by the honorary secretary, Mr. Arthur Cox, was as follows: "The council has met five times during the past year, with a fair average attendance of the elected members. The society held an expedition on Wednesday, June 20, to Breedon and Langley Priory. The party left Derby at 1 p.m. in brakes, and drove to Breedon Church, where the vicar, the Rev. G. Crossley, received and conducted the visitors over the church. Mr. Crossley read a carefully-prepared and very instructive paper upon the history and architecture of the church, and exhibited various old places and drawings of interest. The quaint and all

but unique family seat of Ferrers was, by permission, open to the members, and the canopied, railed-in structure excited much interest, as did various monuments to the Ferrers family. A second expedition in October was arranged to visit Sandiacre, but, an insufficient number of names being sent in, it was abandoned. So far, no further steps have been taken towards the suggested pulling down and removal of the church and churchyard of Osmaston-by-Derby. Your council appointed a sub-committee, who visited the place, and were, if possible, more firmly convinced than before of the duty of protesting against the demolition. Interments took place in the churchyard in 1894, and the footpaths round are in constant use, the church itself being in good order, restored, and well fitted, as well as of considerable interest. Your council is glad to have no other destructive work to speak upon, though certainly we must all regret the disappearance from Derby market-place of Storer's old bow-windows as one bit more of old Derby gone. A photograph by Keene of the interesting old stucco work above the bow-window has been secured. Some, but small, progress has been made in the proposed transcription of the Charity Boards in the county. The names of any members or friends willing to help will be gladly received. Our obituary this last year has been above the average. We have lost ten of our members, including two members of council (Mr. A. E. Cokayne and Mr. Keene). Both were present at our last anniversary, and Mr. Cokayne spoke. The present financial position of the society has been the subject of careful and serious consideration in the past year. Members are asked to exert themselves to secure a large addition to the roll of our members, so that an increased annual income may speedily relieve the present difficulty. If this suggestion is acted upon, your council will have reason to be well satisfied with the result of the seventeenth year of our proceedings."

The Mayor (Mr. Bottomley, vice-president of the society), alluding to a new departure which the society had made in issuing a widespread invitation to a *conversazione*, said he hoped that, having heard the report, some of the visitors would be induced to join the society. His own experience was that this society was one of the most interesting and educating in Derby. One of its objects was, of course, to preserve the ancient monuments of the county, and these were well looked after, being viewed by the searchlight of the members. The members of the society looked up every nook and cranny in the county to find these monuments and various other objects of interest, and to preserve them. The society put forth every effort to preserve them, and those who took any interest in archaeology would find very great pleasure in joining the society. The lectures given from time to time were really admirable, and excursions were organized to various places of interest to which private individuals had little or no access. The company had heard from the report an account of the places visited during last summer, and these excursions gave much satisfaction and pleasure. He would invite all friends who took any interest in archaeological subjects to join the society.

The Rev. Dr. J. Charles Cox, LL.D., F.S.A., then proceeded to deliver an address on the "Pursuit of Archaeology." Dr. Cox said, in the course of

his address, that his memories always went back to the county of his birth, and one of his pleasantest recollections was that, some seventeen or eighteen years ago, he was instrumental in helping to form that society, and he was glad that it had flourished so well. If there was now some little temporary ebb, there would soon come the flow of fortune again by an increase of members. The little financial pressure brought about lately by the general hardness of the times he looked upon as only a temporary matter, which would soon be remedied by a little exertion. Coming to the subject of his address, he said that in connection with the pursuits of archaeology there was what partook of the nature of pain as well as pleasure, and this was so in witnessing the process of decay which went on. Dr. Cox went on to speak of ancient and historic buildings, and said that he could bring to mind most interesting abbeys and buildings in different parts of England where the proprietors, who were in no particularly embarrassed condition, made a set charge upon the public who visited these places, but practically did nothing to preserve their beauties. He was thankful to think that such cases were in the minority, and that the majority of people recognised there were duties as well as rights attaching to property. Dr. Cox strongly urged that the archaeological societies ought to co-operate with the parent society in London in inducing the Legislature to amend the Ancient Monuments Preservation Act, which wanted carrying out in a far fuller way than had yet been done. Unless the nation bestirred itself, he was afraid that in another generation a good many of these buildings would have almost crumbled away. This was one of the painful features of archaeology, because one could not help noticing the progress of decay. Another feature was that archaeology was unfortunately a thing that did not pay. They had to recognise that the pursuit of archaeology was a sort of luxury in one way, and that one could hardly expect any pounds, shillings, and pence by way of recompense. It was perhaps different in the case of archaeologists who had risen to eminence. It was a thing to be proud of that Derbyshire had given to England two men of some eminence, who, at all events, secured a certain amount of competency through the pursuit of this most interesting of all studies. His friend Mr. St. John Hope was the assistant secretary of the Society of Antiquaries, and he learned the elements of archaeology in this county of Derbyshire. There was also Mr. Ward, who was nurtured in the Derbyshire society, and who had won golden opinions as a painstaking, keen archaeologist, and was curator of the Cardiff Museum. One of the pleasures of archaeology was to do one's best to store information as to the county and district with which one was connected, getting information and placing it at the disposal of others. He could scarcely speak of any other pursuit more varied than archaeology, and it was a study which gave an interest in a diversity of subjects. In such a county as Derbyshire there was a very diverse strata of archaeology, if he might use such a term, to draw upon, there being a large field for subjects of an archaeological character. Derbyshire being in the centre of England, and having the special attractions of its lead mines, very speedily attracted the attention of early colonists in this country. So that there was here, in the centre of England, a strange mixture of

ances, which in archaeological study gave rise to a diversity of interest. Dr. Cox proceeded to speak of the Roman occupation and government of this country, after which he expressed his sorrow that in Derbyshire, where there was so much interesting archaeological pursuit, the county town was almost unique in its lack of an archaeological museum. He quite believed that if the members of this society, and others living in the town, would take this question up, there might be formed the nucleus of an interesting archaeological museum at Derby, and then various objects of interest belonging to the county, such as any found at Little Chester, might be preserved there and not dispersed. A great pleasure of archaeology was in collecting objects which would give pleasure to others, and this could be well carried out if a museum existed here.

Sir Alfred Haslam said it was his pleasing duty to propose a hearty vote of thanks to Dr. Cox for his able lecture. Dr. Cox was in former days the life and soul of the Derbyshire Archaeological Society, and the company was very pleased to have him present among them that night, and to feel that he was still one with them.

Dr. Milnes seconded the motion, which was cordially passed, and formally acknowledged by Dr. Cox.

At a meeting of the BRITISH ARCHAEOLOGICAL ASSOCIATION, held on February 20, it was announced that subscriptions had been collected in Ireland and elsewhere for the purpose of effecting excavations in the Hill of Tara, and that the Association had consented to send a representative to help to superintend the proposed works.—Mr. Quick described a curious bed-warmer from Bramley, Surrey, now in the Horniman Museum.—Mrs. Dent, of Sudeley Castle, sent for exhibition a drawing of a bronze steelyard, found at Winchcombe, bearing various arms and devices of Richard, King of the Romans, the founder of the adjacent Hayles Abbey.—Mr. Loftus Brock, F.S.A., exhibited a series of ancient seals of various English personages, illustrating the art of the fourteenth century.—Mr. Oliver described a bellarmine of Flemish manufacture, found recently in the East of London.—Mr. Barrett produced rubbings of the enamelled brass of Sir N. Gainsford and lady in Carshalton Church, Surrey, erected during the lives of the persons represented, the date 14** never having been filled in. The monument is on what was until recently the north side of the chancel.—Mr. Thomas Blashill exhibited a series of beautifully-written charters and grants, relating to Sutton-in-Holderness, some retaining the seals. One of these documents, dated 1349, the year of the Black Death, indicated many changes of ownership of property owing to that calamity. One of the seals was the impression of an antique gem.—A paper was then read by Mr. Richard McDonald on the Hill of Tara and the proposed excavations. After describing the condition of the hill and the various ancient forts, the remains of which still exist upon it, the notices of the old Irish chroniclers were passed in review, not the least remarkable of which is the record of the burial of the Princess Tea beneath the hill in a sepulchre of stated dimensions.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE EARLY HISTORY OF THE TOWN AND PORT OF HEDON. By J. R. Boyle, F.S.A. Roxburghe, demy 8vo., pp. xvi, 227, and an appendix of 250 pp. Hull: A. Brown and Sons. 21s. net.

There is a great charm about the village—it would not be commonly called the “town”—of Hedon, in the East Riding of Yorkshire. It is still a corporate borough, with its mayor, aldermen, and councillors; but the whole population falls below a thousand, and it is the smallest borough in the kingdom. In the centre, on rising ground encircled by stately trees, stands the noble cruciform church of St. Augustine, while round the church nestles the little village-borough. Yet Hedon was once a place of greater size and importance than its rival Hull. It has been something of a reproach to Yorkshire archaeology, that hitherto no separate history of Hedon has been written. While other Yorkshire places of far less note or interest have been dealt with in an elaborate, and almost too diffuse a manner, Hedon has been neglected. This reproach is now removed, and Mr. Boyle's book will long remain as a pattern work of its kind. Possibly the ordinary reader may consider that too much space has been allotted to documents, but it will not be the antiquary who will think so. Mr. Boyle is well known as a very capable antiquary, and as one of the most trustworthy and careful of writers. His work on Durham is quite the best that has appeared, and the history of Hedon now before us fully maintains his reputation. The author states that when he began the present work his idea was merely to produce a pamphlet on the subject. How the work grew under his feet as he proceeded is in evidence in the thick volume of 500 pages of closely-printed material before us. It is hopeless to attempt to give a digest of the contents of this book. We can hardly do better than cite some of the closing words of the prospectus, as originally issued, of Mr. Boyle's work. “The town possesses a series of records of almost unique interest, and to these the writer of the present volume has had unrestricted access. It is specially worthy of note that amongst these records are churchwardens' accounts for each of the three churches, dating from the reign of Edward III. It ought also to be stated that all the most important documents relating to Hedon in the Public Record Office have been consulted. . . . To the student of English municipal history the present work will afford much new and valuable information. Persons interested in the mediæval arrangements of the English parish church will find in it many illustrations of forgotten usages, as well as hundreds of references to the ecclesiastical utensils and ornaments of the past.”

All this is fully borne out, and knowing Hedon, as we do well, we have no hesitation in saying that the treatment it has received from Mr. Boyle in the present volume leaves nothing to be desired.

We ought to add that there is a very good glossary at the end of the book, as well as a full index. The book is clearly printed, and is supplied with several illustrations and plans, and reflects credit on the Hull firm of publishers by whom it has been produced. It is a good book all round, and deserving of the highest commendation.



THE HISTORY OF MANSFIELD. By W. H. Groves. Cloth, crown 8vo., pp. viii, 428. Nottingham : Frank Murray.

Mansfield is a town in Nottinghamshire, of about 16,000 inhabitants. It is not very well known, as it lies off the main line of railway on the western side of the county, not far from the Derbyshire border. It is a modern borough, having been incorporated so recently as 1890; but as an old market-town it has the course of several centuries to record in its history. We wish we could speak well of Mr. Groves's book, which seems to be a well-intentioned and unassuming effort. Unfortunately, however, the book is so full of the most extraordinary blunders, that it is impossible to pass anything but an unfavourable verdict on it. The mistakes are of so elementary a nature, that had Mr. Groves consulted any competent person before printing his book, he would have been saved from making so lamentable an exhibition of his ignorance. If we cite a few of the blunders, our readers will be able to judge whether we are speaking too harshly or not. On p. 18 the reader is informed that the word *carucate* is derived from a Danish word *carue*, a plough! On p. 20 we meet with the following sentence: "Thomas Bek, sometime Bishop of Mandavensis (St. David's), made one purpesture of one old rood of ground," etc., from which sentence more than one deduction may be made as to Mr. Groves's competence for the work he has undertaken. It is, however, in the section headed "Ancient Records relating to Mansfield," which covers thirteen pages, from p. 51 to p. 64, that some of the most astounding items can be culled. One or two must suffice. The following, from p. 52, must be a riddle to many good people at Mansfield, who read the book. We quote it *verbatim*, stops and all. "THE MANOR OF MANSFIELD.—Patent de anno 22 Regis Henrici tertii. M. 4. 'Rex concessit Henrico de Hastings et ude uorejus et adæ in feodo pro rationabili parte ipsam contingem de hoereditate quæ fuit Johnis quond aur comitis cete fratris adæ in cestr Manerium de Bremesgrave,'" etc. This is a fair sample of the rest, but we will quote another specimen from the opposite page. "EXTRACT FROM INQUISITIONIS HOMINEM.—Inquisico capta fuit apud Notynghm die m'rt. px. post fm s'ti Breg. pape anno r.r.e. t' ejj a Conquestu quod'ocio cor. venditor & assessor none Gart vett & agn in com. Nott. p. sacramtu," etc.

We wonder what the good people of Mansfield will make of that, except, perhaps, that Mr. Inquisitionis Hominem was a highly-educated person, coupled it may be with a wish on their part, that Mr. Groves had been a little more explicit, and had told them what it was all about.

We have cited enough to convince most persons as to the author's unfitness for the work he has undertaken. In spite of these revelations of his ignorance, we feel sorry rather than irritated, for the book has

none of the blustering self-assertiveness which is so often a feature in writers of Mr. Groves's calibre. All we can say is that we regret very much to see a well-intentioned author make so unfortunate an exhibition of himself. The book is nicely printed and illustrated. It should serve as a warning to others not to play with such edged tools as ancient records, unless they know what they are about. The latter part of the book is a little better than the earlier portion, but even there, too, the writer is often out of his depth. Alas! that it should be so—much labour, good paper, and better money wasted.



THE EARLY OXFORD PRESS: A BIBLIOGRAPHY OF PRINTING AND PUBLISHING AT OXFORD. "1468"—1640. By Falconer Madan. Cloth, 8vo., pp. viii, 365. With seven facsimiles. Oxford Clarendon Press. Price 18s.

A curious, and keen controversy has raged in the past as to the real date of the earliest book printed at Oxford. The points of the controversy are so well known that it is not necessary to do more than allude to them, because the more thorough knowledge of bibliography in the present day has definitely settled the matter beyond all reasonable element of doubt. The question is whether the date MCCCCLXVIII. on a mis-named work of St. Jerome, printed at Oxford, is not an accidental error for MCCCCLXXVIII. There can be no doubt that it is a mistake for the latter date, and in Appendix A, Mr. Madan gives a summary of the reasons which have definitely settled the matter, so far as all reasonable persons are concerned. Mr. Madan's limits of date are bounded on the one hand by the fictitious "1468" (in reality 1478), and on the other by 1640, when the dreary period of Commonwealth literature set in.

Of books printed at Oxford during the fifteenth century, fourteen are extant, the limits of date being the years 1478 and 1486, when for some unknown cause the Oxford Press ceased to work till 1517. In 1517 it began again, and copies of seven books are extant which were printed between 1517 and 1519, when the Oxford Press again ceased for a lengthened period. It is mainly with these earlier books, printed prior to 1520, that most of the interest of the Oxford Press rests. It was not till 1585 that printing became firmly established at Oxford, when Mr. Madan says that "it began to reflect faithfully the current tendencies of thought and study in the University. Theology is predominant, animated on its controversial side with fierce opposition to the Church of Rome; but the quieter fields of classical work are well represented, and side by side is seen an increasing study of English literature. Of lighter books there are few, and of chap-books perhaps only one." The year 1640 has been chosen as the "inferior limit" of this bibliography, because the British Museum catalogue of Early English books and Arber's Transcript of the Registers of the Stationers' Company adopt that limit, and also because of the break up of all regular work by the convulsions of the Commonwealth, "combined," as Mr. Madan naively expresses it, "with the dismal prospect of that trackless wilderness—the literature of the Civil War."

The author pleads for the present work, that it

possesses four features of novelty—(1) the better representation of the title-page by the use of Roman and italic capitals, as well as ordinary type; (2) the mention of the chief type used in each book; (3) the furnishing of first words of certain pages, to facilitate the identification of imperfect copies; (4) the insertion of actual pages of books printed at Oxford, selected from works which are cheap and common.

The first three of these features are a distinct advantage, but we cannot say that the insertion of pages from actual books commends itself to our judgment. It was distinctly abused in a serious manner by the first person who adopted it. At the best, it is a destructive process, and it carries no real advantage with it. Mr. Madan does not include in this category a more striking innovation which he has invented in describing the sizes of books. That is elaborated under the heading of a page entitled "Plan of the Bibliography." We have not space to describe it here. It remains to be seen whether it will commend itself for general adoption by bibliographers. We have some doubt on the point.

We welcome Mr. Madan's book as a thoroughly painstaking and scholarly piece of work worthy in every respect of his reputation, and of the University Press, whose earlier history and works he has so carefully described.



YORKSHIRE LAY SUBSIDY. Being a Ninth collected in 25 Edward I. (1297). Edited for the Yorkshire Record Series, by William Brown, B.A. Pp. xxix, 191. Price to non-subscribers, 10s. 6d.

The Yorkshire Archaeological Society is one of the most active of all provincial antiquarian societies, and its Record Series, of which the volume before us is the seventeenth, is a most useful branch of its work. We are only sorry to see, both from the annual report of the society, and from the list of subscribers to the Record Series, that this department of its work is not more widely supported than it is. In fact, it is a serious reflection on the large county of Yorkshire, that so little general interest seems to be taken by its inhabitants at large, in the past history of the county. Its excellent archaeological society should surely count its members, not by hundreds, but by thousands, while the 150 subscribers or so (we do not include libraries) to the Record Series ought to be increased tenfold at least.

This volume of the series deals with only a portion of the county. Mr. Brown remarks in the introduction that, unfortunately, only a small part of the original has survived. "There is nothing at all for the North Riding, and only portions of the West and East Ridings are represented. Curiously enough, in the return of the Fifteenth levied in 1302, there is nothing at all for the West Riding, only the wapentake between Ouse and Derwent in the East Riding, whilst the North Riding, with some exceptions, is quite perfect." Further on, Mr. Brown remarks: "The granting of the subsidy here printed marks a point of very great importance in the constitutional history of England. This grant of a Ninth of personal goods was the consideration by the King of all liberties conferred by the Great Charter and the

Forest Charter, and thus concluded a struggle between King and Parliament, which had continued for over eighty years—indeed, ever since its commencement with the first grant of the Great Charter by King John in 1215. Annexed to this confirmation by Edward I. was the celebrated statute, *De tallagio non concedendo*, which established the principle that no tax could be levied without the assent of Parliament." On pages xxiv-xxvii, Mr. Brown has made a careful and highly interesting summary of the quantity and value of the personal property taxed in 1297 in the West Riding, from which we venture to make the following shortened summary of the average prices: Oxen, 4s. 10d.; cows, 3s. 10d.; young oxen, 2s.; stirks, 23d.; small stirks, 22d.; calves, 14d.; horses, 3s. 2d.; sheep, 7d.; goats, 9 at 4d., 48 at 6d., 2 at 7½d.; donkeys, 3 at 18d., 1 at 20d., and 1 at 2s.; pigs, highest price, 18d., lowest, 3d.; one goose at 12d. Barley, average price per quart., 14½d.; hay, 10d. a cartload; oats, average price per quart., almost 7½d.; wheat, average price per quart., 2s. 5d.; fine wheat, average price per quart., 2s. 10d.; peas about 22d. per quart. These prices are of very high interest, and Mr. Brown has done good service in drawing attention to them, and in making the summary. The contents of the Subsidy Rolls themselves are of very great interest, both in the names they contain of the persons taxed as well as their taxable property. The spelling of the place-names is also a minor detail, very full of an interest and importance of its own. Mr. Brown has added footnotes where needed, and these, together with the introduction, give a very full explanation of such points as need elucidation. The book is an admirable addition to its many excellent predecessors in the Yorkshire Record Series.



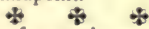
A HISTORY OF THE WELSH CHURCH TO THE DISSOLUTION OF THE MONASTERIES. By the Rev. E. J. Newell, M.A. Cloth, 8vo., pp. x, 435. London: *Elliot Stock*.

Much that is very wide of the mark is written at the present time, and much is spoken on political platforms which is altogether erroneous as to the past history of the Church in Wales. We are afraid it must be admitted, too, that even in the "High Court of Parliament" speakers on this subject are often not as well informed as they ought to be, or as they profess that they are. It is inevitable that this should be the case when a subject is not discussed on its own inherent merits, but merely for the sake of party advantage, or the opposite. It is much to be deplored that any religious organization should ever become a subject for the strife of contending parties of politicians. It is a sign of the decadence of the *morale* of the public spirit of the age when this is the case, and when a subject of vast significance and importance is no longer discussed for its own sake, but, on the contrary, is made a convenience of by party politicians and wirepullers. The Church of France was treated in this fashion towards the end of last century, and the end came at the close of that century in the overthrow of all that was noble in that country, when all was plunged in the vortex and horrors of the French Revolution. So far as the

religious, or merely political, aspect of the present agitation concerning the Welsh Church is concerned, the *Antiquary* occupies, of course, absolutely neutral ground; but it is open for us, in common with many persons who view this question from opposite sides, to regret very deeply that such a subject should ever have come on the scene for political wrangling at all. One thing, however, is quite clear, and it is, that without accurate knowledge of the history of Christianity in Wales, no satisfactory solution of the present agitation can be arrived at.

Practically speaking, no history of Welsh Christianity has ever been written, except in a very partial and imperfect manner. Mr. Newell's work removes that reproach, for it is, so far as we can see, a very careful, painstaking, and accurate work. It is not necessary, in making this acknowledgment, to express concurrence with all or any of the opinions to which the author gives expression.

The nucleus of the work appears to have been an essay "On the History of the Christian Church in Wales from the Earliest Times to the Death of Elizabeth," which gained the prize at the National Eisteddfod held at Rhyl in 1892. This essay Mr. Newell has enlarged and expanded, till it has developed into the book under notice. It seems to us to be a thoroughly good book, careful and accurate, and one which persons who take either side in the present controversy may study with profit. Starting with the faint glimpses of the Church during the Roman period, Mr. Newell traces its history and development through the succeeding Middle Ages, down to the time of the dissolution of the religious houses. He brings out very clearly the mischief, as we believe it to have been, which absorbed, and almost suppressed, the Celtic Church in the Church of England. This was by no means the work of the Reformers, but was rather the act of the early mediæval Church of England. To this mistake has been due the present hostility of so many of the Welsh to the Anglican Establishment at the present day. Before the Reformation, when the Church of England was in doctrine and obedience Roman Catholic, this un-national appearance of the Welsh Church was not so apparent, but when, after the Reformation, the Church of England became the Church of England alone, isolated by itself, and English only, then its lack of Welsh nationality became more and more apparent. Hence in our own time it is looked upon by a large number of Welsh folk as absolutely un-Welsh, and altogether an alien. This, we think, is clear enough; more than this it would be out of place for us to say. We can, however, warmly recommend Mr. Newell's book to all who may wish to know something of the history of Welsh Christianity as viewed from a scholarly and temperate Anglican standpoint.



Among a number of magazines, smaller books, and pamphlets, which we ought to have acknowledged before now, is the third part of BIBLIOGRAPHICA. This contains papers on "Florimond Badier," by Mr. W. Y. Fletcher; "Paraguayan and Argentine Bibliography," by Dr. Garnett; "A Forgotten Book-Illustrator" (the late Mr. A. B. Houghton), by Mr. Housman; "La Guirlande de Julie," by Mr. Brad-

ley; "The Mainz Psalter of 1457," by Mr. Russell Martineau; "Early Dedications to Englishmen by Foreign Authors and Editors," by the Rev. W. D. Macray; "Books with Woodcuts printed at Pavia," by Mr. P. Kristeller; and "English Book Sales 1676-1680," by Mr. Alfred W. Pollard. It is quite needless to observe that the printing and paper, as well as the illustrations and plates, are deserving of the highest possible praise.

The Book-Plate Annual and Armorial Year-Book, 1895 (London: A. and C. Black; price 5s.), ought also to have received earlier notice at our hands. Those who take special interest in the designing of book-plates will thoroughly appreciate this handsome *Annual*. It contains a very large and elaborate design for a book-plate for the Leighton Library at Dunblane. We are afraid that it will be rather like putting a jewel in a pig's snout to paste such a book-plate in the musty folios of the good archbishop's library. Those folios owe their main interest and value to their former owner, who bequeathed them to the clergy of the diocese of Dunblane. Perhaps the article of the greatest general interest in the *Annual* is that on the Chevalier d'Eon. The illustrations throughout are very attractive and well done.

Facts about Pompei: Its Masons' Marks, Town Walls, Houses, and Portraits, by H. P. Fitzgerald Marriott (London: Hazell, Watson, and Viney, Limited), is an admirable book. It is beautifully illustrated, and has evidently been written with scholarly care and praiseworthy accuracy. It gives as good an account of Pompei in a small compass as almost anything we know. It is deserving of a much fuller notice than we are, unfortunately, able to devote to it. All we can say is that both as regards letterpress and illustrations it merits very high commendation. The illustrations, we may add, are mainly collotype photographic prints, and are beautifully soft and clear, showing all the details very fully.

Of new magazines, we desire to welcome in its new guise our old friend, or friends, the *Reliquary* and the *Illustrated Archaeologist*, which have now combined forces under the capable editorship of Mr. Romilly Allen with the happiest of results. We wish the new combination a long career of useful prosperity.

The first numbers of a new Scotch magazine of archaeology, entitled *Scots Lore* (Glasgow: William Hodge and Co.; 1s. monthly), have reached us. It is well illustrated, and contains some good papers on Scotch archaeology. It has the best wishes of the *Antiquary* for its success.

From the Upper Norwood Athenæum we have received the accounts of the *Winter Meetings* and *Summer Excursions* of that club. We have on former occasions been glad to speak well of this annual publication, which still maintains its useful character. There are some capital papers in the two numbers just received.

Part lviii. of *The Index Library* (Charles J. Clark, Agent, 4, Lincoln's Inn Fields, W.C.) has also reached us. The present number contains (1) "Pre-rogative Court of Canterbury Wills, 1383-1558"; (2) "Wiltshire *Inquisitiones Post-mortem*"; (3) "Gloucestershire *Inquisitiones Post-mortem*," vol. ii.; (4)

"Gloucestershire Wills"; and (5) "London *Inquisitiones Post mortem*." The annual subscription to this most useful publication is only a guinea. Of all the publications dealing with records, none is of greater use or value than the *Index Library*, and the long catalogue of good work done, which is recorded on the back of the cover, indicates pretty plainly the value of the publication to antiquaries, and, indeed, to the public at large. It is almost a national undertaking, which, abroad, would probably have been subsidized ere this out of the national exchequer.

Northamptonshire Notes and Queries: April-September, 1894 (Northampton: Taylor and Son; price 3s.), ought also to have been acknowledged sooner. It is well illustrated, and contains, among a number of papers on various subjects, one, with illustrations, on the mic-records in Wellingborough Church; another is on Northampton Castle; and a long one on "Rushton Hall and its Owners," with several illustrations.

Notes and Queries for Somerset and Dorset, December, 1894 (Sherborne: Sawtell; subscription 5s. per annum), contains a number of short notes, many of them well illustrated. The churchwardens' accounts of St. John's, Glastonbury, for 1418 and 1421, are printed in full, and contain many entries of considerable interest.



Short Notes and Correspondence.

ENGRAVINGS OF ST. ALBAN'S ABBEY.

In an interesting article on this subject in the *Antiquary* for February, Mr. F. G. Kitton tells us that Mr. Lewis Evans, F.S.A., an ardent collector of Hertfordshire prints, owns, perhaps, the best and largest collection of those relating to St. Alban's Abbey. He has 140 exterior views of the abbey, and, counting those of the interior and items appertaining thereto, has acquired a total of nearly 600 different representations of this grand old fane. Whilst upon the subject, it may be useful to record the state of my own collection. It stands as follows:

Exteriors of St. Alban's Abbey	...	118
Interiors	...	42
Prints of details	...	127
Portraits of those connected with the abbey, past and present	...	27
Ground plans	...	13
Maps into which the abbey is introduced	...	8

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335

Of a greater number of these I also possess duplicates. Further, I have (all carefully pasted and arranged in a book) many hundreds of newspaper and other cuttings, each and every one having reference to the abbey.

The earliest engraving I possess of the abbey is on John Speed's map of "Hartford Shire," which Mr. Kitton dates, I see, at about 1610. There was, however, a second edition of Speed's *Theatre and Empire of Great Britain*, "Printed for Thomas Basset

at the George in Fleet Street, and Richard Chiswel at the Rose and Crown, in ST. PAUL'S CHURCH-YARD, M.D.C.LXXVI., with sundry additions by E. PHILLIPS."

On comparing the map in my own copy of this work with the map amongst my St. Alban's Abbey collection, both appear identical, but the latter is certainly a sharper and better print, so it is possibly from the first edition. My last acquired print is from the *Illustrated Carpenter and Builder* for January 25, 1895, and is a general view (looking east) of the high altar screen. I have a fine engraving of this screen drawn by F. Nash and engraved by H. Le Keux, and published by Nichols, Son, and Bentley, May 1, 1815. A curious mistake thereon is that only twelve niches are shown immediately over the altar, although, as a matter of actual fact, there are thirteen. The central one of this series is somewhat wider than are the rest, and so when we restored the fabric generally, and refilled the for so long a time empty seventy-four niches with statues, we considered that we needed to have no hesitation as to what to place in these thirteen. So it comes about that to-day our Lord seated in majesty occupies the middle one, whilst the twelve Apostles (six on either side, and all, like our Lord, in pure white alabaster) occupy the rest.

I may remark that when, in 1884, under the direction of Sir Arthur Blomfield, A.R.A., I commenced the restoration of this screen, I did not possess a single print of St. Alban's Abbey. All have been collected by me one by one, and here and there, during the course of a very busy life since 1884.

It is only fair to add that the whole cost of the restoration of this most beautiful altar screen in the world (for, as regards exquisite early fifteenth-century detail, that at Winchester Cathedral cannot hold a candle to it), a work which occupied us about six years, was defrayed with characteristic liberality by Mr. Henry Hucks Gibbs, of Alderham House, Herts. The total expenditure was something like £10,000.

HARRY HEMS.

Fair Park, Exeter.

THE SUPPRESSION OF SUPERSTITION.

A society has been recently formed which has for its object the suppression of superstition, an end devoutly to be wished; but at the two annual dinners the society has celebrated, the guests are reported to have done several acts which were useless to attain the desired result, because they were done *deliberately*, and not *accidentally*. It is the accidental breaking of a looking-glass, the unpremeditated crossing of knives and overturning salt-cellars, which in the eyes of the superstitious produce misfortune and woe.

J. LEWIS ANDRÉ.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



The Antiquary.



MAY, 1895.

Notes of the Month.

THE necessities of the printing-press, and of the due issue of a monthly magazine, preclude a report appearing here of the election of the officers of the Society of Antiquaries on St. George's Day (April 23), as a *fait accompli*, but we have not the least reason for doubting that the nominations made by the Council will have been unanimously confirmed at the time that this paragraph appears. The recommendations of the Council are: Sir A. W. Franks, K.C.B., as President; Edwin Freshfield, Esq., LL.D., as Treasurer; F. G. Hilton Price, Esq., as Director; and C. H. Read, Esq., as Secretary of the society for the year ending on St. George's Day, 1896.

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In regard to the Council for the ensuing year, the proposals are as follows: Eleven members from the old Council: E. W. Brabrook, Esq.; Sir John Evans, K.C.B.; Sir A. W. Franks, K.C.B.; Edwin Freshfield, Esq., LL.D.; G. W. G. Leveson Gower, Esq.; R. Claverhouse Jebb, Esq., Litt.D., M.P.; John Henry Middleton, Esq., Litt.D.; Philip Norman, Esq.; F. G. Hilton Price, Esq.; Charles Hercules Read, Esq.; and Mill Stephenson, Esq., B.A.; together with the following ten members of the new Council: Caspar Purdon Clarke, Esq., C.I.E.; Rev. E. S. Dewick, M.A.; Arthur John Evans, Esq., M.A.; C. D. E. Fortnum, Esq., D.C.L.; Emanuel Green, Esq.; W. J. Hardy, Esq.; J. T. Micklethwaite, Esq.; W. Minet, Esq., M.A.; J. G. Waller, Esq.; and John Watney, Esq.

VOL. XXXI.

We must not, we suppose, pass by, wholly without reference in these notes, the horrible burning to death as a witch, by her relatives, of a poor woman in Ireland. The story is being reported so fully in the newspapers at the present time, that a recapitulation of the facts here is rendered unnecessary. To the student of folk-lore, this most painful event cannot fail to be of interest, dreadful as it is to think of such an act being perpetrated in a civilized country at the present day. We will only remark, in passing, that though a case like this brings into prominence the existing vitality of superstitious belief, it is quite a mistake to suppose, as people appear to do, that superstition is confined to a few ignorant Irish peasants. Fortunately, it is rare indeed to hear of witch-burning at the present day; but any person who is accustomed to hold much intercourse with the working classes in the country parts of England, must often be amazed at the amount of reliance still placed in superstitious observances, in spite of the general spread of education. The "Thirteen Club" may help to kill superstition among the educated classes, or at least to bring it into ridicule; but with others it is evidently destined to die a hard, and a lingering death.

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We regret to learn from a letter addressed to the papers by the Dean of Peterborough, that the recent gales are thought to have seriously affected the stability of the west front of Peterborough Cathedral. Mr. Pearson is about to make a critical examination of the west front, in order to ascertain its actual condition. Without in the least wishing to prejudice the Dean's appeal for funds to preserve the cathedral from further injury, we would take leave to observe that if any serious amount of pulling about, or rebuilding (falsely called "restoration"), is proposed, that then antiquaries will need some corroboration of Mr. Pearson's verdict before acquiescing in its justice, or responding to the appeal.

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In regard to the fears expressed as to the condition of Peterborough Cathedral, Mr. H. W. Brewer suggests, in a letter to the *Daily Graphic*, that the more thorough system of modern drainage is to blame for injuring the

stability of the foundations of ancient buildings on marshy ground, such as those of the Fen district. This seems very probable, and Mr. Brewer refers to the case of the church at Minden, in Germany, and recommends similar treatment. This is the gradual insertion and substitution of a secure foundation under the walls of the cathedral, which he declares is not only desirable, but quite possible, as at Minden. In the present day there ought to be no insuperable difficulty in such a piece of engineering work. Indeed, something almost as difficult was successfully carried out by Sir Gilbert Scott five-and-twenty years ago, at St. David's Cathedral, when the heavy central tower showed signs of weakness, and it was feared that it might share the fate, which had then only recently befallen the spire at Chichester.



The neighbouring abbey church of Croyland possesses a most energetic and persistent mendicant in its present rector, who is untiring in his zeal for its "restoration," and in sending out broadcast among antiquaries urgent appeals for pecuniary assistance, which we have alluded to before. A fresh appeal has again been going round. We can only say in his case, as we do in that of Peterborough Cathedral, that antiquaries wholly mistrust Mr. Pearson in these matters. His eminence as an architect, is not equalled by a wholesome desire to preserve all that is ancient about a building. When Mr. J. L. Pearson joins the Society for the Preservation of Ancient Buildings it will be time for antiquaries, from their point of view, to revise their opinion of him as a "restorer" of old churches. Till then, they will hold their hands.



Mr. R. Blair, F.S.A., communicated the pith of the following note to the *Newcastle Daily Journal* of April 9, 1895: A Roman altar, 2 feet 10 inches high, 16 inches wide at top and bottom, and 13 inches from back to front, was discovered yesterday morning at the junction of Baring and Trajan Streets, South Shields, about 100 yards south-west of the site of the south gateway of the Roman station, while the ground was being prepared by Mr. Aaron Robinson, the owner, for the erection of a dwelling-house. The site of the discovery is about the line of the Roman

Road, leaving the camp by its south gateway, and going in a south-westerly direction to the Wreken Dyke. The altar has on the top the usual focus and horns, on the left-hand side a ewer, and on the right-hand side a dish, objects which frequently occur on Roman altars, while on the back is a bird. The inscription may provisionally be read :

DEAE BR[I]
GANTIAE
SACRVM
CONGENN[I]C
CVS V.S.L.M

which, roughly translated, informs us that Congennicus erected the altar to the goddess Brigantia in performance of a vow. The altar has been very kindly presented by the discoverer, Mr. Robinson, to the Free Library Museum, South Shields, where it is to be seen. The only other record of *Dea Brigantia* is an altar discovered about a century ago at Birrens, near Middleby, in Dumfriesshire, which is now in the Edinburgh Antiquarian Museum.



In excavating ground in order to lay a new waterpipe, a small portion of a Roman pavement was discovered by the workmen, on March 25th, 3 feet below the surface of the ground, in Papillon Road, Colchester. The pavement was composed of small pieces of red brick, circular in form, and about the size of a crown piece.



It is proposed to hold, under the auspices of the Cambridge Antiquarian Society, an exhibition of Old Plate in the Fitzwilliam Museum, Cambridge, on May 8th, 9th, and 10th. The exhibition will include all the most important pieces of college plate, and typical examples of the more ordinary class of work. Ecclesiastical vessels will also be included, representing the college chapels, and the town and country churches. It is also hoped that some municipal insignia will be lent for exhibition. The loan of several pieces of exceptional interest has been promised, such as the censer and incense boat of Ramsay Abbey found in Whittlesey Mere some years ago, and which are now the property of Lord Carysfort.



Arrangements for the summer meeting of the Archæological Institute at Scarborough are in active progress, but are at present in too undetermined a condition for us to announce definitely in the nature of a programme.



We mentioned in a recent number of the *Antiquary*, the discovery of the foundations of the three original eastern apses of Durham Cathedral. Another very interesting discovery, which has been made at Durham, is that of a large portion of the bishop's official seat of stone, in the chapter-house, now being rebuilt in memory of Bishop Lightfoot. The chair, which was fixed at the centre of the semicircular end of the chapter-house, was demolished at the end of last century. Its discovery, following so soon after that of the three apses, is very noteworthy, and curious.



Speaking of Durham, we are glad to learn that Canon Greenwell has been, and is, making better progress towards recovery than was at one time thought to be possible. He is in excellent spirits, and is beginning to be able to move about. There is now every reason to hope that Dr. Greenwell may even yet recover much of his former vigour and physical activity.



The members of the Council of the Berkshire Archæological Society, in their annual report recently presented to the members of the society, suggest the erection of a memorial brass in the church of Waltham St. Lawrence, in that county, commemorative of the labours of John Hearne, the antiquary. It would seem that no memorial to Hearne exists, and it is thought to be only suitable that a brass tablet, or something of the sort, should be placed in the church of the parish in which he was born.



At the annual meeting of the same society, the Rev. P. H. Ditchfield brought forward the subject of a photographic survey of the county. This is a subject which is constantly coming before the different archæological societies in various parts of the country. It seems to us that it is a matter in which the different societies might combine their forces and bring before the Government, in order to see whether some

assistance cannot be obtained from the national exchequer. The application would probably fail in the first instance, but by dint of persevering, something might eventually be obtained. In this matter England is far behind other countries.



While alluding to the subject of a national photographic survey of the country, it may be convenient to mention that a fresh catalogue has recently been issued of the French national photographs, taken in connection with the "Commission des Monuments Historiques." These photographs now number about 10,000, and include all sorts of antiquities and ancient buildings in various parts of France and Algeria. They are sold to the public at an exceedingly small sum. The largest size measures 40 by 30 centimetres, and these are sold at a franc and a half each. The descriptive catalogue (price 1 fr. 50 c.) and the photographs themselves can be obtained through the agency of the old-established English firm of Messrs. Merridew, Rue Victor Hugo, Boulogne-sur-Mer. It is a reflection on our own country that we have nothing of the kind in England.



A curious discovery of a series of subterranean chambers, or caves has been recently made on the Duke of Richmond's estate in Sussex, near Goodwood, and the caves are at the present time being carefully explored at the Duke's expense. The articles hitherto found include, it is thought, objects belonging to the neolithic period as well as Roman antiquities. The probability is that the caves were open for many ages, and so contain objects of even comparatively recent periods. Possibly, too, smuggling may account for such a discovery as that of a halfpenny of last century side by side with a Roman pin. "Smugglers' caves" are common in many parts of Sussex, and it will be an interesting discovery if it should eventually be found that these were in their origin the abode of primitive man, utilized in days of civilization by the smuggler to conceal his contraband goods. If this should prove to be the case, the underground roads and smugglers' caves of Sussex will acquire an interest, little suspected till now. It would be quite worth while to make explorations elsewhere along the south coast with this end in view.

The death, resulting from influenza or its after-effects, is announced of Mr. Robert Fitch, F.S.A., of Norwich. Mr. Fitch was a very remarkable man in his way, and a very competent antiquary. He was one of the original members of the Norfolk and Norwich Archaeological Society, which was founded in 1845, and was for many years its treasurer, and also joint secretary of the society with the Rev. C. R. Manning. Mr. Fitch was a druggist by trade, and, in spite of the disadvantages of his early education, he acquired an honourable position as a man of learning, and culture. A considerable collection of antiquities, which he gathered together during his long life, he recently gave to the Norwich Museum, where it forms the Fitch Collection. Mr. Fitch was elected a Fellow of the Society of Antiquaries in 1859. He died at the ripe old age of ninety-three on April 4.



Newbattle Abbey, not far from Edinburgh, one of the seats of the Marquis of Lothian, was originally founded by David I. as a Cistercian monastery. At the Reformation the abbot, Mark Kerr, by turning Protestant, contrived to obtain possession of the abbey for himself; and he became the founder of that branch of the ancient Scottish family of Kerr, so worthily represented at the present day by Lord Lothian. The abbey buildings were speedily altered into a private residence, and succeeding additions and changes have pretty well obliterated all traces of their monastic origin. Recently, however, Lord Lothian has been conducting a series of explorations in the grounds, with the assistance of the Society of Antiquaries of Scotland, of which he is the president. Several important discoveries have been made, including the recovery of the whole of the ground-plan of the monastic church, as well as those of other of the buildings.



Earlier discoveries had been made in 1878 by workmen, in digging for foundations of an addition to the house, which was being made at that time. The lower part of the walls of the monastic church were then uncovered, and the exploration being continued, at the instance of Lord Lothian, the foundations of the greater part of the church were found, and were afterwards marked out on the

surface of the ground. Since 1892 Lord Lothian has renewed the excavation of the ground, with the result that up to the end of last year the ground-plan of the whole of the church has been discovered. It is found to have been a plain cruciform church, with a nave of nine bays, and a structural choir of only two bays, both nave and choir having side aisles; the transepts, each with two eastern chapels, being aisleless. The interior length of the church from east to west is a few inches short of 240 feet, and of this the structural choir occupied only 36 feet, from which it is evident that the ritual choir must have extended far down the nave, west of the crossing over which (judging from the thickness of the piers) there would seem to have been a central tower. Several other portions of the buildings have been traced, and a very fine chimneypiece has been opened out in the undercroft, or crypt.



The old church of Smisby, Derbyshire, which was formerly a chapel of Repton, has many points of interest. It has just fallen into the hands of a restoring firm of architects, who have proposed to play sad havoc with its details. One of the most remarkable features of this small church is the east window of the chancel, which is in itself an excellent example of Decorated work of the fourteenth century. The peculiar, if not unique, characteristic of this window is that the centre light is blocked up, for the purpose of carrying an image-niche over the altar. This is part of the original design, and no later alteration. It is actually proposed to clear out this window, which is very little decayed, and to substitute a brand-new pattern, after the most correctly proportioned modern notions. Another bit of vandalism is the proposed ejection of oak pews—the wood thereof to be sold—to make way for sticky pine seats of the now usual fashion. There is, however, some hope of the mischief being checked, for the Derbyshire Archaeological Society, and the Society for the Preservation of Ancient Buildings have both taken the matter up. The visitor to this church, which is not far from Ashby de la Zouch, should notice in the south aisle a large slab of alabaster bearing an incised figure of a lady. It has a Norman-French inscription, and is of the year 1350.

The energy shown by many of the newly-formed Parish Councils, particularly in the Midlands, with regard to extinguished or suppressed charities, has had the result, in not a few cases, of bringing to light forgotten tablets and records, as well as showing the melancholy way in which wretched modern "restorations" have only too often made a clean sweep of ancient mural statements, by causing them to be dragged off the walls and then left to perish. A local paper states that in the church at Weldon, Northamptonshire, is a tablet on which the name of Pratt plainly appears, and bearing an inscription in Latin and Greek, but as the tablet is about 300 years old the writing upon it is naturally much worn. An amateur photographer of much local repute obtained an excellent photograph of the plate, when the reading of the inscription was rendered possible, and it was found to show that Henry Pratt left 20s. to be given to the more needy people of Weldon on the Redeeming Passion Day (Good Friday) by the priest and churchwardens. The money was to be derived from certain lands, and, significantly, the inscription goes on to read, "If anyone shall dare to take away (which God forbid) or pervert to any other than the prescribed use, or even attempt to alienate this pound, a mite consecrated to Christ and to be given to Christians, may he forthwith become hated of God and man, and excommunicated from our Saviour." Subsequent inquiries by the Council located the land mentioned in the bequest, and steps have now been taken to get the Charity Commissioners to recover the charity.

At the parish church of Teynham, Kent, an interesting discovery has just been made. The western door recently underwent renovation, and the removal of all superficial covering disclosed that the portal was of fine massive oak, which, on examination, was found to be scarred in several places with bullet marks. There are eight distinct punctures, in some of which the leaden bullets still remain embedded. It is supposed that these pellets were fired into the door during the Great Rebellion. The surface of the door is also charred in several places, as though an attempt had been made to burn down the building. It has already been almost authoritatively stated in the district that

these bullets came from Roundhead muskets, when Cromwell's soldiers were engaged in the spoliation and desecration of the Kentish churches. But it is far more probable that some fierce skirmish took place at the church, one party or the other endeavouring to dislodge those who had taken refuge in the church tower, and were perhaps firing from that eminence.

The bullets were just as likely to be those of Royalists as of Parliamentarians. When war is raging churches are often the scenes of fierce struggles, owing to the strength of the buildings and their not infrequent commanding position. The records of the Commonwealth struggle yield frequent evidence of fights in such places. Bullet marks on the walls of our churches are far more common than is usually supposed. They are most frequently to be found at the west end, near the town entrance, as this was *par excellence* the stronghold or citadel of the church. Bullet marks of the seventeenth century in stone sometimes retain traces of the lead down to the present day, particularly if situated above ordinary hand-reach. When the higher bullet marks at the west end of Ashborne Church, Derbyshire, were being examined in 1870, portions of lead were picked out with a penknife from several of the indentations.

The Brixworth Rural District Council—a board well known to students of Poor Law, and considered famous or notorious according to the opinions of those who study its methods—has just adopted a design for its seal which must commend itself to ecclesiologists and antiquaries. Instead of being content with a mere lettered legend, or some of the cheap vulgar designs put out by advertising stationers, the Board has adopted a vesica-shaped seal, the chief feature of which is a north-west view of the highly remarkable church of Brixworth. Ordinarily speaking, a church would not be a suitable design for a Council engaged in civil work; but these councillors have, in our opinion, acted wisely in thus commemorating the almost unique interest that attaches to this building, which is in many respects the most interesting in all England. Founded in 690 as a daughter of the monastery of Peterborough, Brixworth

Church, with its conventual buildings, became the Christian missionary centre of all that district of the south Midlands, whilst the fabric was very largely constructed out of the remains of a thriving Roman settlement on the same site. Much of this early church still remains, and is brimful of interest; whilst the later Saxon repairs and alteration of the close of the ninth century, after it had been devastated by the Danes, add much historic value to its general features. This seal was the suggestion of Rev. Dr. Cox, F.S.A., who is now resident in that district, and has been elected Vice-Chairman of the Brixworth Council; its execution was entrusted to Mr. Bailey, of Derby.



The Rev. Dr. Cox was also asked to advise as to the seal of the Belper District Council, on which Board he used to sit many years ago. As far the greater part of the area under the rule of the Belper Council was part of the ancient Duchy of Lancaster, being a parcel of the forfeited estates of the attainted Ferrers family, the seal recommended and adopted bears the arms of Lancaster, which were specially appropriated to the Derbyshire possessions of the Duchy—viz., gules three lions passant guardant in pale or, armed and langued azure, over all a bend of the last. On the diaper of the groundwork of the seal the Tudor rose is introduced, which is generally regarded as the Derbyshire badge. It is not generally known that the old Coucher Book of the Duchy at the Public Record Office has beautifully illuminated arms of the different districts of the Duchy. This seal has also been most successfully executed by Mr. Bailey.



English Glass-making in the Sixteenth and Seventeenth Centuries.

By E. WYNHAM HULME.

NO. V.—GLASS-MAKING AT THE RESTORATION AND THE INVENTION OF FLINT-GLASS.



WITH the virtual abolition of the patent system under the Protectorate, the chief incentive to the improvement of the arts was removed. A single exception may be noted in

the case of Captain Buck, who obtained a private Act for smelting iron with coal, a venture in which Cromwell himself was said to have been interested. According to Dud Dudley, Buck availed himself of the services of an Italian glass-maker from Bristol, named Dagney, who attempted the solution of the problem on lines suggested by experience in the glass manufacture—viz., by the use of closed pots. The experiments failed, but are interesting, nevertheless, as constituting the earliest reference to the Bristol industry which afterwards acquired a certain reputation.

The materials for a history of glass-making at this period are extremely scanty. Merret states in 1661 that the English workmen had acquired such proficiency during the last twenty years that "few foreigners of this profession are now left amongst us"; but this statement can be accepted as true only of the *personnel* of the industry. By this time, no doubt, the French glass-makers, by intermarriage and the softening influence of time, had lost the distinctive characteristics of their nationality, and with the extension of the green glass industry the trade had to a great extent passed into the hands of native workmen. In the invaluable directory of the glass industry, published by Houghton in 1696 (Letter xcix.), out of a total of 90 glass-houses in England and Wales, no less than 42 were devoted entirely to the bottle manufacture, while 28 are described as including the manufacture of flint, green, and ordinary glass. Nevertheless, upon the break-up of Mansel's London establishment, and the consequent elimination of the Italian element, both the secrets and the trade of the crystal manufacture appear to have reverted to the Venetian State. "When the King came in," says the same writer (vol. ii., p. 138, ed. 1683), "we bought our looking-glasses, and in a great measure our drinking-glasses, from Venice." Accordingly, we find that the first efforts of the English glass-makers at the Restoration were directed towards the recovery of Italian methods and the exclusion of Italian glass.

In 1661 no less than three separate attempts, under various pretexts, are recorded to revive the Mansel monopoly. These proving unsuccessful, a keen competition set in for the monopoly of various branches of the industry on the ground of the invention of

new methods in the manufacture. A patent for glass bottles, granted to John Colnett in 1661 (not included in the Official Blue-books), was revoked* on the ground that the invention had been made many years previously by Sir Kenelm Digby, and that Colnett and others had worked under his instruction. The connection of Digby with the green glass trade is a curious fact which has been overlooked by his biographers. The invention appears to have consisted in the manufacture of bottles of standard sizes, and the period of the invention may be attributed to the date of Digby's confinement at Winchester House, Southwark, where, as previously shown, a green glass factory existed in 1612.

The history of glass-making at the Restoration is not free from obscurity. In 1663 there is a petition from George, Duke of Buckingham, asking for a *renewal* of a patent for "christal," with a sole license for the manufacture of looking-glass plates, glasses for coaches, and other glass plates, on the ground that "he had long employed workmen in the business, and had found out the mystery of making these plates, a manufacture not known or used hitherto in England." The wording of the petition would lead to the conclusion that Buckingham had in some way or other succeeded to the remnant of Mansel's London business, for it is difficult otherwise to justify the statement that he had long worked in the business, or to account for his request for a renewal of a patent, the previous existence of which is not recorded. The petition, however, was favourably reported upon by the law officer, and Buckingham would probably have secured the monopoly but for the fact that a few months later a similar petition was presented, which led to a reopening of the whole question. The terms of the second petition were as follows (S. P. Dom., 1663, August 31): "for extracting out of flint all sorts of looking glasses, plates both crystal and ordinary." The King noted the similarity of the two requests, and, as a result, a change of policy was adopted, possibly in deference to a petition of the glass-grinders (Sloane MSS., 857), in which the importance of leaving the glass manufacture free from all restraint within the

country was insisted on in view of the proposed exclusion of Venetian glass. These suggestions were embodied in the Royal proclamation of July 25, 1664. The importation of looking-glass plates, spectacles, burning-glasses, tubes, and other glass plates was prohibited, on the ground that the Venetians were flooding the markets with their wares at unremunerative prices with the object of ruining "a manufacture lately found and brought to perfection." This measure of protection appears to have satisfied Buckingham, and to have exerted a favourable influence on the development of the native flint-glass industry. The Duke's glass works, established at Vauxhall about this date, were managed by a company of Italians under one Rosetti, and soon acquired a reputation for the size and quality of the mirrors and coach-glasses manufactured there. In 1676 the factory was visited by Evelyn, who describes the "huge vases of mettall as clear ponderous and thick as crystal, and the looking glasses larger and better than any that come from Venice," and Houghton speaks of the manufacture in similar terms of eulogy.

Unfortunately there is little evidence to show the nature of the improvements by which these results were obtained. Buckingham probably used flint; and, as we gather from the S. P. Dom., 1666, April 16, saltpetre was also employed. Beyond this the invention appears to have related to improved methods of casting plates of larger dimensions than had hitherto been obtained. The numerous improvements in casting, grinding, and polishing these plates prove the existence of an extensive market for these articles, for which large sums were readily obtainable. There is, however, nothing to connect the works of Buckingham with the invention of modern flint- or lead-glass, the origin of which we shall now proceed to discuss.

According to Houghton, in his *Letters on Husbandry and Trade*, 1696, No. cxcvi., the first to make "the flint glasses" was [George] Ravenscroft, who erected a glass-house at Henley-on-Thames, and whose reputation is attested by the fact that his glasses commanded a ready sale in the foreign as well as the home markets. Ravenscroft's patent, dated 1674, gives no information as to the process employed; but the fact that the patent

* Hist. MSS. Comm., Rept. VII., p. 164.

was limited to seven years at the petitioner's request indicates that the invention had been practised at an earlier date. Ravenscroft's claim, however, to the invention of modern flint-glass is negatived by the description given of the process in Plot's *Oxf.*, 2nd ed., p. 258. Again, we find that the invention consisted merely of the reintroduction of Italian methods of crystal-glass manufacture. "The invention," says Plot, "of making glasses (*i.e.*, drinking glasses) of stones and other materials was lately brought into England by Seignior da Costa, a Montserratite, and was carried on by our Mr. Ravenscroft, who has a patent for the sole making of them." The materials, he continues, at first consisted of the blackest flints (calcined) and white sand, with the addition of 2 oz. of nitre, tartar, and borax to each pound of flint, a proportion suggested by Dr. Ludwell, of Wadham College. Subsequently it was found that the glasses then made underwent a process of devitrification, known as "crizelling." Accordingly a change was introduced by the employment of white pebbles from the river Po, and a smaller proportion of the same mixture of salts. In 1684 (Birch, *Hist. Roy. Soc.*, vol. iv., p. 276) the constitution of this Italian flint or "pebble" glass was discussed, and the opinion was expressed that the function of the alkali was merely to serve as a flux; whereupon Mr. Hooke stated that glass could be made of litharge alone, but that it was very troublesome running through all the pots. The glass thus obtained, sometimes called glass of lead, must not be confounded with the modern lead glass, which contains a large proportion of alkali. The passage seems to prove that the use of lead oxide formed no part of the constituents of the flint-glass of that period, and that considerable confusion prevailed as to the true constituents of glass. To return, however, to Ravenscroft, we find that in 1675 he obtained permission (Sloane MS., 857) to export flint-glasses to the value of £400; but the manufactory must have shortly been removed elsewhere, for Burn, in his *History of Henley-on-Thames*, states that no trace of any glass-house existed, nor, save for a vague tradition, was it known then where the manufacture had been carried on.

The connection of Robert Hooke with the glass manufacture, although not directly bear-

ing on the subject of flint-glass, is of sufficient importance to warrant a brief notice here. In 1691 Robert Hooke* and Christopher Dodsworth obtained a patent for "a way of mixing metall soe as to make glass for windows of more Lustre and Beauty, and to make red christall glass of all sorts." On January 8, 1689-90, Hooke had exhibited before the Royal Society a specimen of clear glass manufactured by a Mr. Judd, which under the blow-pipe assumed a ruby hue, owing to a preparation of antimony, which formed part of its ingredients.

From this date Hooke's interest in the glass manufacture continued unabated to the time of his death. The numerous occasions upon which he introduced the subject to the Royal Society indicate that his interest was something more than that of a purely scientific investigator. On November 18, 1696, he explained "y^e matter of red window glass," which he said "was made of ordinary green glass when blowing dipt in a pott of redd mettall, soe that there was a thin plate of red over y^e ordinary, so if when another colour was to be in y^e plate they scraped with emery a bare place [in] the red thin plate and work another collour, either yellow, green, Durty (*sic*) red, or Blue, y^e Red being too opaque of itselfe in a thicker plate" (*MS. Journals of the Royal Society*). Hooke's invention, therefore, consisted in dipping the bulb formed at the end of the glass-blower's tube into a pot of red metal, which thus formed a thin plate of red glass on one side of the glass plate only, obviating the too great opacity of the homogeneous red glass, and effecting also a considerable economy of the red metal.

In 1695 Hooke was experimenting on a Persian glass, called "gom roon ware," and in 1697 he explained the method of producing concave watch-glasses. In 1699 he again refers to the metallic glass of lead, which he said could be reduced into lead again. In 1701 he proposed a fire-resisting textile, to be composed of finely-drawn glass thread and asbestos, and in 1702 he mentions the fact that the glass-grinders

* In the patent and some other documents the name is misspelt Hooker, but the identity of Hooke is proved by the Journals of the Royal Society, Nov. 11, 1696.

were substituting glass for sand in grinding glass. These facts seem to show that Hooke's relations with the glass industry were of a peculiarly intimate nature, and it seems incredible that, if a great change had been effected during this period in the composition of flint-glass, the fact should have escaped the observation of Hooke and other qualified observers, such as Plot, Houghton, and others. The inevitable conclusion, therefore, is that the invention of modern flint-glass belongs to the eighteenth, and not the seventeenth, century.

Regarded from the point of view of their constituent materials, modern flint-glass and the glass of lead of the ancients present a strong resemblance, both being composed of a double silicate of lead and potash. The distinction between the two rests mainly upon the different uses for which the glass was produced; the glass of lead being primarily intended for coloured glass and the manufacture of artificial gems, while modern flint-glass, as its name denotes, superseded the higher qualities of crystal glass, known as flint-glass, from the fact that flint and pebble entered largely into its composition. Of the antiquity of the glass of lead there is no possible doubt. The old saying that glass was discovered in the endeavours to imitate the precious stones, and the fact that the manufacture was known to the Romans and to other Eastern nations who excelled in the ornamentation of glass, point to an antiquity as high as that of glass itself. Neri's receipt for this glass is as follows: "Take calcined lead 15 lb., and crystall or Rochetta or Polverine fritt, according as you would make the colours, 12 lb., mix them as well as you possibly can in a pot, and at the end of 10 hours cast them into water; separate the lead, and return the mettall into the pot, which in 12 hours you shall have most fit to work." The value of this glass, according to the same authority, lay in the fact that true Oriental gems could be imitated in a way which no other glass would do. Experiments with this glass for the same purpose were made by Boyle, and will be found set out in his *Experimental History of Colours* (*Works*, vol. i., p. 781). Merret, in 1661, states this manufacture to be "a thing unpractised by our furnaces," and he gives us as the chief

obstacles in the manufacture that the glass was brittle, and that the lead, however carefully calcined, returned into its metallic form, and so burst through or corroded the bottom of the pots. He speaks, however, of the glory and beauty of its colours as far surpassing those obtained with crystal, "of which no man could be ignorant that hath any experience of the metal." Comparing the ancient and modern process of manufacture, the difference would appear to consist in this: that the ancients first prepared a semi-vitrified frit, and then ground the mass with the lead oxide. Whereas in the modern practice the three chief materials, viz., fine sand, potash, and lead oxide, are first carefully mixed, and then passed together into the glass pots.

The commonly accepted view that lead oxide was first used by the English at the period when coal was substituted for wood in the furnaces, and the pots were protected from the direct action of the fire, is entirely devoid of foundation. If any change in the composition of the ingredients took place with a view of promoting the fusion of the materials, the change must have been in the direction of increasing the dose of alkali; which would account for the inferior quality of Mansel's glass, evidence of which has been cited previously. The earliest reference to the composition of modern flint-glass appears in the specification of Oppenheim, dated 1755, No. 707, in which he states the customary proportions to be 2 parts lead, 1 part sand, 1 part saltpetre or borax. Here, at any rate, is positive evidence that the invention was common knowledge in the trade at that time. More specific information is given by Bosc d'Antic in his collected works published in 1780. In the original memoir, written twenty years earlier, English glass-making is referred to without specific reference to the composition of the glass. In the collected edition of his works, however, an important note is added on the progress of English glass-making since 1760. The art of flint-glass, as understood by the English, consisted, according to this writer, in introducing the greatest possible quantity of lead into the mixture. While not denying the beauty of the lustres and glasses which the English flint-glass-makers

were sending into France, he criticises the manufacture as defective on account of its want of transparency, and the occasional presence of air-bubbles, which deformed the appearance of the glass. The absence of any reference to flint-glass in *Chambers' Encyclopædia* of 1738, in the article on glass in the *Universal Magazine* for 1747, and in the reprint of this article in the *Dictionary of Arts and Sciences* for 1754, written by a practical glass-maker, justify the assumption that the invention was not known outside the trade, either in this country or abroad, until the latter half of the eighteenth century. This would confirm our view that in 1755 flint-glass was a comparatively recent invention. Further than this, perhaps, it is unsafe to go. There is, however, in 1727, the record of a patent obtained by a Nicholas Took, the date and title of which deserve some attention. The patent was for "a certain mixture or composition that fluxeth sand and makes glass at much less charge than wood ashes, or any other ingredients hitherto made use of for that purpose, and likewise saves a third part of fire and workmanship." The title distinctly points to a process of making glass without employing the process of fritting, and it is difficult to avoid the conclusion that the use of oxide of lead is intended. Of the national origin of this invention there is no question. Fourcroy, in his *Syst. Conn. Chim.*, vi. 96, states that the oxide of lead was first used for enamels and glazes for pottery, and was adopted by the English manufacturers in increasingly large quantities for their glasses, and from them it was copied by other countries.



Yorkshire Sword-Actors.

By T. M. FALLOW, M.A., F.S.A.



PICTURE was given in the *Antiquary* for the month of March last, of the custom of firing at the apple-trees in Devonshire, copied from an engraving in the *Illustrated London News* for 1851. On the present occasion we are enabled to reproduce a series of pic-

tures from photographs, taken about fifteen years ago, of a group, or set of Yorkshire "sword-actors" in the neighbourhood of Leeds.

Nothing could be more striking to a person coming from the south of England to Yorkshire at Christmas-time, as the writer did some twenty years ago, than the vigour and spirit with which many old out-door customs, long obsolete and disused in the South, still held sway as popular observances in the West Riding. Year by year they are disappearing. Already chromo-lithographed almanacks have entirely ousted the green tallow candles which the grocers and village shopkeepers presented to their customers, and which were religiously burnt on Christmas-eve in the cottage-window. "Good King Wenceslas," or "See Amid the Winter Snow," have supplanted the "Seven Joys of Mary," or "God rest you, Merry Gentlemen," as the carols most generally heard—it would be a libel on music to say "sung"—at that season. Other traditional customs, such as mumming, and the hobby-horse, are practically things of the past. Indeed, the rapidity of the abandoning of these and other traditional customs has been, in itself, quite a remarkable feature of their disappearance. Why it should be that old customs, regularly observed and highly popular, should so suddenly have passed away, it is difficult to tell; but that they have passed away, or almost so, is a fact, explain it how we can, and regret it as we may.

There seems every reason, therefore, for placing on record, not merely in words, but by pictorial representation where it is possible, one such custom, now practically obsolete, that of the "sword-actors."

It is not intended in the few remarks which are here made to enter into any general discussion as to the custom, beyond saying what is necessary by way of simple explanation, as to do so would extend this paper to a greater length than is desirable.

It may be well to point out that in the West Riding, or at any rate in the neighbourhood of Leeds, the "sword-actors" were quite distinct from the "mummers." The latter were, at the time of which we speak,

seldom met with, and their performance seemed to be a very senseless affair. It consisted of one or more men, generally two in number, who were dressed in a fantastic costume, and carried a dustpan and brush, dancing about whilst they sang a sort of humming, buzzing tune—a *lied ohne wörter*—and at the same time banged the brush against the dustpan, after which, without more ado, came the request for money.

plays were printed as chapbooks, and were sold in the smaller shops at a halfpenny each; but in most cases there were local variations traditionally made from the printed copies. There is little of importance, however, either in the printed plays or in the local variations made in them. The literary value of either is very small, and they may be passed over without further comment. Of the two plays most in vogue, that of the



GROUP OF THE SWORD-ACTORS.*

The sword-actors, on the other hand, generally numbered nine or ten lads, who, disguised by false beards as men, were dressed in costume as appropriate to the occasion as their knowledge and finances would permit, and who acted, with more or less skill, a short play, which, as a rule, was either the "Peace Egg," or else the "Seven Champions of Christendom."

For their use certain editions of these

"Peace Egg" (which, of course, is a corruption of Pasch egg, an indication that it was originally intended for use at the present season of the year—Easter) dealt with the achievements of St. George of England, whose festival (April 23), it may be noted, almost always falls within the Easter season. The other play, that of the "Seven Champions," was the one most generally adopted by the sword-actors, and it is the one which

* "St. George" is shown as engaged in combat with "St. Peter"; "St. Andrew" and "St. Denys" are each kneeling on one knee, a sign of their having been vanquished.



"THE KING OF EGYPT," AND HIS DAUGHTER (A LAD).



"ST. GEORGE," AND THE JESTER.



"ST. ANDREW."

"ST. PATRICK."



"ST. PETER."

"ST. DENYS."

was being played at the time the photographs were taken.

There was a little indefiniteness as to the characters represented in the play, but usually they were the King of Egypt, his daughter, a fool or jester, St. George, St. Andrew, St. Patrick, St. David, St. Denys, St. James, and a St. Thewlis, who represented a Northern nation—Russia, or sometimes Denmark—and whose exact identity seems obscure. The seven champions occasionally included St. Peter of Rome, as in the group whose photograph is given. St. George engaged in mortal combat with each champion in succession, fighting for the hand of the King of Egypt's daughter. When at length each of the six was slain, St. George, having vanquished them all, won the fair lady, amid the applause of the bystanders.* Even the Prince of the Apostles, when represented in the piece, was made to yield to the superior prowess of the champion of England, wherein may be read an allegory of the events of the sixteenth century. Then, at the conclusion, after a general clashing and crossing of swords, the fool or jester stepped forward, and wound up the performance with an appeal for pecuniary recognition, couched in the following words:

Here come I, little Devil Doubt,
If you don't give me money
I'll turn you all out.
Money I want, and money I crave;
If you don't give me money
I'll sweep you all to the grave.

With this not very courteous request the curtain was presumed to have fallen, and the hat went round.

In the case of the "Peace Egg," it was St. George also who played the greater part of the piece, and encountered and vanquished the representatives of the false religion.

There can be no doubt that these plays,

* Occasionally, as in the group whose photograph is given, one or more of the champions would take a double part, and after having been slain by St. George in one character, would revive on the sly, and come forward for a second encounter as somebody else. This, of course, was an abuse, and was adopted in order to diminish the whole number of performers, and so secure a larger share of spoil to each, when the takings were divided among the company.

as they have come down to their present day of rapid extinction, are the lineal descendants of the miracle-plays of the Middle Ages, and contain in their cast a mingled confusion of references to the Crusades, and other occurrences of even higher antiquity. This it is which invests them with an interest that their doggrel lines, and the crude conception of the performances themselves, wholly fail to confer.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of Surnames and Place-Names of the Isle of Man; Diocesan History of Sodor and Man; Folklore of the Isle of Man, etc.



CHAPTER III.—FAIRIES AND FAMILIAR SPIRITS.



WE will first give some extracts from the remarks of writers concerning the fairy beliefs of Manxmen which have hitherto been overlooked. Sir Walter Scott said that the "Isle of Man, beyond all other places in Britain, was a peculiar depository of the fairy traditions, which, on the island being conquered by the Norse, became in all probability chequered with those of Scandinavia, from a source peculiar and more direct than that by which they reached Scotland and Ireland."*

Our next authority is Robertson, writing in 1791: "The existence of these imaginary beings is still most devoutly believed in this island, particularly by the inhabitants of the mountains, and as they have invested them with unlimited influence over the fishery, they frequently supplicate their favour, or deprecate their wrath, by various offerings. When I formerly resided in the island, I one day took a ramble up among the mountains, and, being benighted, sought shelter in a lonely cottage. The sole tenant of this clay-built hut was an aged peasant of a pensive and melancholy aspect. He received me with much hospitality, trimmed his little fire of turf and gorse; and, 'skilled in visionary

* *Letters on Demonology and Witchcraft*, pp. 109-110.

lore, beguiled the lingering hours.' From him I learned that, notwithstanding all the holy sprinklings of the priests in former days, the fairies still haunted many places in the island, that there were playful and benignant spirits, and those who were sullen and vindictive. The former of these he had frequently seen on a fine summer evening, sitting on the margin of the brooks and waterfalls, half-concealed among the bushes, or dancing on the tops of the neighbouring mountains. He described them as gay, beautiful, and by no means so diminutive as the English fairies, adding that they were chiefly like women, but certainly more shy than any he was acquainted with, for they never permitted him more than a transient glance of their charms, and on venturing to approach them they immediately vanished. These sportive beings, my host observed, rejoiced in the happiness of mortals; but the sullen fairies delighted in procuring human misery. These lived apart from the others, and were neither beautiful in their persons, nor gorgeous in their array. They were generally enveloped in clouds, or in the mountain fogs, and haunted the hideous precipices and caverns on the seashore. My host added that to them Manxmen imputed all their sufferings, for he himself had often heard them, on a dark stormy night, yell, as in barbarous triumph, when the tempest was desolating the country, or dashing vessels to pieces on the neighbouring rocks.*

In 1816 we have the following evidence on the same subject: "The witches and fairies of Man are neither supposed to combine, nor to produce exactly the same effects by their power, the former being wholly employed in acts of aggression, whilst the latter have mixed jurisdiction, and can produce both good and evil by their operations. They are accustomed to perform certain frolics, which show some degree of humour and whim in their propensities; they are also easily assailable by bribes: thus, the dairy-maid, who would spare herself unusual exertion, regularly makes the offering of a small pat of butter or a piece of cheese curd, which is affixed to the wall of the dairy, and is believed to propitiate these invisible agents. The livers of fowls and fish are uniformly

sacrificed to the fairies. At midsummer eve, when their power is of unlimited extent, flowers and herbs are the only barriers to their incursions, and these were regularly spread on the door and window sill to protect the inhabitants."*

Some years later (in 1839) an insular poetess described the tricks which fairies played as follows:

The skin off your knees should you rub,
By falling down cellars or areas,
Or break your shins over a tub,
It's placed in your way by the fairies.
If showers of gravel are thrown,
Or you miss milk and cream from your dairies;
Or find your horse all over foam,
It's sure to be laid to the fairies.†

Some twenty years ago, Edwin Waugh gave the following graphic account of some talk about the fairies by an old Manx fisherman: "The fishermen draw around an ancient mariner who is telling a tale of an adventure he had with the fairies, as he came over the mountain from Fleswick Bay one night. . . . Snatches of the old man's fairy tales come upon the wind. . . . I hear broken bits of this story: 'I was not thinking about nawthin', when I think I hear somethin', an' I look, an' there was a little fellow close to my leg. He was dressed in green an' red, with silver buckles on his shooce. He was about the sice of eight yearce. I made a grab to get howlt of him—so—an' then—O—get a handful of wind. I cannot see nawthin'. He is gone . . . I was wan day makin' a hedge. It wass up in Bradda. There wass nobody but myself. It wass wonderful! Up in the air, I hear them shouhtin' and laughin', I know in a minute it is the fairies! I hear them before in the same place. They wass hunting. I hear the cap'en of the fairies. He give a shout, an' all wass silence. Then the noice began a-gain, like people in a fair. I hear them so well, as I do see my hant. They wass hunting. They have horses an' dawgs. I hear them very well. The whips wass cracking, an' horns wass blowing, an' I hear the little dawgs going wif! wif! wif! It wass wonderful! Then the cap'en give a shout again, an' all wass silence. Then there wass music. It

* Bullock's *History of the Isle of Man*, p. 370.

† Esther Nelson, "Mona Miscellany," *Manx Soc.*, vol. xvi., pp. 174-5.

* Robertson's *Isle of Man*, pp. 75-8.

wass so fine that I cannot hear it. But I feel there was music playing up in the air . . . I know it is the fairies; an', I say, I think it is time to be goin' home. So I come away. . . . Another time when I was comin' down from Craig-y-Neash, it come on dark, all at once, so dark as pitch. I look at my side. There was a little fellow. He was just here (laying his hand upon his hip). He wass about so big as my leg. I know it wass a fairy. It wass not a body at all. He come to stale my boots.' And so on."*

The following epitome of the fairy beliefs of the present day has been taken down from the lips of an old Manxman from Dalby, by Miss Graves: "Iss it fairies ye're talkin' about? Aw yiss, I've hard plenty of them in my time tho' I'm not so sure that I hev' aver seen any. They're middlin' shy craythurs, I'm thinkin', more pertickler in these days. There's one's livin' yet tho', that's tellin' me they seen their red coats many a time goin' over the Dalby mountains; but naver to my knowledge hev' I clapped eyes on them. As for hearin' them, that's common enough. These English ones may laugh, but it's their ignorance, thinkin' there's nawthin' in the worl' but what they seen! Tell ye a story of them. Well, I'm not much for that, and there's hardly a story in it, as ye may say. It's only the thruth I've got, and no larnin' to roun' it off like. I'm a Dalby man, bred and born, and many's the time when I was a sthuggat[†] hev' I hard them tinkerin' away, on a summer's night in the caves round (specially Glen Meay), preparin' for a big take of herrin'. For as sure as ye hard the lill[‡] folk at work at night, there would be a gran' take of herrin' in the mornin'. It wass quare how they knew, but they did, sure enough, and they would always be hard at work, makin' their lill barrels ready, though what they were doin' with them when they war made iss pas' my makin' out.

"It's always allowed that Hollantide Eve wass a great toime with them, tho' naver but once did I hear them on that night. It wass one Hollantide, a parcel of boys and girls of us wass hevin' a spree over at Balladda (a

shockin' house for the fairies that house wass. Is'n it goin' by the name of 'Thie Ferrishin' to this day? being 'Fairy House' in the English, and no man naver hard a cock crow on the farm). Terrible enough fun we hed that night, for sure all sorts of ould-fashioned games, and the laughin' we hed wass enough to make the house come down. Well, we got tired at las' tho', and some of them wint their ways home, and the res' upstairs to bed. It wass somewheer about twelve o'clock may be, when I wass awoke with hearin' screeches of laughin' downstairs. At first I thought the company hed'n' gone, but when I got awoke right, I remembered seein' them out of the door myself. Then I knew it wass themselves that wass in, and sure enough they war makin' a right night of it. Every mortal game we hed, they war hevin' too. Well, well, it wass quare to hear them. Duckin' for apples lek mad, and the water goin' splashin' roun' like anything. Then the nuts they war crackin' over the fire. Man alive! it's then there would be laughin'. Aw, it bet all! And when they were eatin' the salt herrin' and walkin' backward to bed, the way their heads would be goin' knockin' agin the petition.* Well, it wass quare, and jus' like the very way ours done. They war jus' the very moral of us, copyin' us, I tell ye, in every pertickler. It wass one of the quarest strikes that aver I come across in all my born days.

"Quate harmless craythurs they are mos'ly, only they don't like to be meddled with, but as long as ye lave them alone they'll not moles' ye, tho' places they hev tuk a fancy to, it's bather to keep clear of. I'm mindin' the time Jemmy Juan Harry wass took bad enough for meddlin' with them. This wass how he come to do it. Clugaish, Balla Varkish,[†] tuk it into his head to root up a three that wass at the corner of one of his fields, near the road. It wass always allowed to be a fairies three—a thorn (they're middlin' fond of them threes, I'm thinkin'). A big three it wass too, and they dug, and they dug, but they cud'n get the roots up at all, and so they lef' it that night. Lo! and behold ye, nex' day it wass planted again, jus' as if it hed'n' been touched! If they'd a been wise

* Edwin Waugh, *Miscellaneous Travel Sketches: Saint Catherine's Chapel*, pp. 222-5 (originally published in 1882).

[†] Lad.

[‡] Little.

* Partition.

[†] *I.e.*, Clucas of Balla Varkish—Balla Varkish being the name of his farm.

they'd a lef' it afther this. But no, ar* it again in the mornin', Clugaish wass. Navertheless that night they hed got no furder till† the night afore. The nex' day, sure enough, it wass planted again tight as aver! The third day they went ar it with a will detarmined to ger it up *that* night. When the evenin' wass comin' on, and they were still diggin' they seen Jemmy Juan Harry comin' along the road with a couple of horses ar him harnessed in a cart. They put a sign upon Jemmy, and up he comes to spake to them, and when he hard what they wanted he wass willin' enough to give them a helpin' han', for Jemmy was always a sert of a gennal‡ lad. He brung his horses and made them fast to the thorn three, and at las' it wass dragged up by the roots, and no mistake. . . . But that night poor Jemmy was tuk bad with a pain in his leg, and he was'n ur of his bed for six months afther. Aw yis, he knew well enough what was doin' on him, and that no docther's stuff would be any gud! It was a charm from Nan-a-Killey he got at last. Yis, and many's the time he's *tould* me that naver again would he meddle with the likes of them.

"It wass used to be common enough in my young days for the lill folks to change childher in their cradles. Mischeevous they are, I allow, and fond oncommon of gettin' a body's chil'. Terrible cross the fairy changeling would always be too, cryin' still. There wass Misthress Maddrell, well do I call to mind when her baby was changed. Was'n I sheerin' in the fiel' with her? She hed no wheer else to lave it, the bough,§ and she pur it in a haystack, thinkin' it wass safe enough when she wass in the fiel'. Well, that night it begin to cry and cry, and that's the way it carried on for days and weeks. There wass no livin' with it. She begun to think then there wass something wrong, and when it took to pinin' and gettin' lill and poor (a big claver chil' as aver ye seen, her own wass), she knew then what wass in, and so she sent for a man they war callin' Jacky, Balla Yells|| to. A praycher he wass too, and terrible gud at things of the sert. He cum in to Misthress Maddrell one night, and he tould her to lave him alone with the chil',

and on no account wass she to come into the room, no matter what nises she would hear. He naver let on what he did, but terrible enough work he hed before the mortal chil' was tuk back. Themselves thried to freken him away by all the manes in their power. He wass tellin' aftherwards that he cud feel heavy blows all over his body, tho' he cud'n see nawthin', and there wass crackin' of whips goin' on, and him smartin' with the blows he wass gettin'. He wass maybe a couple of hours like this, and the chil' cryin' all the time like mad. But Jacky Balla Yells was'n the man to be bet by the likes of them, and so at las' they give in. There wass one terrible screech, and that wass the las' of it, for there wass the right chil' laying in the cradle lookin' as well as aver and smilin' in his face. It's a throe story, every word of it, for hev'n I hard Misthress Maddrell tellin' it many a time, a woman that wud'n tell a lie? Jacky wass middlin' shy himself of goin' over it, for ye see he wint thro' such a sight of things that night that he naver cud be got to thry his han' again at nawthin' of the kind.

And finally, we add the testimony of Mr. William Cashen, on the same subject: "The Manx people believed that the fairies were the fallen angels, and that they were driven out of heaven with Satan.* They called them *Cloan ny moyrn*, the Children of the pride or ambition. They also believed that when they were driven out of heaven they fell in equal proportions on the earth, and the sea, and the air, and that they are to remain there until the Judgment. They also say that they fell as thick as a shower of hail, and that they continued to fall for the space of three days and three nights. The prayer they used when walking in the night time was: 'Saeue Jee mee voish Cloan ny moyrn.' ('God save me from the Children of the pride.') They believed that the fairies had no power to hurt anyone who was on an errand of mercy or of charity. It is related that one of the early Manx Wesleyan preachers, having occasion to cross the mountain one moonlight night, was met by a fairy who asked who should be saved. When the preacher answered and said that none would be saved, but such as had flesh

* At. † Than. ‡ Genial.

§ The poor thing. || A farm name.

* This belief is prevalent in Ireland. See *Ancient Legends of Ireland*, by Lady Wilde, pp. 37, 38.

and blood, when he went away wailing and saying: 'Cha vel aym erbee aym ayns Chreest.' ('I have no share in Christ.') There are many fishermen here to this day that declare that they have seen the fairy herring fleet lying before their nets, with their lights upon the water, and the buoys or floats of their nets, and fully expected that when the day broke they would see numbers of boats around them, but when the day appeared there were none there to their very great surprise. There was sure to be a shoal of herrings where the fairy fleet was seen, and the boats that shot their nets there were certain to have a good fishing. The Manx fishermen believed that the fairies, besides fishing on their own account, made barrels, and cured the herrings they caught. A cave on the sea-coast under Cronk yn Irree Lhaa is called Ooig ny Seyir, "Cave of the Carpenter," where the fishermen have heard them, times without number, making barrels. They were always sure to have a good fishing in the "Big Bay" when they heard the fairies making barrels. That season always turned out well.

(To be continued.)



The Mystic Winepress.

By SOPHIA BEALE.

THE allegory of the winepress was a favourite subject with the artists of the Middle Ages, more especially in France, and a very notable example in stained glass may still be seen in Paris, at the church of St. Etienne-du-Mont. This was briefly described by me in my book on the *Churches of Paris*, but since its publication I have discovered more data relating to this curious window, as well as other examples of the subject elsewhere. The earliest instance of this strange materialization of a purely poetic idea is, I believe, to be found in Rome, in the circular church of St. Constantia, built by Constantine about A.D. 320. In one compartment of the

mosaics decorating this building we see the whole history of the culture of the vine in every stage, from the ploughing of the ground with oxen to the treading out of the grapes. In the centre of the dome is the head of St. Constantia, encircled by a branch of the vine, which trails over the whole vault, while a number of birds and children are seen upon the branches. In the lower part is a cart drawn by oxen, very similar to those still used in Italy; and in another compartment are three men treading the grapes in the press under a shed. Over a doorway Christ is giving His blessing to two of the Apostles, and from His feet flow two streams of blood.

This mosaic seems to be the foundation of what became later on a symbolic representation of the mystery of the Sacrament of the Eucharist. We see our Lord as the vine, and St. Constantia and the Apostles (represented under the form of little children) as the branches.

Whether the three figures treading the grapes have any reference to our Lord (the Triune God) treading the winepress is doubtful; but the whole design is interesting as showing a purely naturalistic representation of an ordinary industry, which, later on, was developed into a mystical idea, involving the abstruse doctrine of a great mystery.

In the cathedral of Troyes the idea is advanced. There, in the chapel of St. Fiacre, is (or was)* a window, signed and dated Linard Gonthier, 1625, which gives a similar reading of the verse, "*I am the Vine, and ye are the branches*," with the addition of the mysticism of the winepress: "*I have trodden the winepress alone*." Our Lord is sleeping at the base of a gigantic vine, from which spring many branches; but the Apostles here take the place of the grapes. Elsewhere they are picking the ripe fruit and throwing it into the press, upon which the Saviour is stretched. Blood flows from His wounds, mingling with the juice of the grapes, and the mystic wine is being dispensed to the faithful by the pastors of the Church.

Something similar was seen by l'Abbé Lebeuff† in the church of St. André-des-

* Didron, aîné, *Annales archéologiques*, 1844-50.

† *Histoire de la Ville et de tout le Diocèse de Paris*. Lebeuff lived from 1687-1760.

Arcs, Paris (demolished many years ago), for he speaks of a window representing Jesus Christ "*foulé comme les raisins par un pressoir, avec cette sentence d'Isaïe en lettres gothiques du XVI. siècle ; Quare rubrum est indumentum ? Torcular calcavi solus.*"

Sauval* also mentions windows at St. Sauveur, at St. Jacques de la Boucherie, at the Hospital of St. Gervais, and in the Sacristy of the Convent of the Célestins ; but all these buildings have also been destroyed. Another is said to be still visible at St. Foy, Conches ;† and the one painted by Robert Pinaigrier, in the church of St. Hilaire, Chartres, in 1530, probably served as the original design for his son Nicolas's window in the *charnier* of St. Etienne du-

the Old Testament. Briefly they are as follows :

1st window.—In the first is a representation of a stupendous miracle which is said to have taken place in 1291 in the Rue des Billettes, when our Lord, bleeding from all His wounds, appeared to a Jew who had profanely stuck his dagger into the consecrated Host.

2nd.—The Church, under the form of a vessel full of passengers, is tossed upon the waves. Our Lord is at the helm ; the Holy Spirit blows the sails, while various demons do their best to raise a storm.

3rd.—The disciples at Emmaus sitting at table.

4th.—The brazen serpent ; attributed by Leveil to Jean Cousin.



IN THE CHURCH OF ST. CONSTANTIA, ROME, A.D. 320.

Mont, Paris—the most elaborate example of the subject extant, as far as my researches have gone.

This charnel-house forms a sort of cloister at the end of the Lady chapel, and encloses what was formerly the little cemetery. It is approached by a long passage from the west end of the church, and by the door leading to the sacristy at the east end. It is now used as a chapel for catechising the children. The windows are filled with stained glass by the best painters of the sixteenth and seventeenth centuries, and form a history of the Blessed Sacrament, with its types in

5th.—The institution of the Sacrament of the Holy Eucharist.

6th.—Our Lord washing the disciples' feet.

7th.—The sacrifice of Elijah.

8th.—A splendid monstrance, containing the Host, is adored by angels holding censers.

9th.—The manna in the desert.

10th.—The mystic winepress. In the centre we see our Lord stretched upon the press. Blood flows from the five wounds into a large vat. Two bishops, a pope, and other personages are filling barrels with the fluid, and mingling it with the juice of the grapes. The Patriarchs are cultivating the vine, while the Apostles are gathering in the grapes. A large vat upon wheels is driven by the angel of the Apocalypse, the ox, the

* According to Didron ; but I have been unable to find the reference in Sauval's *Histoire de la Ville de Paris*, 1724.

† Didron, *Annales archéologiques*.

lion, and the eagle being harnessed to it. On the right-hand side is a classic building, in which we see the faithful confessing their sins. Some of the Apostles—St. Peter, St.

as a dove, both being surrounded by golden rays and clouds.

11th.—The Feast of the Passover.

12th.—Abraham receiving the angels, and



WINDOW IN ST. ETIENNE-DU-MONT, PARIS.

John, and St. James—may be recognised on the left, holding bunches of grapes and barrels. Above are God the Father, giving the blessing, and the Holy Spirit represented

prostrating himself before them. The destruction of Sodom. Killing the fatted calf, and someone making bread.

This completes the set of windows.

It will be observed that certain spaces upon the winepress window are reserved for verses describing the subject. The first is to be found on the left, above the vineyard and under the tree. It is as follows :

Les anciens patriarches
Qui le futur ont sceu
Pour leur salut ne fu
A cultiuer le vigne.

Under our Lord's head and feet :

Ce pressoir fut la Venerable croix
Ou le sang fut le Nectar de la Vie ;
Quel sang celui par qui le roy des Rois
Rachepta l'homme et sa race asseruie.

Dans les Vaisseaux en reserve il fut mis,
Par les docteurs de l'Eglise, pour estre
Le lauement de nos peches commis,
Mesme de ceux qu'on a Venant a naitre.



PAINTING IN THE LORENZ-KIRCHE, NÜRNBERG.

In the centre, under the distant church :

Tous les cantons de ce large Vniuers
Eu ont gusté par les Evangelistes
Edifies ont esté les peruers
Laisant d'Adam les anciennes pistes.

Under the people who are confessing :

Tous vrais Chrestiens le doiuent receuoir
Auec respect des Prebtres de l'Eglise,
Mais il conuient premierement auoir
D'ame contristee, et la coulpe remise.

On the extreme right, behind the bishop :

Papes, Prelats, Princes, Rois, Empereurs
L'ont au cellier mis avec reuerence,
Ce vin de vie efface les erreurs,
Et donne a l'Ame une sainte esperence.

At the bottom of the window is the following verse :

Heureux homme Chrestien si fermement tu crois
Que Dieu pour te sauuer a la croix,
Et que les Sacrements retenues à l'Eglise.
De son sang precieus ont eu commencement ;
Qu'en les bien receuant toute offence est remise,
Et qu'on ne peut sans eux auoir son sauuement

In te Domine Speravi non confundar in æternum.—

Psal. xxx.

Non nobis Domine, non nobis sed nomini tuo da gloriam.—*Psal. cxiii.*

It was thought by Leveil, a great authority upon stained glass, that this window might have been given to St. Etienne by Jean le Juge, a rich wine merchant, as the emblem of the Precious Blood was frequently adopted by the numerous confraternities of the vintners.

At Nürnberg, in the Lorenz-Kirche, there is a still more curious representation of the subject, the gift of some members of the Stör family, who, in the conventional manner of the donors of old, are ranged below the picture, six women on one side, and eight men and the coat-of-arms upon the other. The painter is unknown, but its date is said to be 1479.

In the centre of the picture our Lord is treading the grapes. Blood flows from His wounds, and mingles with the juice of the grapes. At the foot of the winepress there is an aperture through which the liquid passes into a barrel held by a bishop, while the pope holds a bowl over a cart, to which the ox and the lion of the Apocalypse are harnessed. The eagle sits up in front, and the angel walks by the side, bearing a whip. Behind is a crowned personage, holding what appear to be the chains of a censor. Bishops and monks bear cups in their hands, and a cardinal and a bishop seem intent upon making a barrel. Thus we have the whole mystic teaching of the doctrines of the Holy Eucharist and the Sacrifice of the Mass—the Victim immolating Himself upon the Altar of the Winepress, and the communion of the faithful. All about, interlacing the figures, are scrolls, but I am unable

to give any account of the words written thereon.

The Störs seem to have been a well-known family in Nürnberg, for in 1349 one Conrad Stör was rector of St. Lorenz, but was living in Bamberg, the Council, for some reason, objecting to him. Possibly he was quarrelsome, for, in consequence of a dispute which he had with Hermann de Walden the whole town was laid under an interdict. Then came sickness upon the city, and upon October 24, 1370, Pope Urban was petitioned by the Council to release the population from excommunication, as many persons were dying without the Sacraments. Whether the Pope acceded to the request of the Town Council my authority does not state.

It is probable that the pope represented in the picture is Sixtus IV., and possibly the crowned personage may be intended for the reigning Duke of Bavaria, Albrecht II., the crown being rather ducal than imperial.



Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from vol. xxxi., p. 26.)

LANARKSHIRE—continued.

CAMBUSLANG : ST. WINIFRED'S OR WINCIE'S WELL.



HERE is a well in the parish of Cambuslang, on the east bank of the Calder, dedicated in honour of St. Winifred of Wales, but called Wincie's Well. It is stated that in superstitious times oblations to the saint were tied with scarlet thread to the bushes around Wincie's Well as an expression of the gratitude of those who regarded themselves as having been cured by the marvellous virtue of its waters.

SHOTTS : ST. CATHARINE'S OR KATE'S WELL.

In the parish of Shotts, which before the Reformation constituted a portion of the extensive parish of Bothwell, there was a chapel and well consecrated in honour of St. Catharine of Siena. No trace of the chapel now remains. It is believed the spring still exists near the kirk of Schatts, under the name of Kate's Well.

ABERDEENSHIRE.

ABOYNE: ST. MUCHRICH'S WELL.

About a mile and a half from the church of Aboyne is St. Muchrich's Well, and inside it is a stone marked with a cross. At one time this stone was removed. According to local tradition it was brought back by Muchrich, the guardian of the well, who seemed unwilling to lose sight of the lost property.

ABOYNE: ST. ADAMNAN'S OR SKEULAN'S WELL.

A well dedicated in honour of this saint once obtained here. Skeulan is a corruption of Adamnan.

SETON: ST. MACHAR'S WELL.

A curious legend of the origin of the See of Old Aberdeen is that St. Machar or Macarius, with twelve companions, received instructions from St. Columba to travel over Scotland, and to build his cathedral church where he found a river making a bend like a bishop's crozier. This he found in the Don at Old Aberdeen. St. Machar's Well is in the neighbouring grounds of Seton, neglected; in former times its waters were much honoured, and were used for sacramental purposes in the cathedral. Machar, Macarius, Mochonna or Mochmma, was one of St. Columba's faithful band in his memorable voyage from Ireland to Iona. He is said to have been Bishop of Tours, and to have visited St. Gregory the Great at Rome.

FRASERBURGH: SILVER WELL.

There was a well known as the Silver Well at Watch Hill, about six miles from Fraserburgh, where it was the custom to leave some small trifle as an offering after making use of the waters of the well. A fair was annually held here on St. John the Baptist's Day.

RATHEN: ST. OYNE'S WELL.

A well here is dedicated in honour of St. Oyne, probably a corruption of Adamnan. In the parish is also a mound called St. Oyne's.

NEW ABERDOUR: ST. JOHN THE EVANGELIST'S WELL.

Nothing is now known respecting the well formerly held in honour of St. John the Evangelist.

(To be continued.)

Publications and Proceedings of Archæological Societies.

PROCEEDINGS.

At the March meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND a paper was read by Mr. R. Brydall "On the Monumental Effigies of Scotland from the Thirteenth to the Fifteenth Century." The paper was illustrated by a series of beautiful drawings of the more important of these interesting relics of the art of Scotland in the Middle Ages. Mr. Brydall described in detail the effigies at Arbroath, Swinton, Dundrennan, Douglas, Arbuthnott, Dunblane, Bourtie, Inchmahome, Paisley, Old Kilpatrick, Elgin, Fortrose, Aberdalgie, Rothesay, Renfrew, Cupar, Dunkeld, Beaulieu, Corstorphine, Falkirk, Dalkeith, Houston, Maryculter, Aberdeen, Borthwick, Seton, Rodell, and elsewhere. Mr. Ross, architect, and Mr. Balfour Paul, Lyon King of Arms, made some remarks on the interest of these Scottish monuments and the desirability of a complete description of every example being obtained as speedily as possible.

A second paper was read by Dr. Joseph Anderson describing the Oban Cave, which is being explored under the direction of the society.

The Bannockburn bagpipes (or what remains of them) were afterwards exhibited at the meeting. These bagpipes were played before Clan Menzies at the Battle of Bannockburn, and a historical paper was read by D. P. Menzies. The office of pipers to the chiefs of Clan Menzies was held in heredity by a family of MacIntyres or MacInture, *i.e.*, the sons of the carpenter. Traditionally they were the pipers to the Menzies from before the days of Bruce, and headed the clan playing these pipes at Bannockburn and other subsequent battles. The pipes, which were preserved in their family and handed down to the present day, are known as the "Menzies Bannockburn pipes." Three portions only of them remain: (1st) The chanter, which has the same number of holes as the modern chanter, but there are two extra holes on each side, and in shape it gradually tapers downwards, with a somewhat trumpet-like form at the mouth; (2nd) the blow-pipe, which is square, but graduates to the round at the mouthpiece; (3rd) the drone, only the top half of which remains. These parts are much worn and worm-eaten. The bag and other parts were restored by Pipe-Major D. M'Dougall, Aberfeldy, who was able to make them play after completing the restorations. Their tone is somewhat loud and harsh, but the air or melody is heard more distinctly than in the modern bagpipe, there being only one drone.



The annual general meeting of the members of the SUSSEX ARCHÆOLOGICAL SOCIETY was held on March 22, at Lewes. The annual report, which was read by Mr. John Sawyer, stated that, speaking generally, the committee considered that the year 1894 might fairly be described as a prosperous one for the society. By the elimination of the names of those who practically had long ceased to be members, the number on the roll had been reduced to 544, but, under the circumstances, that did not point to any real falling off

in the popularity or prosperity of the society. The efforts to form a special fund for extending the work of the society had led to £39 15s. 6d. being raised from twenty members, and the money had been appropriated thus: Rye buildings, £1 12s. 6d.; Pevensey Castle, £5; Lewes wills, £1 5s.; Sussex Church plate, £4; mural paintings, 5s.; museum and library, 11s.; general purposes, £26 1s. The committee thanked the members for the support received, and expressed their belief that the fund would tend to advance the interests of archæology in Sussex, if supported adequately by the members generally. The thirty-ninth volume of the Sussex Archæological Collection was received with general favour, and was a valuable contribution to the history of the county. Reference was made to the summer excursions to Horsham, Shipley, Knepp Castle, and West Grinstead, as well as to the visit in October to the excavated dungeon-like passages beneath Hastings Castle. In October a portion of the stone corbelling supporting the south-west tower of the Barbican at Lewes Castle suddenly gave way, and it was found necessary to shore up the tower and close the building to the public. A large portion of the tower would have to be taken down and rebuilt. This unfortunate accident not only must of necessity somewhat impair a historic building, but must for some time cause a serious falling off in the number of visitors to the castle. As the Sussex Archæological Society was founded in 1846, its jubilee would be in 1896, and the committee would be glad of suggestions as to the best way of celebrating it, and also of promises of help in carrying out the commemoration in a manner befitting so memorable an event in the society's history. Mr. Latter Parsons presented the financial statement, from which it appeared that the income, including £298 18s. 6d. subscriptions, and £126 1s. admissions to the castle, amounted to £517 6s. 6d., and that after paying expenses there was a balance in hand of £32 18s. 7d., as compared with £52 18s. 1d. at the commencement of the year.

After the report and accounts had been adopted several new members were elected. The committee were re-elected, and some alterations of the rules were agreed to. Eastbourne, in the neighbourhood of which are Hurstmonceux Castle and Pevensey Castle, was chosen for the July excursion, and after some discussion it was left to the chairman and Mr. Farncombe to decide whether the visit should extend over two days or should be limited to one.

The Rev. F. W. Beynon informed the meeting that he had had an offer from the National Trust for the Protection of Ancient Buildings to take over the old pre-Reformation Vicarage at Alfriston for the nation. He was now in communication with that body, and so far as he was concerned he had consented, as vicar, subject to the permission of the Lord Chancellor and the Bishop of Chichester. He should like to feel that in passing it out of his hands he had the approval of the society. The Chairman said he thought it a very favourable arrangement indeed.

In answer to a question Major Attree said that it was proposed to print a calendar of the wills of Lewes from 1540 to about 1650. It was being published by the British Record Society, but they stopped on account of the lack of funds and the want of help

from the county of Sussex. Replying to a further question, Major Attree said that thirty-two pages of the calendar had already been published.

At the meeting of members of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on March 28, in the library of the castle, Newcastle, Mr. R. O. Heslop exhibited a pocket-knife belonging to Mr. Best, of Corbridge, which was found in the wall of an old house that was demolished at Corbridge. Search in the Register of Trade Marks revealed the fact that the knife was probably made about 1751. Mr. Heslop also exhibited an old razor, the property of Mr. Gibson, the warden of the castle, which was found in one of the old houses of the Black Gate.

Mr. Gregory showed a curious document belonging to Sir Charles Mark Palmer, namely, a general pardon granted, in the first year of Charles I., to Nicholas Conyers, of the North Riding of Yorkshire. It was a pardon for all sorts of rebellions, conspiracies, and so on. It, however, excepted such things as highway robbery and witchcraft. Mr. R. C. Clephan read the second part of his paper on "The Temples of Philæ." The first part of the paper, which was read at the February meeting, was preliminary, and in the second part Mr. Clephan dealt with the Temples and their details and other matters connected with the inscriptions on their walls.

The annual report of the SURREY ARCHÆOLOGICAL SOCIETY states that the committee appointed to visit Guildford in search of suitable accommodation for the headquarters of the society had failed to find any place at all suitable. A report to that effect was made to the council, and it was determined that no action could be taken at present, bearing in mind that suitable premises may at some future date be available. The society's "Collections" for 1894 included a valuable paper on "Compton Church," by Mr. J. L. André, F.S.A., and one on "The Manor of Lambeth," by Mr. S. W. Kershaw, F.S.A. The catalogue of Church plate is still being continued, as are also the extracts from Surrey wills. The editor hopes to finish the Visitation of Surrey in the next part. The committee point out the necessity of the funds of the society being strengthened. The loss sustained by the society by the death of Mr. J. W. Butterworth, a vice-president, and one of the founders of the society, is referred to, and the council also direct attention to the issue of the calendar of the Feet of Fines for the county of Surrey, from Richard I. to Henry VII. For those working on the early history of the county this calendar will prove of the greatest service, there being no calendar to this class of document in the Public Record office.

At a recent meeting of the THORESBY (Leeds) SOCIETY a paper was read by Mr. S. Margerison on Calverley. Mr. Margerison said that there were very few pre-Norman remains which had been found in the parish, or on its boundaries. A boulder, with cup and ring marks, at Horsforth Low Hall, discovered by Mr. W. Cheetham and Mr. B. Holgate; a British cinerary urn, at Hough End, Bramley; an ancient spindle whorl, in the boulder drift, on Coal-

hill, Rodley, all a few hundred yards outside the boundaries; over a hundred silver Roman coins on Pudsey Moor, in 1775; and some Roman coins on Idle Hill and Idle Moor, comprising the most ancient finds. These, and the place-names and field-names, pointed to an early occupation of the parish. Documentary evidence commenced with Domesday Book, and from that time was fairly abundant, especially when we came to the period covered by the "Calverley Charters," now being edited for the society by the lecturer and Mr. Paley Baildon. The Scots, afterwards named "de Calverley," eventually became possessed of the manor, and also of that of Pudsey, which is in the same parish. In fact, Calverley parish includes Pudsey, Farsley, Idle, and Bolton, occupying the country between Leeds and Bradford. The village five hundred years ago was, relatively to the surrounding towns, of much greater importance than it is to-day, Bradford not being twice as populous, and Leeds only three times. The Calverleys also possessed Headingley and Burley-in-Wharfedale, and other manors, and were great benefactors to the religious houses of the district. They endowed Calverley Church, and "appropriated" it to the Chapel of St. Mary and the Holy Angels, at York, later members of the family vainly striving to regain possession of the gift. When we come to the period of the "charters," detail becomes too minute for the purpose of the paper he was reading, but it is pretty evident that some three-fourths of the township of Calverley was cultivated before 1400, and little more was done in the way of enclosing the "waste" until 1758, the date of the existing enclosure award. Mr. Margerison gave a topographical survey of the township with the aid of an ancient map, showing that almost at every point there was something of interest in the history of the place. The old mill, or rather its predecessor, at Calverley Bridge, was in existence six hundred years ago. The old hall and the more ancient part of the village were planted close to the copious springs, called now the "Town Wells," as is usual in ancient settlements. The hall, now divided into cottages and farm-houses, still retains some interesting ancient work. Near to it are the "Football Croft," where the national winter game was played over a century ago, and the "Bull Stoop Hill," where bulls were baited and the village sports held in former days. The church is possibly of Saxon foundation, and contains specimens of Norman, Early English, Decorated, and Perpendicular work. It was carefully restored in 1870. For six centuries the Calverleys were the central figures of the place, and Mr. Margerison gave a considerable amount of detail concerning them. One William Calverley rebuilt the church, and a descendant of his, another William, suffered some persecution during Elizabeth's reign for his zealous Romanism. A short account was given of the "Yorkshire Tragedy," and the pathetic and heroic death of the murderer, who, having regained his reason, refused to plead in order to save the estates for his family, and so suffered death by the cruel *peine forte et dure*, described by Mr. J. L. André in our pages last December. His son Henry suffered considerably for "delinquency" during the Commonwealth.

At the close an interesting conversation took place on the subject of Mr. Margerison's paper.

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The annual meeting of the ESSEX ARCHÆOLOGICAL SOCIETY was held at Colchester Castle, on March 22. The report read by the Secretary (Mr. G. F. Beaumont, F.S.A.) showed that the number of subscribing members last year was 250, and of hon. members ten, against an average of about 200 in past years. The amount received for subscriptions, etc., during the year, including collection of arrears, had been £132 16s. 6d., against an average of about £80 in the past years, and the year closed with a balance in hand of £68 7s. 5½d., against a balance last year of £44 13s. 10½d. Regret was expressed at the loss through death of the late Bishop of Colchester (Dr. Blomfield) and Col. Lucas. It is proposed that the annual excursion shall be in the north-west corner of the county, with Saffron Walden as the centre, and quarterly excursions at Mersea and Billericay.

The re-election of the president, council, and officers of the society was carried unanimously. Several new members were elected. Mr. I. C. Gould read a paper entitled "Where was Camulodunum?" in which he argued that the claims of Colchester were far superior to those of Chesterford. Mr. Beaumont argued that the evidence was not sufficient to establish the claims of Colchester. A long discussion on the subject ensued.



At a meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on April 3, a very interesting paper was read by C. P. Loftus Brock, Esq., F.S.A., on "The Excavation of a Roman Villa in the Wadfield, near Sudeley Castle, Gloucestershire," which he has recently been superintending on behalf of Mrs. Dent, of Sudeley Castle, to whose liberality archaeologists are greatly indebted for important discoveries in this neighbourhood, notably the well-known and more extensive Roman villa in Sprouley Wood, also on the Castle estate, and somewhat less than two miles distant. The surrounding district, Winchcombe being the nearest town, is far away from any known Roman station, and is apparently an unlikely spot in which to find Roman remains. These discoveries, therefore, are of great interest and value. The ground-plan of the villa has been entirely uncovered, and exhibits a perfect Roman villa, covering an area of about 140 feet by 110 feet, forming a centre and two wings, enclosing a courtyard about 34 feet wide. The plan presents considerable resemblance to the more extensive villa in Sprouley Wood. The site selected by the builders is an unusual one, being about halfway up the steep slope of a hill some 400 feet high, having an incline of about 1 foot in 5 feet. The apartments are set out with great regularity, and at right angles; but the walls vary considerably in thickness. The material is the coarse oolite stone of the locality, and the mortar is made of poor chalk lime. The walls have been plastered internally, and remains of coloured decoration were met with, some being exceedingly bright, particularly the Pompeian red. Some traces of a moulded stone plinth, and a capital and parts of a cornice, were discovered; also some pottery, buff and black, and a few fragments of Samian ware. A coin of Arcadius and a brass coin of considerably earlier date, with some others of less interest, were amongst the "finds," and are now preserved at Sudeley Castle. Mrs. Dent has had the

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more important parts of the villa protected from the elements, but the rest has been covered in. Some portions of a pavement of red tesserae were found, and a hypocaust with several pylæ of brick *in situ*. The paper was clearly illustrated by a very carefully-drawn plan, and a plan of the Sprouley Villa was exhibited for comparison.

Upon the motion of the chairman the meeting cordially acknowledged that the thanks of all archaeologists were due to Mrs. Dent, of Sudeley Castle, for her liberality and public spirit, and for the services she had thereby rendered to archaeology.



We are glad to hear, in connection with a flourishing school like Denstone College, that there is attached to it a NATURAL HISTORY AND ARCHAEOLOGICAL SOCIETY, and that during last session a considerable number of scientific papers were read, two of which were of an archaeological nature. These, moreover, proved to be of quite unusual interest. The paper of Mr. P. Simpson, M.A., on "Pompeii," showed exceptional intimacy with a difficult subject. By means of lantern slides, many of the most beautiful of which were the home-work of Mr. A. A. Armstrong, M.A., a full and complete description was given, with extraordinary lucidity, of the history and present state of the ruins of Pompeii, and of the manners and customs which they so vividly illustrate. Every public building of importance was illustrated and described, as well as many of the mosaics and mural paintings. The educational value of the lecture was undoubtedly as great as its interest, which is saying much, but, we believe, not too much. Another paper of much value was that of Mr. R. A. Bulkeley. Its subject was "Local Men of Letters," and when it is remembered that the district round Denstone has associations with the founders of Brasenose College, the Sheldonian Theatre, and the Ashmolean Museum, with all the Fitzherberts, with poets like Bamfield, Izaak Walton, Cotton, Congreve, Tom Moore, Mary Howitt, and Father Faber, with historians like Erdeswicke and Freeman, with prose writers like Addison, Johnson, and George Eliot, and with numerous other less important but not uninteresting literary characters, it is evident there was ample material for a good paper. Mr. Bulkeley arranged his material with skill and care, and the result was eminently satisfactory.



At the recent annual meeting of the WORCESTERSHIRE HISTORICAL SOCIETY the council presented the following report of their proceedings for 1894: "The number of members on the printed list for 1893, including those mentioned in the list of additional members for that year, was 282. Of these the society lost by death two, and by resignations, or removal of names through failure to pay subscriptions, nineteen, leaving a membership of 261. On the other hand twenty new members have joined, making the membership for 1894 amount to 281. The printed list for 1894 includes the names of four members who have died since the commencement of that year, and of two members who have resigned as from the end of 1894. On the other hand, four new members have joined since the printed list was issued, leaving the

present membership at 279. A balance-sheet for 1894 accompanies this report, and shows that the society's financial position continues to be so satisfactory that the council have ordered that a sum of £105 be added to the deposit account. During 1894 the first part of Mr. John Amphlett's index to Nash was distributed to the members, and the council believe that it has been much appreciated. The council regret that the publications for 1894 were not received by the hon. secretaries until so late in that year as to make it impossible to distribute the whole of them during 1894; but these publications have now been sent to every member who has paid his subscription for the year in question. The unfortunate delay in the issue of the publications for 1894 caused the balance of the outstanding subscriptions for that year to be unusually large, the treasurer finding it inadvisable to press for payment of subscriptions until the publications were ready for distribution. A list of the prospective publications for 1895 accompanied the rules, list of members, etc., and the hon. editor reports that Part III. of Habington's survey is nearly all in type, and that a portion of the MS. of Part III. of the *Sede Vacante Register* is in the hands of the printers; and that he is now dealing with the question of publishing some select Worcestershire pedigrees."

In moving the adoption of the report and balance-sheet, the chairman remarked that he did not like to say very much as regarded the publications, as he had had a good deal to do with them himself, but he hoped they had kept up the interest of last year. He felt that the part of the *Sede Vacante Register* which had been published was very interesting, because he attached very great importance to the letter of Edward II. He believed that letter had never been published before; at least, he could not find any trace of it, and he had looked in different books for it. He thought it was a very important historical document, as showing exactly the position which the English kings took up with regard to the question of Church and State, showing that while they did not object to having ecclesiastical matters settled in this country by the Pope, they did object to having a bishop sent by the Pope who might be a traitor and not speak the language. He thought that letter put very clearly and concisely a statement of the differences between England and Rome on that ground. As to the Habington survey, it was a book of great interest to anyone connected with the county, and was all-important with regard to the history of the county, because it gave them a personal inspection of the churches at the time, which they could not get in any other way. As regarded the abstracts of *Inquisitiones Post-mortem*, they were the most important thing the society had yet published with regard to the county history, because they showed how different families came into existence in the county, what lands they held, and how they gradually died out. He hoped they would resume the publication of those documents at a future date until the whole were published, because he felt sure no real history of the county could be written until the whole series of the *Inquisitiones Post-mortem* were published. When they were published they would form the most important historical document that the society had.

He was glad the number of members kept up, and that their finances were also so satisfactory that they were able to carry £105 to the deposit account. Mr. Amphlett's index to Nash was a most useful publication. He hoped in the coming-year they would have as interesting publications as before. As regarded the *Sede Vacante Register*, there were some very interesting matters relating to orders in the diocese of Worcester, which raised a question which was discussed by Sir Thomas Hardy in one of the registers of the diocese of Durham, and which he thought they would agree with him was a very important question in connection with Church history. The matter was a very obscure one, on which he hoped that publication would throw some light. It was for the members and the public to say what they thought of the work put forward.

Mr. R. Berkeley, in seconding the motion for the adoption of the report, remarked that he was sure the utility of the society's publications would be recognised on all hands.—It was decided not to fill up at present the post of vice-president, which had become vacant by the deeply regretted death of Sir Edmund Lechmere.

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The annual meeting of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY was held at the end of February, Mr. Robert Day, F.S.A., the president of the society, being in the chair. There was a good attendance of the members of the society. The president exhibited some recent finds of Irish antiquities in gold and bronze; the flags of the Royal Cork Volunteers, with badges and medals of 1740, and the guidon of Cork Cavalry. Mr. Creaghe exhibited a beautiful ivory brooch miniature of Sir Francis Gould, Bart., of Old Court, county Cork, a captain in the Loyal Cork Legion of Yeomanry, 1797. The miniature, which was by Buck, the renowned Cork miniature artist, was much admired. The president, in his address, congratulated the members on the successful progress of the society, only as yet in the fourth year of its existence. Mr. Day went on to observe that although the funds at the disposal of the society were only limited in amount, yet that the society was out of debt, and that with punctual payments by the members the society will be able to continue the issue of the journal as a monthly, and maintain the number of its illustrations. With this year a new series will be begun. The edition of Smith's *History of the County and City of York*, with notes from the manuscripts by Dr. Caulfield and Thomas Crofton Croker, for which the society is under a deep obligation to Mr. W. Coppinger, F.S.A., president of the Bibliographical Society, has been completed, and when the index is finished can be bound as a complete volume, the pagination being continuous in itself and altogether distinct from that of the journal. If the society had done nothing else it would, by this service to county history, have fulfilled a great part of its mission. "But," Mr. Day proceeded to say, "it has done much more. It has been a stirrer-up of others to perform similar good work, and we have now not merely a society with similar aims and objects in Waterford, but another that stretches its arms outside and around the city of Belfast and the county Antrim, and

embraces the province of Ulster, treading in the footsteps of Robert M'Adam and those who worked with him thirty-five years ago when he edited the *Ulster Journal of Archaeology*. I could tell you of many instances since the formation of our society of antiquities in bronze and stone that have been preserved and purchased by me from the finders, and how the publication of our transactions has been the means of securing many objects of interest from destruction and loss. Some that have been found during the past year I have brought here for your inspection, and will refer to later on. The publication of the journal has done more in interesting so many of our valued members and co-workers. Among these are Mr. Tenison, of Hobart, Tasmania; he has sent us month after month notices of the private bankers in the provinces of Munster and Leinster, and he is now engaged upon the genealogical records of the long line of members of Parliament who represented the cities, counties, and boroughs of Munster before and after the Union. The January number of the journal contains the first of this series, and is a pleasant foretaste of the good things to follow, which we can look forward to with pleasure and profit from so cultivated and well matured a source. We have again to thank the Rev. John Lyons, P.P., for his learned and instructive series of papers upon the Irish local names in our city and county. Many of these could not have been correctly translated except by an Irish scholar of equal attainments, who being upon the spot would be able from having heard the pronunciation of the word to give its accurate and correct meaning. These papers of his were one of the charms of the journal, and to any Irish scholar were in the highest degree fascinating and instructive. I have the pleasure of exhibiting on his behalf a most primitive wooden lay or spade. Any of you who were present at the annual meeting twelve months ago will miss this evening the voice and presence of Professor William Ridgeway, who, alas! for his fellow-members of this society in Cork, has from the Queen's College here been appointed to the important chair of archæology in the University of Cambridge. We can ill afford to lose from our little band of workers in the field of old-time work in Cork one who, while so eminent in some of the most abstruse subjects connected with this science, was yet willing to impart the information that he had acquired to others. His recent work on the *Origin of Metallic Currency and Weight Standard* will be eagerly read by all who take an interest in a subject upon which he has thrown new light, and in which he demonstrates that the gold ring money of Ireland was made to a definite standard and a given scale, as were also the large gold fibulae, which were used both as ornaments and mediums of exchange. A reference to our pages will show how much our thanks are due to Mr. Herbert Webb Gillman, the Rev. J. A. Dwyer, the Rev. Canon Courtenay Moore, Mr. Coleman, and many other contributors too numerous to mention, who at home and from a distance evinced by their writings a practical interest in the society. Permit me also to say how deep an obligation we have ever been under to Mr. J. G. Moore, who has given so much of his time, energy, and ability to the editorial department

of the work, and has ever been courteous, willing, and obliging in carrying out the wishes of the Council, of which he is so long a member. To him our thanks are eminently due, as they also are to our publishers, Messrs. Guy and Co., Limited, who in the printing and paper of the journal, and its freedom from typographical errors, have maintained the credit of their old established and well-known firm. Looking forward to the continuance of the current year, I have great pleasure in announcing that Mrs. Townshend, of Oxford, in whose family the original Council book of the Corporation of Clonakilty is preserved, has kindly promised to copy and edit it for the journal. Dr. Caulfield did good and, at the time, unique work in publishing the Council books of Cork, Youghal, and Kinsale. We shall now be enabled to add the old seaport town of Clonakilty. This will be of extreme interest, value, and importance, and doubly so because, if by accident the original were lost or destroyed, its contents will be preserved, and will form a most interesting record of the municipal history of another of the towns in the county Cork, and it will be all the more valued as its publication will be linked with the name of the lady who has so graciously promised to transcribe it for our transactions. While the past year has added many names to our members' roll, it has in the inevitable course of time removed others by death, and among them a member of our council, who from its inception took the most lively interest in our society. I allude to the late Mr. Joseph Bennett, of Blair's Castle. I have also to regret the loss we shall sustain in the retirement of our secretary, Mr. John Paul Dalton, who has filled this honorary office so long and so well. I am, however, glad to say that he will remain with us, and that we shall have the advantage of his continued counsel and support. Permit me to say in conclusion that this society relies for its continued usefulness mainly upon our county members, who, residing here and there upon its broad and extended surface, have each in their own immediate circle objects of antiquarian interest that are possibly unknown in our city, and that are waiting to be brought to light and intelligently described. If, in addition to being members of this society, our friends would become co-workers with us, it would not merely add to the interest of our proceedings, but it would also make our transactions more than ever an archaeological history of our great county." The report of the council was adopted on the proposal of the Rev. J. A. Dwyer, seconded by Mr. W. H. Hill. A paper was then read by Canon Courtenay Moore on the "Advantages of Archaeological Studies." Mr. H. W. Gillman, in proposing a vote of thanks to the president, suggested that the society should approach the Government, and urge the desirability of completing the *Calendars of Irish State Papers*, in which a wide gap from 1307-1520 still remains. It was unanimously decided to act on Mr. Gillman's suggestion.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

DATED BOOK-PLATES (EX-LIBRIS), WITH A TREATISE ON THEIR ORIGIN AND DEVELOPMENT.
By Walter Hamilton. Part II. (1700-1799).
4to., pp. 86-116. Price 7s. 6d.

This, which is the second of three parts of a work enumerating all the known examples of dated book-plates, will be cordially welcomed by those who take a serious interest in the subject. A few years ago Sir A. W. Franks printed, for private circulation, a tentative catalogue of dated book-plates. Mr. Hamilton, with the help of friends, and correspondents, and members of the Ex-Libris Society, (of which he is the chairman), has succeeded in largely



Johnson Robinson

1st Kinr Sculpt Bath 1744

augmenting Sir A. W. Franks's list. Part II. of Mr. Hamilton's work, now before us, embraces the whole of last century, which was the most important period of all, in regard to the number and excellence of the book-plates produced. Besides the catalogue of the book-plates with dates on them from 1700-1799, the author has prefixed an introduction, comprising rather more than twenty pages, in which the book-plates of last century, their engravers, styles, and inscriptions, are dealt with, and a few notes on French and American book-plates are given as well. Of the engravers of book-plates little is known, but one of them

mentioned by Mr. Hamilton—Matthew Skinner, of Exeter—was, we are able to add, a well-known goldsmith of that city, and Assay Master there in 1773, when a Parliamentary inquiry was held as to the method of conducting the goldsmiths' halls in the provinces. It is a well-ascertained fact that goldsmiths were often employed to engrave monumental brasses, and that they should also be in request for book-plate engraving also is only natural. Indeed, it is a well-established fact that many of the engravers of book-plates were goldsmiths, and it may be added, that the shields and mantlings on book-plates, exactly correspond in character, at different dates, with those engraved on gold and silver vessels. We are enabled by Mr. Hamilton's kindness to reproduce a facsimile of a graceful "Chippendale" book-plate engraved in 1744 by a namesake, and possible relative of the Exeter Assay Master, J. Skinner, of Bath. Another graceful example, which is thoroughly representative of the best type of a "Chippendale" book-plate—that of "Robt. Claver-

plate of 1715, which was used for the folios, and other large volumes of the royal gift.

On p. 93 the author alludes to a spurious book-plate of Bishop Carr of Killaloe, and he states that he has been informed that it is taken from the frontispiece to Dwyer's *History of the Diocese of Killaloe*. This may be the case, but Canon Dwyer either copied the device, or else got hold of the original plate which was first used by Harris in his edition of Sir James Ware's works, published in Dublin in 1733. In that volume several similar plates are given of the seals of other Irish bishops, and of some of the capitular bodies as well. The plates are gracefully designed, and if cut up into separate sections, might in many case, be passed off as book-plates. It would appear, from what Mr. Hamilton says in regard to Bishop Carr, that this has actually been done. It is well to be on the guard for any similar attempts with the other plates given by Harris, so we have thought it well to direct attention to the original source of the plate in question, which is not Canon Dwyer's "History," but Harris's edition of Ware.

§ So many books have recently appeared which deal in a superficial and trivial manner with book-plates, that a solid work of intrinsic value is very welcome. This the second part of Mr. Hamilton's book is, and when completed the whole will form a very serviceable book of reference on this fascinating subject. We shall await its completion with interest, and meanwhile cordially commend this second instalment of the work. We hope that it will be found possible to give a full index with the third part, as a good index is a necessity with a book of this kind. We ought to add that the second part now issued, is well illustrated with a series of typical examples of book-plates, and is clearly printed on good paper, in a clear type.

THE GENTLEMAN'S MAGAZINE LIBRARY: ENGLISH TOPOGRAPHY. Part V. Edited by G. Lawrence Gomme, F.S.A. *Ellicott Stock*. Pp. xii, 350. Price 7s. 6d.

The counties dealt with in this further instalment of an eminently useful series are Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. The grievous maltreatment of the fabrics of our ancient parish churches receives further illustration. The rebukes administered to an eminent "F.S.A.," thirty years ago, for spoiling the church of Ealing, Hants, covering up the gravestones with Minton tiles, etc., were eminently merited; but, alas! these rebukes do not undo the mischief accomplished. The same procedure still goes merrily on with the very few unspoiled churches that are yet left in the land, and the buildings still mainly suffer at the hands of Fellows of the Society of Antiquaries. There are, at the present moment, several "restoring" F.S.A.'s who would be hopelessly blackballed by all their brethren of taste if they had to come up for re-election. Could not some scheme be devised by which architect Fellows had to be passed under judgment at the end of every five years? Or at all events they might be compelled as a condition of Fellowship to submit to the Council drawings, elevations, and sections of all buildings they touched, both "before" and "after."

There is much about St. Alban's Abbey in this volume, including a valuable transcript of the survey



Robt. Clavering Esq. 1748

ing, Esq., 1748"—we are also enabled to give, thanks to the kindness of the author.

Mr. Hamilton does not revere the memory of the Hanoverian sovereigns, and would have preferred the Stuarts. It is amusing to find this predilection for the Stuarts leading him to abuse George I. for a really noble gift of books to the University Library at Cambridge, and not only so, but condemning as well J. Pine's bold, allegorical "Munificentia Regia" book-

of the site 2 Edward VI., and also a description of the condition of the church in 1803. On this point Mr. Gomme remarks: "Bad as that noble church was then, it is far worse now. Neglect of a structure like this is to be deplored, of course; ignorant destruction of it, such as Lord Grimthorpe is now indulging in, only adds the strongest of all arguments to the plea that these national structures should be taken out of the hands of those who cannot protect them, and placed in the hands of the Government, who would not dare, if they wished, to be so gratuitously wanton in effacing the beauties and the records of our ancestors."

Family history is abundantly illustrated throughout these pages, particularly by inscriptions in the churches, some of which have completely disappeared.

Full and interesting lists of the portraits that were then extant at Hinchinbroke House, near Huntingdon, and at Hampton Court, Herefordshire, are given. We cordially endorse Mr. Gomme's reflections on these portrait catalogues. He says they "afford examples of what could be done by our archaeological societies if they would collect into one alphabet a complete record of family portraits in each county. Many of the county houses contain treasures of great value in the shape of ancestral portraits, the existence of which is known to few, and which, besides giving evidence of the progress of art in portrait-painting, tell us a great deal about the dress of different periods of history. A properly annotated catalogue, with artists' names where possible, and birth and death dates of the subject of each portrait, would be an undertaking of value in many ways, and the county families would probably assist in such work in other ways than by giving permission for such a catalogue to be compiled."



MABBE'S CELESTINA: a Tragicke Comedy. With Introduction by James Fitzmaurice-Kelly. Small 4to., pp. xxxvi, 287. Price 12s.

UNDERDOWNE'S HELIODORUS: an Æthiopian History. With Introduction by Charles Whibley. Small 4to., pp. xxx, 290. Price 12s. *David Nutt.*

These two works, which form the fifth and sixth volumes of Mr. Nutt's beautifully-printed and charmingly presented series of "Tudor Translations," are not only attractive in themselves, but are of genuine value to every student of English literature. It is granted but to a select few to have original copies of these translations, and when they are possessed they are destitute of the interesting and entertaining introductions that accompany these reproductions. Every Englishman of letters should strive to find shelf-room for these admirable "Tudor Translations."

A few words must suffice as to each of these volumes.

The *Celestina*, or the tragicke comedy of Calisto and Melibea, written by the Spaniard Fernando de Rojas about the beginning of the sixteenth century, is justly claimed as the parent of literary "realism." James Mabbé Englished this story of intense passion in 1631 with striking success, transfusing in his copy much of the vigour and fire of the original, though bold to a fault in the liberties he took with many of his master's expressions. Mabbé, who was for many years a Fellow of Magdalen College, Oxford, became

enamoured of Spanish literature through being appointed Secretary to the Spanish Embassy, in 1611, under Sir John Digby, afterwards Earl of Bristol.

The *Æthiopica* of Heliodorus is the progenitor of the modern romance, or novel of adventure. It deals with bloodthirsty pirates and armed men, caves and ambushes, poisonings and mysterious deaths, fire and rapine. It has been called a prose epic, but, as Mr. Whibley remarks, it is more nearly related to *Ivanhoe* than to the *Odyssey*. The *Æthiopica* is a purely imaginary conception, and belongs, like the Arcadian school of Elizabethan romances, to no period and to no country. It was first printed at Basle in 1534. It was Englished by Thomas Underdowne in 1587. His version is a model of rich, well-measured English. In fact, Underdowne was one of the makers of English prose, stately and yet simple, and withal full of cadence. "In his pages," says Mr. Whibley, "you find an origin of the Authorised Version. Accustomed to esteem our own Bible a separate masterpiece, we forget that the translators of James I.'s reign were but the heirs of the Elizabethan. The style, which they handled with so fine a bravery, they found fashioned ready to their hand. North and Underdowne, Holland and Adlington, had come before to establish a tradition of distinguished prose. And it is Underdowne who most nearly approaches the dignified severity of the English Bible. For example, contemplate the following passage: 'Wherefore I with wayling beweepe my sorrow, like a Birde, whose nest a dragon pulleth down, and devoureth her young before her face, and is afraid to come nigh, neither can she flee away.' Might not these lines be culled from the Psalms or the Prophets?"



THE COMPLETE WORKS OF GEOFFREY CHAUCER.

By Rev. W. W. Skeat, LL.D. *Clarendon Press.* Vol. VI. Demy 8vo., pp. civ., 446. Price 16s.

The last volume of this fine edition is now before us. It contains a general introduction, a glossary, and indexes. Professor Skeat and the Clarendon Press are to be warmly congratulated on having, within the stipulated time, brought to a successful issue their promised undertaking, whereby all scholars can readily procure, at a reasonable price, a thoroughly sound and genuine text of Chaucer. Combined with this text, we have the advantages of Professor Skeat's unique philological acquirements, and patient diligence, in giving the latest and most critical information on Middle-English grammar, as well as a considerable volume of new illustrative notes relative to Chaucer's allusions.

Nine tenths of this general introduction deal with such subjects as pronunciation, treatment of open and close *o* and *e*, rhymes, assonances, versification, speech waves, accentuation, elision, contraction, alliteration, and suppression of syllables. The last five pages, however, are of more general interest, and are concerned with Chaucer's authorities. The poet's familiarity with the Vulgate is remarkable; the quotations, including the Apocrypha, are nearly three hundred. His quotations from Greek authors are all taken at second-hand from Boethius. Chaucer's knowledge of Italian was evidently considerable; he quotes largely from Dante as well as from Boccaccio, and once from Petrarch. With Continental French, as well as Anglo-

French, he was obviously familiar. It was, however, to Latin authors that Chaucer was most indebted for his quotations and illustrations, and particularly to the authors of mediæval times. His favourite old Latin writers were Ovid, Virgil, Statius, and Cicero. Of the Latin Fathers, he had studied St. Jerome, but the other quotations, as from St. Gregory and St. Basil, seem second-hand.

The glossary is compiled on a much larger scale than any that has hitherto been attempted. A special and commendable feature is the exclusion from it of non-Chaucerian words and forms. This necessitates separate glossaries of the chief words occurring in fragments B and C of the Romaunt of the Rose, and in Gamelyn.

The following are the indexes with which the last volume of this great and exhaustive work conclude: Index of proper names, index of authors quoted or referred to by Chaucer, index of books referred to in the notes, list of manuscripts, general list of errata (mostly trivial), and general index.

We are glad to note that a supplementary volume is now being prepared by Professor Skeat, to be issued in 1895, containing the *Testament of Love* (in prose), and the chief poems which have at various times been attributed to Chaucer and published with his genuine works in old editions. The volume will be complete in itself, with introduction, notes, and glossary, and will be uniform with the six volumes of Chaucer's *Complete Works* already published.



Short Notes and Correspondence.

A REPLY.

The defence of Colchester's claim to occupy the site of Camulodunum has been taken up by Mr. F. Haverfield, F.S.A. He admits that the evidence upon which he relies is merely circumstantial. We are, however, told that the facts known about the two places agree in such a manner as to leave no doubt about the conclusion. Let us consider the evidence upon which the conclusion is based.

1. It is known that Camulodunum was, and that Colchester is, situate in the territory of the Trinovantes. Chesterford is also so situated, and has the advantage of being on the confines of the territory.

2. Camulodunum was the capital of Cunobelin, and Mr. Haverfield argues that Colchester is its present representative, because more of Cunobelin's coins have been found there than at any other place. I admit that Sir John Evans' works contain more records of Cunobelin's coins found at Colchester than elsewhere, but this proves nothing more than the fact that Colchester was an important Roman station, for the inhabitants of any Roman town would probably have freely accepted native coins. I am reminded, also, that Phœnician coins were current in North Africa till quite recently. But to view the numismatic evidence from another standpoint: the map

prefixed to Sir John Evans' *Coins of the Ancient Britons* shows that within a radius of 15 miles around Colchester coins of Cunobelin have been found at three places only, while within a similar radius of Chesterford ten places are marked as having furnished coins of that prince. Again, when Sir John Evans published his work, in 1864, he had not a single British coin to record from Braughing (Cæsaromagus, as I maintain); but in his Supplement, published in 1890, he was able to refer to at least seventeen coins of Cunobelin, to say nothing of the other British coins found there. The presence of a great number of the coins of Cunobelin at any given place does not prove that that place was the royal seat of the British prince, any more than the discovery of a superabundance of the coins of Queen Victoria at Birmingham will prove at some future date that one of her royal seats was in that important Midland town.

3. Mr. Haverfield says we may fairly infer from a passage in Pliny (*N. H.*, ii. 187), that Camulodunum was on or near the coast. In Bohn's translation of Pliny I have only been able to find one reference to Camulodunum. It is as follows: "Some persons also affirm that this is the case in Mona, which is about 200 miles from Camelodunum" (vol. i. 109). If we give Mr. Haverfield the advantage of treating the Roman mile and the English mile as equivalent, and if the distance be measured in a direct line from the south-eastern side of Anglesea, we arrive at a point 25 miles west of Colchester and about 7 miles east of Chesterford. Surely this is not an argument in favour of the Colchester-Camulodunum theory.

4. Camulodunum was chosen by Claudius for the site of a colony of veterans and of a temple of the Emperor; and we are told that coins found at Colchester suggest that that place was occupied very early in the course of the Claudian conquest, and that the inscriptions show that veterans were among its inhabitants. This, surely, proves nothing more than the fact that Colchester occupies the site of a Roman city, not necessarily Camulodunum. It is most improbable that the burial of veterans was confined to Camulodunum.

5. "It [Camulodunum] was burnt in the rising of Boadicea." At Colchester, however, Mr. Haverfield informs us "of burning and destruction there is no definite trace, but the south wall is built over the ruins of a Roman house, and the coins of Claudius and Nero are comparatively rare." Is the destruction by fire of the Roman city, whose site was at Colchester, to be inferred from the absence of the coins of Claudius and Nero? If so, how is it that the coins of Cunobelin, so profusely abundant, should have been able to resist the flames? The fact that a portion of the wall of the town stands upon the ruins of a Roman house proves neither more nor less than that the wall was later in date than the house.

6. Camulodunum is stated by Mr. Haverfield to have been "in existence and flourishing in the second century." As the Roman towns occupying the sites of Colchester and Chesterford were both in existence, Camulodunum may have been either of those places. I am not aware of any evidence which shows that Camulodunum was *flourishing* during the second century. Will Mr. Haverfield be so good as to

explain how the inscriptions he refers to "clearly, though indirectly," support his argument? Does he follow Mr. J. E. Price (*Archæological Review* ii., 93), who maintained that the inscription found in Spain, which records a Roman "Censitor" *Civium Romanorum Colonia Victricensis que est in Britannia Camuloduni*, would be conclusive with no other evidence that Colchester and Camulodunum are one and the same place? It would appear to an unprejudiced mind that the inscription merely shows that Camulodunum was in Britain, not that it was at Colchester.

7. Mr. Haverfield says that "at the end of the third century [Camulodunum] may have been a mint of Carausius and Diocletian." As no proof of the existence of such a mint at Colchester is given by Mr. Haverfield, it is somewhat difficult to follow the argument.

8. Camulodunum "was on the main road from London," a remark which applies as well to Chesterford as to Colchester. Dr. Laver, F.S.A., of Colchester, has endeavoured to trace the Roman roads radiating from Colchester, and the result of his investigations will be found in the *Transactions of the Essex Archæological Society*, vol. iii. N.S., 123. The Roman roads about Chesterford, on the other hand, were carefully traced by Dr. Foote Gower, and the result of his researches was reproduced in a paper by the late Mr. C. Roach Smith, which appeared in the fifth volume of the *British Archæological Journal*, p. 54. If Mr. Haverfield had considered these two papers, and had personally compared the roads around Colchester and Chesterfield, as I have myself done, I think he would have come to the conclusion that the roads in the neighbourhood of the former place are not to be compared with those around Chesterford in width, elevation, or directness of route. If the Roman road which is marked on the Ordnance map as the Icknield Way, and which runs directly into the camp at Chesterford, happens to be on the line of a British track, it surely strengthens, rather than militates against, the Chesterford-Camulodunum theory.

9. The walled enclosure at Colchester is said to contain about 110 acres; that at Chesterford contains about 35 acres. Mr. Haverfield is, therefore, scarcely correct in saying that the camp at Chesterford is not more than one-fifth the size of that at Colchester. But as the walls of Colchester were probably erected three or four centuries after the establishment of the colony of Camulodunum, the area enclosed shows only that at the date of their erection Colchester was a larger town than Chesterford. Three hundred years ago Liverpool was but a village, but since then its population has increased a thousandfold. The importance of the Roman town occupying the site of Colchester in the middle of the first century, assuming it to have then been in existence, cannot be gathered from its status two or three centuries later any more than the Liverpool of the past can be judged from the Liverpool of to-day.

10. It would be interesting to learn why the remains at Chesterford should be considered Romano-British rather than Roman. Can Mr. Haverfield be

aware of the result of the researches of Mr. Neville, made chiefly *outside* the walls of the camp at Chesterford, and recorded in *Antiqua Explorata et Sepulchra Exposita* and in the early volumes of the Royal Archæological Institute? The fact is that, while nearly every inch of Colchester has been excavated for building, draining, and other operations, the camp at Chesterford (within the walls of which there is not a single habitation) remains, with one or two exceptions, virgin ground. There must, indeed, be a rich field here for the archæologist, and it is practically unknown.

11. We are told that, according to the Antonine Itinerary, the distance from London to Camulodunum was 52 [Roman] miles, "though," as Mr. Haverfield says, "the Itinerary is unfortunately inconsistent with itself as to the lengths of the stages which make up this mileage." It is not easy to understand this passage, seeing that Camulodunum is but once mentioned in the Itinerary, and the total mileage between London and Camulodunum is not given, but the distance is only to be ascertained by adding together the lengths of the stages. We are informed, however, in the concluding passages of the article, that the Itinerary, to be of service in the study of Roman Britain, must be used "in a wholly different manner from that which has been customary." It is to be hoped that Mr. Haverfield will enlighten students of the Itinerary as to the proper method of treatment. I have shown elsewhere (*East Anglian*, vol. v. N.S., 289) that along the Ermine Street and the Icknield Way as far as Chesterford, at least, the evidences of Roman occupation agree with the Itinerary. Between Colchester and London, on the other hand, it has not been found possible up to the present time to satisfactorily place Durolitum, Caesaromagus or Canonium, notwithstanding that for the past three centuries the efforts of many antiquaries have been turned in this direction.

G. F. BEAUMONT, F.S.A.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



JUNE, 1895.

Notes of the Month.

THE anniversary meeting of the Society of Antiquaries was held on St. George's Day as usual, Sir John Evans (and afterwards the President, Sir A. W. Franks) presiding. The officers for the ensuing year, whose names we gave in the May number of the *Antiquary*, were all duly elected. The President, in his annual address, after alluding to the principal events of the past year, announced that Sir John Evans had given the munificent sum of £500 to the Research Fund of the society in addition to his former gift.

The excavations at Silchester, which have now been carried on for five years, are becoming more and more important as they proceed. A most important discovery, which it is believed is without parallel in these islands, is that of a number of furnaces of an industrial character and of various sizes, some being circular and others oblong. These furnaces were found partly within and partly outside a series of rectangular enclosures or buildings. Twelve of these buildings have been uncovered, as well as twenty-one hearths, twelve circular and nine oblong. It is believed that these buildings were used for dyeing, and this conjecture is made probable by the large number of wells discovered, one of which was of peculiar and unusual construction. One of the circular furnaces is found to correspond exactly with a dyeing furnace at Pompeii. The circular furnace was, there is every reason to believe, used for dyeing. But there are also a number of others with a straight flue, and these, it is thought, were

used for drying. There are also traceable a number of chambers which, it is presumed, were intended for storage of goods. It is thought that these furnaces belong to the later period of the city, and the traces of successive occupation lead to the conjecture that the richer inhabitants left the district in which this industry was carried on, and migrated eastwards. The theory is strengthened by the discovery *in situ* of a number of querns for hand-grinding the madder roots used for dyeing purposes. The yearly expenditure in connection with the excavations is between £400 and £450, of which wages absorb about £300, and the rent of the land £35. The subscriptions, unfortunately, do not exceed £300, and the fund is in debt.

We commend the claims of this most important branch of archaeological research to readers of the *Antiquary*. The treasurer of the fund is Mr. F. G. Hilton-Price, Director of the Society of Antiquaries. We ought not to close this notice without giving expression to the gratitude which antiquaries owe, more especially, to Mr. W. H. St. John Hope, Mr. G. E. Fox, Mr. Mill Stephenson, Mr. H. Jones, and other Fellows of the Society, who take it in turn to superintend the work of excavation.

The exhibition of specimens of ancient plate, to which we referred in the *Antiquary* for May as about to be held at the Fitzwilliam Museum, Cambridge, proved to be a great success. Upwards of 250 pieces of plate were lent for exhibition, including most of the well-known vessels belonging to several of the colleges. The plate was arranged in chronological order, and under this arrangement a drinking horn from Corpus held the first position. The horn, which is over 2 feet long, was presented to the Guild of Corpus Christi about the year 1347, and passed from that society to the college when founded. There were two other specimens of fourteenth-century plate exhibited—a silver-gilt beaker and cover from Trinity Hall (known as the Founders' Cup, and dating about the middle of the fourteenth century), and a silver-gilt cocoanut-cup of the end of the fourteenth century from Caius. Among the fifteenth-century plate were the beautiful

pieces left to Christ's College by the Lady Margaret. Pembroke sent "the Foundress'



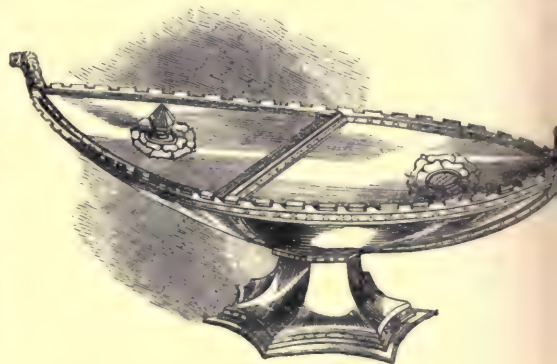
THE "POISON CUP," CLARE COLLEGE.

Cup" (early fifteenth century) and the "Anathema Cup" (1482); Corpus a silver-gilt cup (1532), and ewer and dish (1546), salts and apostle spoons, given to it by Archbishop Parker, and a silver-mounted cup, formed of an ostrich egg (1593); Clare College exhibited the "Falcon Cup" (1550), and the "Poison Cup" (late sixteenth century), so called from a belief that poison poured into it would be detected by the glass bursting and the crystal in the lid becoming discoloured; Emmanuel College exhibited the beautiful tazza and cover (late sixteenth century), known as the "Founders' Cup," given by Sir Walter Mildmay, and a remarkable tobacco-pipe (eighteenth century), with silver mountings and mouthpiece, said to

have belonged to Dr. Parr, and about 2 feet long. Peterhouse sent the only gold piece in the exhibition—a small cup and cover—date 1772.

The collection also included a considerable number of pieces of ecclesiastical plate, among which were several Elizabethan communion-cups with their paten-covers. These were mainly of the year 1569, and of local type and make, bearing only a single maker's mark. The date in many cases is engraved on the knop of the paten-cover, and occasionally after the name of the parish, which is generally engraved on the bowl of the cup. The paten-cover of the cup from Westley Waterless proved to be of exceptional interest, as it bore plain indication of being the original pre-Reformation paten, refashioned to suit Protestant arrangements.

By far the most interesting pieces included among the ecclesiastical plate were the censer and incense boat, found in 1850, when Whittlesea Mere was drained, and which passed by purchase a few years ago into the possession of Lord Carysfort, who kindly sent them for exhibition. The incense boat (of which we give the accompanying illustration) is of silver-gilt, the foot and base being hexagonal. At each end of the boat is a ram's head, from which it has been surmised that it and the censer originally belonged to Ramsey Abbey. In the centre of each part of the cover of the boat is



INCENSE BOAT.

engraved a Tudor rose, which helps to fix the date of these most interesting vessels.

The censer stands on a round foot; it has a shallow bowl, the cover being pierced with open tracery work.

The silver mitre and crosier-staff of Matthew Wren, Bishop of Ely (1638-1667), exhibited by Pembroke College, were among the more notable pieces included in the ecclesiastical section. The entire collection was one of exceptional interest, and was visited by nearly four thousand persons during the three days on which it was open.

Mr. R. Blair, F.S.A., informs us that a tombstone of Roman date, measuring a little over 3 feet 6 inches in height by about 2 feet 4 inches in width, was recently found at Corbridge-on-Tyne. Within the pedimented top is a fir cone. The inscription, so far as it has been possible to decipher it at present, seems to read :

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By the death, on April 22, of the Rev. C. T. Whitley, Vicar of Bedlington, in Northumberland, the last of the original members of the Surtees Society, who joined it on its formation in 1834, has passed away. Mr. Whitley graduated from St. John's College, Cambridge, in 1834, as senior wrangler. For the last forty years he has lived in comparative retirement in his country parish in the north.

We are glad to see that a proposal has been set on foot for the formation of a county museum at Lincoln. Natural history seems to be the object held most in view in the proposal for the museum. We hope, however, that in this instance, as in many others, archæology will not be lost sight of, and that the two sciences may each have their due share of attention in the museum. A safe place in which to deposit local antiquities is always desirable, and never more so than in an ancient city like Lincoln, where the soil can seldom be turned over without some discovery or other being made. The Lincoln folk might do worse than follow the admirable example set them by the York

Philosophical Society, in their museum at St. Mary's Abbey, where natural history and archæology are both well represented.

A correspondent at Derby writes to us as follows in regard to a discovery which has just been made in that town. He says : "A most interesting discovery has just been made in sinking a well at the village of Allenton, near Derby. When the workmen were completing the well, they came across the complete skeleton of what is believed to be the great Irish elk. The skeleton was found at the bottom of the well, and before the men could extract many of the bones, they were compelled to beat a hasty retreat, on account of the rapid influx of water. The position of the bones seems to indicate that the animal died where it has been found. This is a highly-important matter, as hitherto only a few isolated bones or teeth of the great Irish elk have been found in river gravels and superficial deposits. Our knowledge of the extinct mammalia of central England has been chiefly obtained from discoveries in caves and fissures in the limestone. Operations will shortly be commenced with a view to securing the whole of the skeleton, which will be presented to the Derby Museum. It will be a great acquisition to that admirable institution—an acquisition the significance of which is greatly enhanced by the probability that the animal lived, and moved, and had its being in the remote past in the very district where the town of Derby now stands. The discovery carries us back to a period long anterior to the dawn of history—to the Neolithic and Palæolithic ages, when man was emerging from primitive barbarism, and fought with local carnivora for the possession of caves and rock shelters as habitations and places of refuge."

The Council of the Yorkshire Philosophical Society (which owns the site of St. Mary's Abbey at York) have just issued an urgent appeal for funds to enable them to take advantage of a present opportunity (afforded by the rebuilding of some adjoining tenements) of opening out to view portions of the mediæval wall which surrounds the Abbey precincts. This wall dates from the middle

of the thirteenth century, and has been hitherto wholly obscured by a number of small and mean buildings erected along its outer side. In issuing their appeal the council observe that: "The wall has hitherto been almost entirely hidden from view by the row of buildings which have been erected from time to time on the narrow strip of land between the outer face of the wall and the west side of Bootham, and little more has been visible from Bootham than the partially-obscured Angle Tower at the corner of Marygate and Bootham. Within the past few weeks, however, several of the buildings nearest to Bootham Bar have been removed, and the site cleared, preparatory to rebuilding operations, which are now being rapidly proceeded with. . . . The Yorkshire Philosophical Society have already, by co-operation with the corporation, done no little recently towards the opening of the Abbey Wall at the bottom of Marygate. Had it been in their power they would gladly have taken the opportunity in this case also of doing whatever might be possible to open out the walls and to secure the site. They are, however, informed that one of the owners of the property in question would be willing to modify his plans so as to leave permanently exposed to view the half of the Round Tower abutting on his property, and a short length of the adjacent Abbey Wall, on payment of the value of the site thus given up. Several members of the society have expressed their willingness to unite in a subscription to attain this end, if reasonable terms can be arranged, in the hope that a sufficient sum may be raised to allow of future extensions of the open space along the line of the wall, as opportunity occurs; and especially that the whole of the small Round Tower, and the beautiful Angle Tower at the corner of Marygate may be fully opened out to view. The committee now have the definite offer, for a short time, of the house and shop adjacent to this Angle Tower, and they are particularly anxious to include it also in their purchase. To accomplish this a considerable sum will be needed. Immediate action is, however, necessary, if advantage is to be taken of the present opportunity." We have much pleasure in commending the appeal to our

readers' notice. Subscriptions may be sent to Mr. Edwin Gray, the honorary treasurer of the Yorkshire Philosophical Society at York.



We learn with satisfaction that the remonstrance made against the proposed "restoration" of Smisby Church, near Repton, has been partly successful, and that the chancellor of the diocese of Southwell has refused to sanction the removal of the remarkable east window of the church, besides withholding consent to some of the other changes contemplated.



Mr. G. L. Gomme, F.S.A., has recently drawn attention, in the *Athenaeum*, to an interesting survival of the Three Field System, at the present day, in Northamptonshire. It appears, from a report by the Board of Agriculture on the Open Fields and Commons at Castor and Ailsworth, that the ancient Open Field System is still in existence in those parishes. Mr. Gomme thus summarizes the information derived from the report: "The area of the parishes is 4,976 acres, of which more than 3,600 are in the unenclosed state, about 2,425 acres being arable fields, 815 acres common pastures and lammas meadows, and 370 acres waste lands. The open fields, pastures, and lammas meadows are held in known acres by the various owners. The first named are cropped on the three-field system, one third being fallow each year. The pastures and lammas meadows are enjoyed in severalty by the owners between February 14 and August 12, after which they are open for depasturing in common. The waste lands are a good deal scattered among the open fields, a considerable part consisting of headways and balks to the different holdings. The homesteads are mostly in the villages, while each farm is composed of a large number of small parcels in the open fields scattered very wide apart." Mr. Gomme adds: "I have used the official language of the report in this description, but it does not need much elaboration to show that in these nineteenth-century villages of England we have traces of the archaic holdings of primitive agriculturists, of which so much has been written of late by Mr. Seebohm, Mr. Vinogradoff, and others."

We feel that we owe no apology for placing on record in these notes the substance of Mr. Gomme's letter to the *Athenæum*. Here and there, in a very few other places, traces of the Open Field System can still be detected, as at Hamsterley, in Durham, and elsewhere. The instances are, however, so extremely rare, that it is well to put on record any fresh cases that may become known. In the north of France the system seems, in many places, to be still in vigorous existence—much as it was, indeed, a century ago, when examined and described by Arthur Young.



Mr. R. A. S. Macalister writes to us in regard to the proposed excavation of the hill of Tara as follows: "Are we to understand from the notice in the *Antiquary* that the object of this undertaking is the exhumation of the remains of 'Princess Tea,' with the gold ornaments and other valuables which no doubt were interred with her? Must it be explained at this end of the nineteenth century that 'Princess Tea' is merely an invention of a stupid scribe, created in order to afford a plausible etymology for 'Teamhair' (the Irish form of the place-name)? The fact that there were half a dozen Teamhairs in ancient Ireland is alone sufficient to demolish the story. Analogous inventions are common in mediæval treatises. The derivation of St. Dorothea's name from the names of her parents, 'Doro' and 'Thea,' is a well-known instance. We shall have an expedition sent out to grub up *their* remains next. Teamhair Luachra, with which the *Antiquary's* note seems to confuse the 'Tara,' was a wholly different place, probably somewhere in Kerry. The statement that the 'coirthe dearg' is the 'Lia Fail' is somewhat hazardous. Unless I err greatly, the identity of the two is merely a conjecture of Petrie's. Lastly, with every respect to the Archaeological Association, may the hope be earnestly expressed that careful surveys and photographs of the site be taken before the excavation is commenced, and that every endeavour be taken to restore it to its previous condition when the excavation is finished? Not far from Tara stands Dowth—a melancholy object-lesson in the results of neglecting such precautions."

Another correspondent, who writes from Ireland, facetiously observes: "I see that some worthy folk are going to waste their money in digging up the hill of Tara. Perhaps they expect to find the harp which Moore mentions still hanging on some piece of buried wall. This should beat the recent Boadicea hunt into fits."



The forger of sham antiquities has not unfrequently over-reached himself in the past, but never more so than an ingenious maker of pseudo-antique grandfather clocks, whose nefarious practices have recently been noted. There lived at Wrexham, in the first half of last century, a clock-maker named Thomas Hampson, whose clocks are in some little request at the present day. Here, then, was an opportunity for the forger. He would manufacture and put into the market sham clocks, purporting to have been made by Hampson. Unfortunately for the success of this enterprising scheme, he was ignorant both as to when Hampson lived, and also as to the period when genuine grandfather clocks were made. The result is that one of these spurious articles has been found with the inscription, "Thos. Hampson, Wrexham, 1385," on it, and another which purports to have been made by Hampson in the year 1391!! It is not often that the forger convicts himself in so highly amusing a fashion as this good gentleman has done. If he had only left the dates alone, his wares might have been palmed off without detection.



In regard to the subject of Holy Wells, it may be well to put on record in the pages of the *Antiquary* the following paragraph, which has recently gone the round of a number of newspapers. The worthy minister, who has been so shocked by the "simply disgraceful" custom he condemns, has evidently very little idea how widespread the custom of well-worship is at the present day. "A Highland minister has been calling attention, at the Free Church Presbytery of Inverness, to a curious custom which he characterized as 'simply disgraceful'—namely, the practice of thousands of people making a pilgrimage to the well at Culloden on the first Sunday of May. He was startled, he said, when he ascertained that last Sunday over 3,000

persons from the town visited the well to worship at the shrine of some departed saint. He was told that they put a coin in the water, then had a drink, and thereafter hung up a rag upon a tree. The pilgrimage, the drink, and the rag parts of the story are not unlikely; it is the 'dropping in' of the coins that will excite the greatest amount of doubt."



Messrs. Oliphant, Anderson and Ferrier announce a historical novel from the pen of Dr. William Francis Collier. The book, which is to be entitled "*Marjorie Dudingstone*," is a tale of St. Andrews in the past, and is intended to depict the varied life of the old ecclesiastical capital of Scotland during the throes of the Reformation, and while the city was still a royal residence. Those who are familiar with a work by Dr. Collier entitled "*Pictures of the Periods*," which was published about thirty years ago, will recognise that he possesses, in a very remarkable degree, the uncommon faculty of representing in fiction the every-day life of the past, with great vigour, and with an amount of accuracy rarely attained by other writers. "*Squire Hazlerig's Investment*," in the book to which we refer, gives one of the very best, and at the same time one of the most vivid, accounts of the South Sea Bubble to be found anywhere. If Dr. Collier is as successful in his new venture, the book will possess a value not generally attaching to attempts to rehabilitate the past in works of fiction.



The Antiquary Among the Pictures.

ROYAL ACADEMY.



MOVING leisurely about in these beautiful galleries during the two days now graciously reserved for the press by the council, altogether unimpeded by crowds or chatter, the impression was strong that the pictures of 1895 are above the average, and certainly of more general merit and interest than those of 1894. The impressionist school is far less extra-

gantly represented, and there is a wholesome absence of mysticism and unhappy striving after meretricious effect. Several singularly fine pictures cannot fail to stamp themselves on the memory.

It is right for the antiquary to begin with those works that illustrate the *Oldest of Books*. In the first room Sir J. E. Millais's "*St. Stephen*" (18) is a most noteworthy picture, and indicates a rejuvenescence of the artist's power in light and shadow. The youthful protomartyr lies dead, sadly wounded on the brow, with a startlingly vivid nimbus of electric clearness lighting up the pallid yet restful features just "fallen asleep." The murderers have departed, the scene is in the pale starlight, and in the dark background can be dimly seen approaching with awe three of the now sainted deacon's sympathizing friends. "*Jonah*" (147), by Mr. G. F. Watts, R.A., is a most powerful conception, weirdly vivid, of the ancient prophet of Nineveh. Sparsely clad in a coarse green tunic of a creepy serpentine green, the bare brown arms with clutching extended fingers held aloft, a light of frenzied inspiration in the gleaming eyes, and a marvellous pose to the crisply curled head, the whole figure breathes in every inch of the canvas a fine idea of the wildest of the Hebrew prophets hoarsely proclaiming his terrible burden. It is a picture that can never be forgotten. In striking contrast to this Jonah, in the same gallery, but skied above a doorway, is "*The Desire of all Nations: a Meditation on the Nativity*" (177), by E. A. Fellowes Prynne. This meditation is pleasingly and devotionally rendered, though the Virgin and Holy Child in the centre are less well painted than the Wise Men on the left or the Shepherds on the right. It would form a good decorative picture for a church. Mr. Goodall, R.A., is not to be congratulated on his "*Rachel as first seen by Jacob*" (216), nor on the fellow-picture "*Ruth*" (225), nor on his far larger composition, "*Laban's Pasture: Jacob serving for Rachel*" (291). They are smooth and well finished, and would doubtless please many, but there is a singular lack of force and true art. In the first of the three the single figure of Rachel is far too obviously conscious that she is being "first

seen by Jacob." "Crossing the Red Sea: Pharaoh pursuing the Israelites" (438), by F. A. Bridgman, is a large and vigorous and well-covered canvas. It is high up, and will escape much attention, because it is immediately over the immense Herkomer of "The Bürgermeister of Landsberg and his Councillors." Numbers 599, 600, and 601, by Savage Cooper, form a kind of triptych. The centre, "He was Despised and Rejected of Men," represents the thorn-crowned, cross-bearing Saviour, whilst the smaller pictures are respectively entitled "Despised" and "Rejected," and represent manhood under those two painful experiences, the background of passion-flowers denoting the exceeding genuineness of mental pain. The three are full of suggestion, but the ideas surpass the execution. Close by is a vivid gaudy rendering of the parable of the Ten Virgins—"They all Slumbered and Slept" (602), which we cannot in any way commend. "Judas Iscariot: I have betrayed the Innocent Blood" (794), by Albert Goodwin, will be a surprise to all those who first look at their catalogue. It is a landscape, with a luridly-red sunset background. A rock-strewn wood occupies the foreground. It is not until the picture has been closely studied that the very small figure of the prostrate traitor, who has flung himself across the trunk of an uprooted tree, is detected.

A new departure is made this year in the Lecture Room, which has hitherto been exclusively reserved for sculpture. It now contains two large paintings. On one wall is a great water-colour by W. B. Richmond, "Melchizedek blessing Abraham" (1713), an effective cartoon for St. Paul's; whilst on the opposite wall is a still larger oil-painting, by A. E. Emslie, termed "The Awakening" (1712). This last picture is brimful of brightness and spring light, and the joy of renewed love. It leaves a most pleasant savour, and is healthy, beautiful, and suggestive. The groups are charming without exception, and the drawing of the wingless floating figures is wonderfully effective. The whole tone of the composition is set off by the coolness of the sculpture-room. If the summer of 1895 has any sultry, blazing days in store, such a picture as this in such a place

will indeed be a refreshment. On the whole, Holy Scripture is much better, and certainly less offensively, illustrated in 1895 than in several of the immediately preceding years.

"St. Cecilia" (97), by J. W. Waterhouse, in the place of honour in the second gallery, illustrates the lines:

In a clear-walled city on the sea,
Near gilded organ-pipes . . .
. slept St. Cecilia.

It is sure to attract great attention, and, for not a few, great admiration. But the mingle-mangle of modern colours, in brightest patches of incongruous tints, is painful to many an educated, as well as naturally appreciative, eye. Such colours in juxtaposition in a man-arranged flower-bed or a conservatory, or on a piece of embroidery, would at once be pronounced vulgar and glaringly inharmonious. Why, then, are we to admire them when brought together on a few feet of canvas? The picture, as a whole, has no rest or sleep about it. The prettiest bits are the two little kneeling angels in front of the saint, holding (strange anachronism) respectively a violin and a viola. With instruments of music in angelic hands painters and sculptors have always felt themselves free to take any license; but why is St. Cecilia drawn with an open illuminated fifteenth-century mass-book on her knees, the notation of which is round instead of square! "Christian leaving the City of Destruction" (337), by Albert Goodwin, is a profoundly impressive composition, suggested by the *Pilgrim's Progress*. "The Great Light" that was seen by those who walked in the darkness of the evil city, shining out from between the precipitous snowy peaks that tower above, is portrayed with striking effect. "The Soul's Struggle with Sin" (533), by Sigismund Goetze, is another masterly work, but of a very different type.

In classic work the President as usual shines pre-eminent. His pictures of 1895 lack the poetry and suggestiveness of last year (there is nothing to compare with the "Spirit of the Summit"), but he has almost surpassed himself in presenting the beautiful in form and colour. "Flaming June" (195), in the centre of the great gallery, is a taking popular picture of a young girl curled up in a curious sleeping attitude on a marble

bench, just shaded from a blaze of warm sunshine. Her form is partly revealed beneath diaphanous draperies of bright sumptuous orange. The spectator can feel the glow of the sunshine, and enter into the luxury of the just shaded sleep that so completely enwraps the classic maiden. In the same gallery, on the opposite side, but suffering much from its neighbours, is Alma Tadema's long-talked-of "Spring"—

In a land of clear colours and stories,
In a region of shadowless bowers,
Where earth has a garment of glories,
And a murmur of musical flowers.

The finish of this delicious picture is marvellous. Crowds of damsels, and graceful children flower-crowned, flower-laden, troop down the marble pavements of a Roman street rich in classic architecture, whilst from the house-summits and other points of vantage the spectators rain down showers of fragrant blossoms. Close by is Poynter's small gem "The Ionian Dance" (270). "A Priestess" (304), by John W. Godward, is another classic work of exceeding merit; it pictures a fine female figure, clad in black gauze and yellow ribbons, standing erect against a well-rendered door of studded bronze.

Classic mythology is well represented. There is a singular pathos in the dead figure of the fallen "Icarus" (G. S. Pepys Cockerell) on the wave-wet sand of a land-locked bay. "Phœbus Apollo" (160), by Briton Riviere, presents the buoyant god driving his lion-yoked car. "Ariadne" (210), by Philip H. Calderon, is a glowing and pleasing presentment of the ill-fated daughter of Minos, with ruddy hair and white apparel, knee-deep in waves of brilliant blue. "Aphrodite between Eros and Himeros" (569) is a clever painting by W. B. Richmond; the figures are wrapped in luminous prismatic rays of the lightest blue and pink. It requires to be seen from a distance. It would form a beautiful decoration at the end of a long white marble gallery. How strange it is that the story of Daphne should be so pre-eminently a favourite with artists! The metamorphosis is exceedingly difficult to touch; it is twice attempted, but without success, in the Academy of this year.

Legends and fairy tales of later date than classic times receive no little attention. Val

Prinsep deals successfully with the Arabian Night story of "The Fisherman and the Jin" (25). Byam Shaw has chosen a difficult subject, and has mastered it effectively in illustrating D. G. Rossetti's "The Blessed Damozel" (110). The stanza chosen is:

"We too," she said, "will seek the groves
Where the Lady Mary is,
With her five handmaidens whose names
Are five sweet symphonies,
Cecily, Gertrude, Magdalen, Margaret, and
Rosalys."

This is emphatically one of those pictures which is killed by its surroundings. Richard W. Maddox takes for his theme "The Fair Maid of Astolat bearing her Letter to the King at Westminster" (319), whilst F. Vigers tells in painting once again "How Arthur by the Means of Merlin got Excalibur his Sword of the Lady of the Lake" (219). Neither of these is remarkable, except that in the latter case Arthur would have been completely puzzled in real life how to get in or out of his gilded armour! Armour and heraldry are pitfalls to many an artist. The shield, for instance, of W. E. Lockhart's "Mirror of Chivalry" (12) could not have existed at the time intended; it is an obvious nineteenth-century counterfeit.

The historical subjects of the year are varied, and some of much merit. The old story of "Mark Antony's Oration over the Body of Caesar" (567) is again treated by Mr. G. E. Robertson, and with marked success. "Waiting for the Duke of Guise" (77), by Seymour Lucas, is a thrilling presentment of three well-dressed assassins, poniards in hand, waiting behind a great crimson curtain to do the deed. Margaret I. Dicksee has produced a tender picture of "The Children of Charles I." (378); they are the two younger children, Elizabeth and Henry, when confined in Carisbrooke Castle after their father's execution. More modern days are illustrated by "Nelson leaving Portsmouth, 1805" (491, Fred Roe), and "Napoleon's Last Grand Attack at Waterloo" (499, Ernest Crofts). "Joan of Arc" (594, G. W. Gay) is somewhat meretricious; the "light of ancient France" lies sleeping in an elegant suit of armour on a litter of straw, with a child-angel crouching at her feet.

With landscapes proper we are not here concerned; suffice it to say that Hook, Peter

Graham, Leader, Boughton, Waterlow, and other well known names are strongly represented. Occasionally landscape and other work is combined with ancient buildings with most happy effect. This is the case with a beautiful canvas of Leader's in the first room, simply entitled "Evening" (43); across the water is a delightful old English country church, chiefly of fourteenth-century date, and closely adjoining is a crumbling, verdure-clad old Tudor manor-house with later Elizabethan additions. We know not if these two buildings are thus to be found in real juxtaposition, but Mr. Leader's pictures are but seldom compositions from different sites. "November Sunshine" (81), by G. D. Leslie, is beyond doubt the best landscape of the year; it is full of that quiet gray glow so characteristic of the best of our English November weather. A long stone bridge of differing dates, from fifteenth-century downwards, stretches across the picture. The gateway to the abbey precincts, Bury St. Edmunds, comes out well in 105, by J. P. Beadle, which is a picture of the "Inspection of the Suffolk Hussars."

In buildings, we may mention with strong approval "Palazzo Ca d'Oro, Venice" (72), by Sarah Stanley; "Canal at Amsterdam" (184), by Karel Klinkenberg; and "Il Campo SS. Giovanni e Paolo, Venice" (660), by Henry Woods, R.A.

In the Architectural Room is a design for the glazing of the new north transept five-light "Early English" window, lately put in Lichfield Cathedral by Mr. J. O. Scott, after destroying the old history of that transept to produce an imaginary pretty effect. This design, by Messrs. Ward and Hughes (1412), is for a Jesse window, but not only is the design stiff and ungraceful in combination, but all the best Jesse windows are of later date, and require much more contiguous lights for producing any due effect. Ought not also Jesse designs to be invariably for east windows?

R. L. Outram paints "Sir John Evans, K.C.B., D.C.L., Treasurer Royal Society" (553), well, and all antiquaries will delight to see his welcome features on the Academy walls; but surely Sir John, though a many-sided man, is far more eminent as an antiquary than anything else, and why is there

no reference in his descriptive initials to his position in the Society of Antiquaries?

THE NEW GALLERY.

For comment on this collection we have but little space, and as certainly as the Academy is better than the average, so certainly is the New inferior to last year and to some other of its predecessors. W. Logsdail's "Interior of Murano, near Venice" (3), and his other Venetian subjects (54 and 171) are delightful, and so are the two by Clara Montalba of the same City in the Sea (68 and 214). "The Market Hall, Chipping Camden" (287), by F. Hamilton Jackson, has good architectural effects, and there is power of a different character in T. Fletcher Watson's "King Henry VII.'s Chapel, Westminster Abbey" (294).

Of sacred subjects by far the most striking is Mr. G. Hitchcock's "Flight into Egypt." It is a reverent dream of tender blue and white. The Blessed Virgin in soft white raiment, clasping the Holy Child, rides on a bridleless ass, and is represented as passing through meads knee-deep in flowers of soft-hued blue and fleecy white. St. Joseph follows at some little distance. This is a great improvement on Mr. Hitchcock's previous works in the same direction. Mrs. Adrian Stokes is successful with her "St. Elizabeth of Hungary spinning Wool for the Poor" (81); the simple red garment of the saint is of a most pleasing and effective hue, and attracts almost unconsciously to the simple dignity of the quietly busy figure. Mr. Hallé has done well in his half-length of "St. John the Baptist" (270); he is represented full of youthful vigour and fervour, and less ascetic in appearance than he is usually pictured. Mr. W. G. F. Britten is not to be congratulated on the two female figures labelled "Angels Ever Bright and Fair" (200); they are neither the one nor the other. "England's Emblem" (101), by Walter Crane, is a fine example of the vigorous, realistic work of this spirited artist; the subject, as the title tells, is St. George and the Dragon.

Sir Edward Burne-Jones, as might be expected, is strongly represented—in fact, this is the great and saving feature of the exhibition. Sneer as some will at his endless

creations of pallid, large-eyed, melancholy women, clad for ever in trailing raiment of blue-green, there is an art and a pathos and a cleanliness of tone peculiarly his own in all that comes from this great artist's brush, and an exhibition of his annual works alone is bound to attract, and deservedly so, a crowd of true art-loving people. "The Sleeping Beauty" (106) of this master is an early design of the fourth picture of the Briar Rose series. "The Fall of Lucifer" (135), with the motto *Vexilla Regis prodeunt inferni*, is a noble work of absolutely original conception. The defeated angels are solemnly going down and down from the citadel gates of their lost heaven in gloomy sin-stained ranks bearing their folded banners with them. We could gaze and gaze for hours into this marvellous meditative work, whilst fresh waves of solemn thought roll on, and this notwithstanding the almost wearisome sameness of the fallen saddened faces gloomily peering from their close-fitting helmets. But admirers as we are, and profound ones, of Burne-Jones' art, could not the master have given us some brighter expressions in the features of the damsels at "The Wedding of Psyche"? (163). The baronet's other works in the New Gallery are portraits of "Dorothy Drew" (109), "Lady Windsor" (119), and an unnamed one (390).

Herbert Schmalz has a charming classical sketch of a young maiden making "Her First Offering" (46) of flowers to a statue of Cupid. It is a pure and glowing composition. C. Smithers' "A Race: Mermaids and Tritons" (33) is noteworthy for the rich translucent blue of the water.



Notes on Archæology in Provincial Museums.

NO. XXXIX.—WARRINGTON MUSEUM.

BY J. WARD, F.S.A.

(Continued from p. 56, vol. xxxi.)



THE prehistoric and Romano-British contents of this museum came under notice in the February number of this magazine. There now remain an extremely varied collection of mediæval and later objects to be described—

too numerous for all to be noticed, and too varied to admit of precise classification. I will therefore describe the more interesting and important as they occur in my notebook.

One of the first cases to attract the visitor's attention contains a remarkable collection of mediæval floor-tiles, obtained from the Friary in this town in 1887. I may here mention that there are, in the garden behind the institution, a considerable number of carved stones from the same source, mostly bases of columns and fragments of string-courses of the thirteenth and fourteenth centuries. There are no visible remains on the site of this religious house, but it is pleasing to relate that the Warrington Corporation has marked the spot by an iron tablet attached to a neighbouring wall. This Friary is the subject of an excellent paper contributed by Mr. William Owen to the transactions of the Historic Society of Lancashire and Cheshire in 1889. The plan appended to that paper exhibits a characteristic friary church, with a single transept (north side) of great size and of greater width than nave or choir. A few of the tiles under consideration have inlaid patterns; but the rest, which obviously formed part of one series, are either plain or bear small impressed patterns. These patterns, however, are of very subordinate character, the general scheme of ornamentation depending upon the shapes of the tiles themselves. These shapes are squares and oblongs of various sizes, lozenges, stars, quatrefoils, and the like, made to fit in with one another to form an elaborate design. Accompanying these tiles is a photograph of the floor before it was pulled up. The impressed devices consist chiefly of lions' heads, roses, and cinquefoils; and on most of the tiles which are thus decorated the device is repeated several times. A comparison of these makes it clear that the pattern did not form part of the mould, but was "punched" after the tile was made, but while as yet in a moist condition. In another case are a few specimens, inlaid and impressed, from Warrington Church and other places in the neighbourhood.

In the small room which contains these friary tiles, objects so diverse as ancient Egyptian and Greek remains, the grotesque

pottery of Peru, home antiquities of less remote age, the implements of modern savages, and mounted fishes, find an equal home. I believe the room is shortly to be rearranged, but in its present state it is the least satisfactory part of the institution. Perhaps it may be regarded as a sort of museum Cave of Adullam—almost a necessity in most museums—in which are turned all the “discontents,” objects which do not readily fall into the more orderly groups, or for which room cannot at once be found in more suitable cases. On the walls above the cases is a series of rubbings of monumental brasses from various places, one being that of a remarkable brass (figured by Haynes) to Sir Peter Legh, at Winwick, near Warrington. This knight turned priest in his later life, so his monument expresses his dual career by representing him as a knight with a chasuble over his armour. In one of the cases are several old-fashioned weapons of ordinary types (pikes, swords, etc.); but with them are a remarkable flint-lock, breach-loading gun; a brace of pistols, fitted into a leathern case; a spring-gun; and a pair of substantial “Cromwellian boots,” with a single spur. Hudibras, it will be remembered, “wore but one spur.”

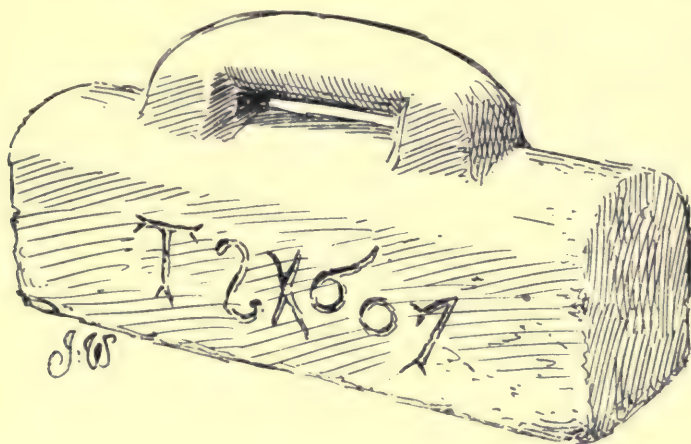
In the next room, that containing the prehistoric and Romano-British remains already described, are a large and very varied number of objects of more recent times. Not the least interesting of these are two jet chessmen and other objects from the “Mote Hill” at Warrington, an artificial mound, of which few traces now remain, but which, up to 1832, when much of it was removed, seems to have been tolerably perfect. It was oval and flat-topped, the longer diameter of the summit being about 162 feet. The late Dr. Kendrick, whose local archæological investigations I have referred to more than once, regarded this mound as a sepulchral tumulus; but his description is much more in accord with a *burh*, or castle-mound, of the Anglo-Saxon period. In fact, he acknowledged finding a well, massive beams, and tooled stones in this mound; but these he attributed to the Norman holder of Warrington, who “selected the Mote Hill as the site of his residence.” The chessmen consist of a knight and a

pawn. The knight is about 2 inches high, and may be described as essentially a cube, but cut away to a slight extent, so as to give it some remote—but a *very* remote—resemblance to the arching neck of a horse. It is superficially ornamented with incised lines and circles, which do not appear to have any further significance than mere decoration. The pawn is smaller, cylindrical, and plain. The late Messrs. Albert Way and Roach Smith pronounced them as of the ninth or tenth century. A slender fibula and some of the pottery from this mound may also be set down as of the same period. Dr. Kendrick also obtained from it fragments of Roman pottery, which, however, no more prove that it was raised during the Roman occupation than does a Portuguese coin of 1724, which he also found, indicate that it is not older than the eighteenth century. The potsherds might easily have been introduced with the soil of which the mound was in the first instance constructed; and there were clear evidences that it had been subjected to considerable disturbance during the last two centuries.

It is a very pleasing feature of this museum, and one which the reader must have already perceived, that Warrington and its immediate district are strongly represented therein. This certainly is one of the chief standards, if not the very chief standard, by which to judge of the value of the archæological collection of a provincial museum. As might be expected, very many of the objects are of little intrinsic value, and, except for their *local* derivation, scarcely merit space in the exhibition cases and drawers of such an institution. I mention *drawers* because while every object, no matter how small, which serves to elucidate the history and archæology of a place should find a place in the local museum, it does not follow that it should be *shown*. The following will give an idea of the minor objects of this class, ranging from mediæval times to the last century: Spurs, keys, wooden spoon, two small brass crucifixes (one apparently of the sixteenth century), cannon-balls (said to relate to the civil war of the seventeenth century), horse-shoes, fragments of stained glass, the bar of a gypciere, locks and padlocks, matchlock-rest, iron dagger, tobacco-pipes, set of skittles, a small iron anchor

(probably a shop sign), coins, tokens, and a considerable number of paintings, engravings, and other views in and near the town. To pass to more important local antiquities: Two scold's branks, the one from Farnworth and the other from Carrington, are in capital preservation, and are of the more usual and simpler form. A set of gibbet-irons in equally good condition were used at Bruche, near Warrington, for the body of Edward Miles, a local malefactor, in 1791. They have the usual construction, iron hoops riveted to longitudinal bars, forming a cage of the shape and size of the human body. A rushlight clip, with sconce, for a candle, from Davenham Church, is described as a "monastic

variably some distinguishing mark or symbol to show whether they were for wine or water." He suggests that it was used "for oil, or savoury sauce at meals," and states that he has seen several like it on the Continent. A "plague stone" from an old house in Wash Lane, in this town, is an interesting "bygone." This stone formed the coping at an angle of the garden wall, in no way differing from the other coping-stones, except that it had at the angle a shallow oblong depression about 5 inches by 6 inches. According to tradition, several cases of plague occurred at this house, presumably in 1665. All direct intercourse with the neighbours is said to have been suspended, and when provisions and other



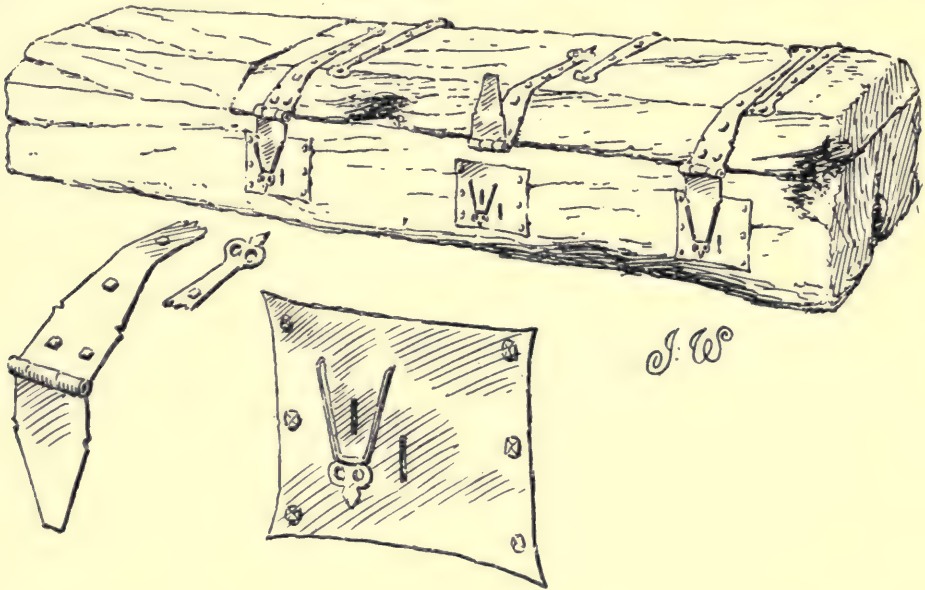
candlestick." This surely is a mistake; it is of the very usual construction and shape in common use all over the country half a century ago. My friend Mr. T. H. Thomas, of Cardiff, saw such a clip in *actual* use in North Wales only a few weeks ago. A little pewter vessel, about $4\frac{1}{2}$ inches high, found in St. Elphin's Well, in Warrington, is described as an ampul or cruet, used in the Mass in pre-Reformation times. It has the almost exact shape of a tall coffee-pot, with spout, handle, and lid; and is hexagonal in horizontal section. I submitted a sketch and description to Rev. Dr. Cox, and he doubts very much whether it is of pre-Reformation date, or was used as suggested above. "Mass cruets in metal," he writes, "had almost in-

necessaries were brought for sale, the money was deposited in this depression, which was kept filled with vinegar and water. It is also said that several of the inmates succumbed to the disease, and were buried in the field close by, a tradition confirmed by the discovery of three human skeletons there in 1843. In 1852 another skeleton was discovered, and, with very doubtful taste, the skull and other bones were deposited in the Museum, where they still remain. Unlike prehistoric specimens, a skull of so recent a period as the seventeenth century has no special cranio-logical value, and it is difficult to see what justification can be advanced for its presence in a museum, unless, of course, it has some peculiar or abnormal features.

The collection of mediæval and "old-fashioned" ceramics is excellent, although small, and might with advantage be better displayed. It includes some nice examples of tygs, and a large portion of a thirteenth-century green-glazed ewer in the form of a knight on horseback, found in Winwick Churchyard. This is figured and described in the *British Archæological Journal* of 1857, p. 1, and is not unlike that described in the Salisbury Museum article of the present series. There is a small collection of specimens of Warrington ware, presented by Dr. Kendrick.

should be no great difficulty in getting together a larger and more representative collection of Warrington pottery.

A very noticeable—perhaps we must regard it as the most noticeable—feature of the museum is the unusually large number of objects whose chief or only interest lies in their connection with remarkable persons or events. As a rule, such objects have in themselves little to merit the honour of occupying space in a public museum. They are rarely artistic, ingenious, or unusual; teach nothing; are not worthy of being copied.



The pottery of this town was established about 1798 by two Quakers, and was worked by a colony of potters from Staffordshire, who dwelt in "Potter's Row," and kept themselves quite aloof from the townspeople. The works continued to flourish until the complications and subsequent war with the United States in 1812 led to the loss of the American trade, and involved the enterprise in ruin. The productions of this pottery were tolerably fine and good, including printed and common painted goods, an inferior black jasper ware, and even porcelain; but this was of very low type. Considering the number of years that these works were in operation, there surely

"Relics" they are, but, unlike the saintly relics of mediæval times, no one attributes occult or miraculous powers to them. "Why, then, allow them to cumber the ground? Treat them as weeds, and turn them out." Thus would argue some who hold narrow views on the mission of the municipal museum.

It is true that frequently objects of this class appear incongruous in such an institution. One is revelling among the contents of a museum case—seals, medals, pilgrims' signs, and the like—all setting forth the art and customs of bygone times; then suddenly the eye falls upon a cinder from

some notable fire, or a commonplace snuff-box made of wood from the old Houses of Parliament, in their midst. Its presence lowers the value of the surrounding objects; mars their testimony; casts a glamour of ridicule over them. Nevertheless, such "relics" have a sentimental interest, and if properly treated, cannot fail to have a true museum value. It is a question of treatment merely. Distributed among the more orthodox exhibits, they lower the tone of the collection generally; massed together in a case to themselves (properly and fully labelled, of course), so far from detracting, they will be an attractive feature, and, to some extent, usefully instructive to all comers. Instruction unquestionably should be the chief end of a municipal museum; but it must not be overlooked that such an institution is for all people, not for the learned only. Many visitors (probably in most towns the majority) do not resort thither for the purpose of learning. They have no higher motive than the gratification of mere idle curiosity. But others have sufficient intelligence to appreciate many things there exhibited if attractively set forth and described in simple language, and thus their visit will become a profit to them, and *thus* the institution will have fulfilled its mission. To such visitors the regiments of fossils and minerals, with their forbidding scientific names, have little attraction, and the same may be said of many archæological exhibits. But watch their brimful interest in the pictures of an art gallery! Note how they linger round a case of "old-fashioned" appliances, such as strike-a-lights and spinning-wheels! Why? It is because these appeal to their experience and measure of knowledge. The strike-a-lights and spinning-wheels are interesting because their mothers and grandmothers used such implements, and mothers and grandmothers are concrete realities, which come within range of most people's memories and experiences. The principle is simple. It is not so much the object that rivets the attention as its associations. It is upon the same principle that "relics" are attractive. A cinder is a cinder, and without a label it is to the visitor a cinder, and nothing more. But if it is specified that it was from the Great

Fire of London, the visitor's attention is at once turned off to a great historical fact which everybody has heard of. He calls to mind the various pictures he has seen and accounts he has read of the burning houses and flying people, and for the moment the cinder has transported him to the days of Charles II.

The great variety of this class of objects at Warrington may be gathered from the following picked out at random: Tobacco-box made from Shakespeare's mulberry tree; fragment of the ship that brought William III. to England; objects made from the *Royal George*; piles of Old London Bridge, etc.; whip-handle that belonged to John Howard; tricolour worn after the French Revolution of 1830; French eagle from Waterloo; mourning locket distributed after the death of William III., etc. Those which are connected with Warrington celebrities and events are equally extensive, and from a local standpoint—the primary standpoint of a provincial museum—are of greater interest. These would find their proper place in a room devoted exclusively to local antiquities, but the former are sufficiently numerous and varied to fill a case, and they supply the curator, Mr. Madeley, with an excellent opportunity to show how such untoward materials might be worked up into an attractive feature. To gain this end, much reliance must be placed on a copious and judicious supply of descriptive letterpress to accompany the objects. This might include short biographical notices (cuttings from books when convenient), portraits, etc.

This museum is in the happy possession of a nearly perfect Welsh crwth, a musical instrument long gone out of use, and of which very few specimens are left. It represents probably the most primitive form of a stringed instrument played with a bow. In Europe its use was apparently confined to England, and especially to Wales, where it died out in the last century. The Warrington example was exhibited at the "Inventions" Loan Exhibition in 1885. A similar specimen is described in the South Kensington catalogue of musical instruments, 1874 (p. 294). It is 1 foot 10½ inches long and 10½ inches wide. The back, sides, frame, and neck are hollowed out of one piece of wood. It had originally six iron pegs; the finger-

board and tail-piece are missing. There are two sound-holes, both circular. The feet of the bridge usually passed through these holes, and rested on the back. Four of the strings were stretched over the finger-board, and were played with the bow, while the remaining two lay beyond the board, and were pinched with the thumb of the left hand. In this museum is also an extremely fine example of a seventeenth-century virginal or spinette. This was also exhibited at the "Inventions" in 1885. The compass is $4\frac{1}{2}$ octaves; natural keys of wood, black; sharps of wood plated with ivory. The sound-board, which has a sound-hole in the centre, is painted with flowers and birds in water-colours. On the inside surface of the lid and the flap in front are landscapes with figures coarsely painted in oil-colours. The outer oak case measures 5 feet $9\frac{1}{2}$ inches \times 1 foot $9\frac{1}{2}$ inches \times $11\frac{1}{2}$ inches.

Among the antiquities which have no connection with the district the following may be mentioned: A small horn-book, $2\frac{1}{3}$ by $3\frac{1}{4}$ inches, which, however, has no provision for horn, is shaped out of a piece of thin wood, covered with red paper, and over this on each side is pasted white paper, which bears the letterpress. This consists of the alphabet, vowels, diphthongs, the Lord's Prayer, and a woodcut of King Charles II. on horseback. An extremely fine specimen of a leathern bottle has the shape of a horse-pistol, $18\frac{1}{2}$ inches long. Such a bottle Falstaff offered Prince Hal on the field of Shrewsbury, saying that there was that within it which would "sack" a city. The present specimen bears an impressed date, but the second figure is too much worn to determine whether 1512 or 1612 is intended. An excellent specimen of a leathern pocket-case, containing writing materials, is probably as old. It is cylindrical, and about 5 inches high. A lateral cavity makes provision for a knife and a quill. In the central cavity is a turned wooden case, which can be unscrewed into three segments and a lid. In the lowest of these segments is a small bottle for black ink, the central one forms a sand-dredger, and the top one evidently also contained a bottle, probably for red ink. A screw nut-cracker from Staffordshire is one of the best I have come across. This brings to mind

that I recently saw one in an important museum labelled as a "Thumb-screw—an ancient instrument of torture," etc. A box for a pair of scales and weights—the former missing—is a very fine example of its sort. Several of the weights bear seventeenth-century dates, and on the lid is 1625 in black ink. The box, which apparently is of cedar-wood, is artistically tooled after the style of old book-binding. Less interesting are the following: A pistol powder-tester and strike-a-light, man-trap, spring-gun, antique microscope, spurs of various ages, and leathern dice-box. This museum also contains extensive series of coins of Great Britain, the British Empire, and foreign countries; of traders' tokens; of medals; and of mediæval seals and their casts.

A very complete series of relics relating to the local volunteers of 1794-1808 fills a compartment of one of the cases. These objects consist of muster-rolls, orderly-books, lists of subscriptions, attestations, colours and their poles, weapons, etc. And in another case are six name-ribbons of iron ships launched at Bank Quay, Warrington, 1853-55.

The oak chest illustrated above for the first time is from a church in the district. It is a fine specimen of the sort, carved out of one block of oak, and is in a fair state of preservation. It is 5 feet $6\frac{1}{2}$ inches long, 1 foot high, and 13 inches wide. The massive lid, which is about 3 inches thick, does not extend the full length of the body, but stops short of one end by about 1 foot 7 inches. This portion of the chest is solid. The cavity is small compared with the outer dimensions, being only 2 feet 2 inches long, 7 inches wide, and $6\frac{1}{2}$ inches deep. The lid is secured by three hinges and three hasp locks. The details of the ironwork are given below the sketch. The other sketch is that of an object of unknown use and origin. It is carefully shaped out of fine sandstone, and is about 15 inches long. The inscription seems to be TS 1607.

In the museum yard are two prehistoric boats found during excavations in connection with the Ship Canal in the vicinity of Arpley Fields, near Warrington. The one is in an extremely precarious condition; the other, which was found on March 29, 1894, is tolerably perfect. When I was at Warrington the latter

was covered up with sawdust to prevent the too rapid evaporation of its moisture. This boat is cut out of a tree trunk, and is about 12 feet long, graduated in width from 2 feet 4 inches at the bow, to 2 feet 11 inches at the stern, and 1 foot deep. The average thickness of the sides is about 3 inches. Near the extremities the wood is left in the form of two pilaster-like stiffeners, 7 inches in thickness. The stern seat and the flat well-curved waling are neatly held in position by wooden pegs. It has been carefully drawn to scale by Mr. W. Owen, F.R.I.B.A., for the local historic society's transactions.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man; Diocesan History of Sodor and Man; Folklore of the Isle of Man*, etc.

CHAPTER III.—FAIRIES AND FAMILIAR SPIRITS (*continued*).



THE following are stories about fairies culled from various sources, for the most part oral:

Fairies as Hunters.

Some stories about the fondness of fairies for hunting have already been given.* Waldron, writing on this subject about the year 1726, says: "There is no persuading them but that these huntings are frequent in the island, and that these little gentry being too proud to ride on Manx horses, which they might find in the field, make use of the English and Irish ones, which are brought over and kept by gentlemen. They say that nothing is more common than to find these poor beasts in a morning all over in a sweat and foam, and tired almost to death, when their owners have believed they have never been out of the stable. A gentleman of Ballafletcher assured me he had three or four of his best horses killed with these nocturnal journeys." Nor did they confine their rides to horses, as will appear from the following: "A poor woman had two sons. She noticed that one

began to grow fearfully thin, and so she stayed up at night to watch him, and found that a *lot of fairies* came into the room and took him out of bed, and began to *ride him like a horse*. When the day began to dawn, they put him back to bed again. Thus she found out it *was* the fairies; then she gave him an herb, and so the fairies did not come again." (C. Roeder,* *Lezayre*.†)

Another story comes from the south of the island: "On a long lonesome road a man heard the cracking of whips, and all in full chase and 'harrow' (*sic*). He just got home and banged the door, when harrow and body and dogs, and all went clean over the house." (C. Roeder, *Rushen*.)

Fairies cannot pass Running Water.

"A lady in silk walks in the mountain pass in the evening time. As soon as you go after her, and she comes to the water or running brook, she changes; she cannot go on, as she cannot pass." (C. Roeder, *Lezayre*, 1883.)

Fairy Dwellings.

The fairies, as stated by Campbell, lived in the green mounds which in some cases were heaped up over the graves of departed warriors. The largest mound in the island is the "Fairy Hill," in the parish of Rushen, in which the fairy king is said to have had his palace. Many tales are told of the fairy revels which took place there. (*General tradition*.)

The Appearance of the Fairies.

The general appearance of fairies has already been referred to,‡ but some special accounts of it may be added: "A woman near Agnaish (Lonan) saw two fairies dressed like little boys in red trousers and blue coats."§ Another woman in Santon described them as "young girls with scaly, fish-like hands and blue dresses."|| It will be noticed that in the story of "The sunset fairies," they are

* Some of Mr. Roeder's stories have been published in *Yn Lioar Manninagh*, the quarterly magazine of the Isle of Man Natural History and Antiquarian Society.

† The names of the different parishes where the stories were told are given.

‡ *Folklore of the Isle of Man*, p. 33.

§ Jenkinson (*Isle of Man Guide*), p. 106.

|| Jenkinson, p. 75.

* *Folklore of the Isle of Man*, pp. 37, 38.

described as "little things dressed in green jackets and red caps," with "a hen's feather stuck in the side, and with wings"; and in the last story in this chapter they are spoken of as "withered hobgoblins, three feet high, clad in little jackets and short red petticoats."

A Fairy Battle.

"Fairies occasionally fought with each other. Thus, a woman, walking over Barrule, met two fairy armies going to battle, which was to begin on the ringing of a bell. She pulled the bell, and, in consequence, both armies attacked her and kept her prisoner for three years, when she escaped."*

The following tales will illustrate the human nature of the fairies, as shown by their eating human food and by their intercourse with men:

Fairies eat Mortals' Suppers.

"One night when the boys were coming home for supper, they happened to look through the window and saw the *fairies eating up their supper*. So one of the boys said to the other fellow, 'Will you cut away that's been left over?' 'No,' says he; 'will you?' 'Well, yes; I don't see the good of leaving my supper;' and it's said the fellow who would not touch his supper died before the year was over, and the other was all right." (C. Roeder, *Jarby*.)

This next story appears to be the same, with a little more detail: "One night, when two brothers were returning home, they saw through the window the unwelcome visitors in the kitchen eating the crowdy† which had been left for their suppers. When the fairies had eaten the whole they spat on the empty plates, and instantly the suppers reappeared. One young man afterwards ate his meal, but the other objected; the consequence was the former took no harm, but the latter died next day.

"A respectable farmer's wife told us that when she was a girl her mother and family seldom retired to rest without seeing that water was in the crock, and a thin cake broken on the table for the fairies. One

night her mother could not sleep, being disturbed by disagreeable noises; but remembering she had forgotten to leave the cake, she went downstairs and threw it on the table saying at the same time: 'There, eat that, after which the noises ceased.'"

It was not considered advisable to disturb them on such occasions.

"'Do you know that little cottage down *Lough-ny-guiy*† side?' said Mrs. G., 'a little thatched house by the river. Well, Cashen was the name of the man living there, and when he was a lump of a boy he remembers one day before Chrisermus being sent to bed, and he was terrible cross because his mother was making a grand *bonnag*,‡ an' he kept his eyes open, not wanting to sleep. He slept in his parents' bed, and after they were in bed he crep', an' he crep', an' he got to the oven at last without waking his father and mother, an' when he got theer he was dreadfully *frickened*,§ for theer was one of the *little uns* sitting up before the oven with his han's, like claws, put up as like he was going to scratch him, and his great red eyes a-starin', and starin' vicious at him. Well, he rushed back to bed *midlan' quite*|| and he was glad to goodness gracious to get theer, like enough too. I wouldn't have gone to the oven by night, not if I'd been starving, and I'm thinkin' it 'ud be a long time before he'd go pokin' his nose theer again.'" (C. Roeder, *Lesayre*.)

But it was still more disastrous not to provide for them, as will be seen from the following, written about 1840:

But woe be to the sleeping maid,
Were crocks not fill'd and duly laid;¶
For once it chanced, in days gone by,
That the good dame to bed did hie,
Forgetting all about the water,
And sacrificed her only daughter
To many a lingering year of pain;
Her case no doctor could explain,
For on that very luckless night
The fairies came, and at first sight

* Jenkinson, pp. 75 and 92.

† *I.e.*, "Goose-lake."

‡ "Cake." § "Frightened." || Quiet.

¶ (Original note.) This custom of filling the water crocks with clean water, for the use of the fairies, before the family would venture to their beds was strictly complied with by the Manx in former days, which water was never used for any other purpose, but thrown into the sink each morning.

* *Notes and Queries*, v. 341, 1852.

† Or *sollaghan*. It is made of oatmeal and the liquor from meat.

Descried the matron's gross neglect ;
 And without waiting to reflect,
 They flew towards the daughter's bed,
 And in her sleep the virgin bled
 Into an heirloom china mug,
 Then hid it 'neath the chimney-lug ;
 That while it wasted day by day,
 The virgin too would pine away
 And die, when no more blood was there
 To vanish slowly into air.¹

Fairies' Friends.

"They sometimes brought human friends with them to feast,² and occasionally they had even more intimate relations with mortals than those of friendship, as the story about the 'Fairy Sweetheart'³ will show. But their semi-human nature was shown in a more unpleasant manner than that of either feasting in mortals' houses or associating with them, i.e., by their fondness for kidnapping children, and even occasionally grown-up people."

*The Tailor and the Baby.*⁴

"An old man was coming here often, and my daughter would be giving him a penny to tell her some fairy tale, and he come in one day and told her about a young woman who went to be churched. She left her baby in the cradle, and a tailor sitting by, and when she was gone the tailor goes to the baby and asks it to come and dance and he would play a tune, and the baby got up on the cradle and commenced dancing till *the tailor went off fiddling away with the baby*. When the woman came back she looked in the cradle for the child and could find it nowhere, so it became a fairy child—that's what they were saying." (C. Roeder.)

*Niggison's.*⁵

"On the Ballacoan stream, about twenty yards before it joins the Glenroy stream, is a 'dub'⁶ and waterfall known to all the children in Lonan and Laxey from time immemorial as *Niggison's*. The dub, which is supposed by the children to have no bottom to it, is overgrown with brambles, ferns, and woodbine, and overshadowed by hazel-nut and fir-

trees. For the children this spot has an awe-inspiring fascination, but when it grows dark they, and even grown-up people, will avoid it. We will let a Laxey g'rl tell us the reason for the feelings with which it is regarded: 'A great many years ago, I've hard grandmother say that a gel,¹ living at Ballaquine, was sent one day to pur² a sight on the calves which had gone astray. She had gur³ as far as Niggison's when she tuk a notion she hard the calves over the rivar in "Johnny Baldoon's nuts,"⁴ and she ups at once and begun to call "Kebeg! Kebeg! Kebeg!"⁵ that loud till you could hear her at *Chibber Pherick*.⁶ Well, the people could hear her calling quite plain. But, behoull⁷ ye, a tremenjus mis'⁸ came and rowlt down the valley from *Mol-lagh-Ouyr*⁹ and shut up the valley complete. But the people on "John Mat's"¹⁰ side could still hear her vice¹¹ through the mis' calling "Kebeg! Kebeg!" and they hard, too, a lil¹² sweety of a vice from Niggison's calling "Kebeg's here! Kebeg's here!" Then came in answer through the mis' and the trees the gel's vice sayin' "I'm commin'! I'm commin'," and that was all. The fairies that lives in Niggison's wis'-out¹³ no bottom had puck¹⁴ her in and carried her to their own home, and the gel was navar hard of again.'" (Egbert Rydings.)

A superstition is still extant that fairies will take children who are out alone after sunset, unless they are marked on their faces with soot.

This predilection of the fairies for taking children whether before or after sunset was evidently well known even to children, as a little girl who was offered a farthing by three little men (one after the other) wisely refused it, as she knew that if she had accepted it she would have been carried off.¹⁵

(To be continued.)

¹ Girl.

² Put.

³ Got.

⁴ A part of Glenroy where there are hazel-nut trees, the Christian name of the owner being John, and the name of his property Baldoon.

⁵ A word used by old Manx people when calling calves.

⁶ Patrick's Well.

⁷ Behold.

⁸ Mist.

⁹ "Dun-Top," the name of a mountain.

¹⁰ I.e., John, the son of Matthew.

¹¹ Voice.

¹² Little.

¹³ Without.

¹⁴ Pucked. Thus a Manxman would say, "I puck three ridges of turnmuts" (turnips).

¹⁵ *Notes and Queries*, v. 341, 1882.

¹ (Original note.) The death of many young women has been attributed to the above superstition in the island. Kennish's Poems, *Old May Eve*, pp. 59, 60.

² See Rhys in *Folklore*, vol. ii., p. 288.

³ *Folklore of the Isle of Man*, p. 50.

⁴ Told by a person now living.

⁵ The meaning of this word is unknown.

⁶ Deep pool in a river.

Note on Two Round Towers at Montpellier.



MONTPELLIER CATHEDRAL.

FIFTY years ago, people generally were greatly interested by a discussion then in progress among antiquaries, as to the origin, date, and use of the round towers, which form so conspicuous a feature of the landscape in many parts of Ireland. All sorts of extravagant theories were propounded to account for the mysterious towers, and at one period of the controversy no suggestion seemed too wild or extravagant to gain acceptance. Among scholarly students of archæology, however, a more sober spirit of inquiry prevailed, and it is greatly due to the labours of such well-known Irish antiquaries as the late Mr. Petrie, Mr. W. F. Wakeman, the late Lord Dunraven, Miss Margaret Stokes and others, that we now know for certain, not merely the use of the towers, but in several instances the actual date of their erection. The name *cloitheach*, by which they are known in the Irish language, corroborates the conclusions arrived at by an elaborate process of investigation, and it is now universally accepted that the towers are simply bell towers (of a peculiar shape) attached to churches and other ecclesiastical buildings. Nor is this all, for it is now recognised that similar towers are to be found in other parts of western Europe. The two towers of Abernethy and Brechin, in Scotland, have all along been regarded as similar in character to the Irish round towers, and the same has also been generally recognised as the case in regard to the round tower on Peel Holm, in the Isle of Man. It is, however, only of recent years that instances have been sought for, and found, in England and on the Continent. In England the most remarkable example is at Hythe Church, in Kent, and on the Continent several of such towers have been already noted by Miss Margaret Stokes, many of which, in France, Germany, and Italy, are illustrated in her well-known work, *Early Christian Architecture in Ireland*.

There is no need to cite the list of the continental round towers recorded by Miss Stokes; but it is worth while to draw attention to two hitherto unrecorded examples of this type of round tower, which support the western porch or portico of the cathedral church of Montpellier. They are repre-

sented in the accompanying illustration.* It is obvious that they are of later date than the Irish towers, but the general similarity is so marked, as to render them well worthy of being added to the list of such towers existing on the continent of Europe. On this ground we have thought it desirable to draw attention to them.



Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 151, vol. xxxi.)

ABERDEENSHIRE—continued.

ABERDOUR: HOLY PILGRIMS' WELL.

THE well here known as the Holy Well was probably dedicated in honour of St. Fillan, said to have been a leper; it is situated close to the site of an old chapel, near the churchyard. It was also known as the Pilgrims' Well. It is now filled up; in 1475 it was so popular that the vicar of Aberdour, *Sir* John Scott, procured from the Earl of Morton a portion of land for the erection of a hospital, dedicated in honour of St. Martha, for the convenience of the Pilgrims resorting to it.

CULSAMOND: ST. MICHAEL'S WELL.

St. Michael the Archangel was patron of a well here. A gold coin of the time of James I. of Scotland was found some years ago near this ancient healing well.

CAIRNIE: ST. MARTIN'S WELL.

St. Martin was the patron of a well at Cairnie; nothing is now known about it.

FYVIE: ST. CATHARINE'S WELL.

A well formerly existed here dedicated in honour of St. Catharine. All tradition is now lost.

* The illustration is reproduced from a photograph signed N.D., which was purchased in France. We take this opportunity of apologising for any unintentional infringement of copyright of which we may be guilty, endeavours to trace the artist, so as to obtain his permission, having failed. It should also be added, perhaps, that the church only became a cathedral church in 1536, when the see was transferred from the deserted island of Maguelone to the Church of St. Benedict at Montpellier, which was thereafter rededicated to St. Peter.

GARVOCK: ST. JAMES'S WELL.

There was, or is, a well here dedicated in honour of St. James, the only one to this saint, it is believed, in Scotland.

HUNTLY: ST. MUNGO'S WELL.

In this parish was a well on the west side of St. Mungo's Hill dedicated in honour of St. Mungo.

RAYNE: ST. LAURENCE.

St. Laurence was held in reverence at a well here dedicated in his honour.

LONGSIDE: CAMP WELLS.

The Camp Wells of Longside, with the adjacent "battlefield," point to some ancient engagement, probably betwixt the Danes and the natives of the district.—ALEX. FRASER, *Northern Folklore on Wells and Water*, p. 32.

ARDNACLOICH IN APPIN.

There was a prophetic well at Ardnacloich in Appin, which, when consulted, contained a dead worm if the patient's illness would prove fatal, but a living one otherwise.

CRUDEN: ST. OLA, OLAM, OR ST. OLAU'S WELL.

The virtues of this well are recorded in the lines:

St. Olav's Well, low by the sea,
Where pest nor plague shall never be.

KINNORD: ST. LAURENCE'S WELL.

There was a well here dedicated in honour of St. Laurence.

LOGIE COLDSTONE: ST. JOHN THE EVANGELIST'S WELL.

St. John the Evangelist was patron of a well here. Nothing, however, is now known about it.

ARGYLESHIRE.

GIGHA: TONBIR-MORE, OR THE GREAT WELL.

There is a well at the north end of this isle, near the west coast of Kintyre, on a farm called Ardachad, or High Field. Tonbir-more, or the Great Well, so-called because of its effects for which it is famous among the islanders, who, together with the inhabitants, use it as a catholicon for diseases. Tradition says that a plague once visited the island, but that the people belonging to

the farm escaped its ravages. This immunity was ascribed to the good offices of a well in an adjoining field. It is covered with stone and clay, because the natives fancy that the stream that flows from it might overflow the isle; and it is always opened by a *Diroch*, i.e., an inmate, else they think it would not exert its virtues. They ascribe one very extraordinary effect to it, and it is this: That when any foreign boat is wind-bound here—which often happens—the master of the boat ordinarily gives the native that lets the water run a piece of money; and they say that immediately afterwards the wind changes in favour of those that are thus detained by contrary winds. Every stranger that goes to drink of the water of this well is accustomed to leave on its stone cover a piece of money, a needle, pin, or one of the prettiest variegated stones they can find.—*Martin's Tour*.

When the foreign boat was wind-bound on the island, the master of the craft was in the habit of giving some money to one of the natives to procure a favourable breeze. This was done in the following way: A few feet above the well was a heap of stones forming a cover to the spring. These were carefully removed, and the well was cleared out with a wooden dish or clam-shell. The water was then thrown several times towards the point from which the needed wind should blow. Certain words of incantation were used each time the water was thrown. After the ceremony the stones were replaced, as the district would otherwise have been swept by a hurricane. Pennant mentions, in connection with his visit to Gigha, that the superstition had then died out. In this he was in error, for the well continued to be occasionally consulted to a later date. Even within recent years the memory of the practice lingered in the island, but there seemed some doubt as to the exact nature of the required ritual.

Captain T. P. White was told by a shepherd, belonging to the island, that if a stone was taken out of the well a storm would arise, and prevent anyone crossing over; nor would it abate till the stone was taken back to the well.—*Folklore of Scottish Lochs and Springs*, pp. 223-24.

(To be continued.)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

Another of the admirable volumes of the "Yorkshire Record Series" has been issued to the subscribers. No portion of the work which the YORKSHIRE ARCHÆOLOGICAL SOCIETY undertakes is more valuable than that comprised under its Record Series. The volume just issued is the seventeenth of the series, and is entitled *Notes on the Religious and Secular Houses of Yorkshire*. It is edited by Mr. W. Paley Baildon, F.S.A., and is composed of a number of scattered notes which Mr. Baildon has met with, during many years' work, at the Record Office. The period covered appears to be that of the whole of the pre-Reformation era, from the reign of Richard I. onwards to the time of the dissolution of the religious, and most of the secular, houses. Mr. Baildon states in the introduction that the notes are, for the most part, taken from the Plea Rolls—rolls, or records, that is, of various courts of law, setting forth actual legal proceedings. He also, very pardonably, draws attention to the fact that no less than 900 notes, and 1,300 references to original documents, previously unprinted, are contained in the book; as well as the fact that two hospitals, the very existence of which was hitherto unsuspected (St. Leonard's at Sheffield, and St. Mary Magdalene's at Skipton), are mentioned in the notes. The notes contained in this book are of necessity the result of casual discovery, and are, therefore, unconnected with any special plan, or system of research. The Yorkshire Society has done well, however, to avail itself of Mr. Baildon's discoveries, and the volume will be very welcome to the student in the future. We are glad to be able to congratulate the society on its issue.

Besides this work by Mr. Baildon, the SURTEES SOCIETY has also turned its attention to the religious endowments of Yorkshire, and in Volumes XCI. and XCII., which have lately been issued, it has presented its members with transcripts of the Chantry Certificates for Yorkshire, which have been ably edited for the society by Mr. William Page, F.S.A. These two volumes of Chantry Certificates are full of material of exceptional interest, and not the least interesting feature of all is the evidence which they afford that Edward VI. was by no means the founder of English education. "If inquiry be made," Mr. Page aptly observes, "it will be found that very few, if any, of the so-called King Edward VI. grammar schools had their origin in the reign of that monarch. Up to the time of the Reformation nearly all education was maintained by the Church, and when the chantries were dissolved practically the whole of the secondary education of the country would have been swept away, had not some provision for the instruction of the middle and lower classes been made by continuing, under new ordinances, some of the educational endowments which pious founders had previously provided." This is very true, and it is amply corroborated by the certificates printed in these two volumes. The Surtees Society has published such an exceptionally

important series of volumes since its foundation sixty years ago, that it is difficult for any particular volume or volumes to be ranged against the rest. We have no hesitation, however, in saying that these two volumes relating to the Yorkshire chantries are among the best of the long series of the Society's publications. We wish other counties would follow suit and publish their Chantry Certificates, which are complete for nearly the whole of England.

The SURREY ARCHÆOLOGICAL SOCIETY has issued the first of its extra volumes, containing a list of Surrey Fines from Richard I. to the end of the reign of Henry VII. The book is one which, if not exactly light reading, will prove to be of almost inestimable value to the student. It has been compiled by Mr. Frank B. Lewis, who has prefixed a preface explanatory of what a "fine" was, as well as a copious index at the end of the volume. The book is one which has a value, as Mr. Lewis observes, to others besides Surrey antiquaries, as a large number of the fines included in the book relate to Southwark and adjacent parishes and manors. The origin of this valuable compilation reveals such an admirable example of the manner in which the archæological student of the present day sets to work, that we cannot refrain from quoting Mr. Lewis's description of his labours. He says: "Some five years ago I wished to obtain some information relative to certain places in Surrey which the county histories of Manning and Bray, Allen and Walford did not disclose, and to complete my research it became necessary to examine the series of *pedes finium* relating to the county. To my dismay, and probably others have experienced the same feeling, I found that until *temp.* Henry VII., with the exception of Hunter's transcripts *temp.* Richard I. and John, there was no calendar, and that I should have to look through about 3,000 Surrey and 7,000 divers counties' fines to see if the information I wished to obtain was to be found amongst them. With a view of making these fines more accessible to myself I compiled this calendar, and finding it of very great use to myself, I considered that it would be of equal use to Surrey antiquaries and others, and I offered to give it to our County Society, provided that it was printed *en bloc*." The society was fortunate in receiving such an offer, and it is to be congratulated on having received for its first extra series volume a book of so much value and utility. Mr. Lewis's patient labour is worthy of the highest praise, and is, as we previously observed, an indication of the thoroughness of the antiquarian work of the present day.

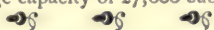
Part II. of the *Portfolio* of the MONUMENTAL BRASS SOCIETY has reached us. It deserves to be as highly commended as the first part was. There is plenty of good work in store for this new society, which has our best wishes for a prosperous career of usefulness. The second part of the *Portfolio* contains photographed facsimiles of six brasses, which have been reproduced by Mr. Griggs, of Peckham. This alone is a sufficient guarantee of the excellence of the work. The brasses illustrated are those of Robert de Paris and his wife Alienora at Hildesham, Cambridgeshire (1379); Sir Aylmer de Athol and his wife Mary

at St. Andrew's, Newcastle-on-Tyne (1387); Sir Robert Bardolf at Mapledurham, Oxon (1395); John Ffyneax at St. Mary's, Bury St. Edmunds (1514); Anthony Hansart and his wife Katherine at March, Cambridgeshire (1517); and Barbara Plumleigh at St. Petrock's, Dartmouth (1610). Part II. of the *Portfolio* is issued (post free) to members at half a crown, and to non-members for a shilling extra. It can be obtained from the honorary treasurer, O. J. Charlton, Esq., 1, Eldon Square, Newcastle-on-Tyne. The plates measure, we should add, 18 inches by 11.

PROCEEDINGS.

At a meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION held on April 17, Mrs. Dent, of Sudely Castle, sent for exhibition a careful rubbing of a Spanish tile from a church in Cordova, having considerable interest from its bearing the arms of the Count de Cabra, the captain of the famous Boabdil, the last of the Moorish kings, at the battle of Lucena, when twenty-two banners were taken by the Christians. King Ferdinand, in reward for this service, bestowed many favours upon the count, amongst others the right for himself and his descendants to bear as his arms a Moor's head crowned, with a gold chain around the neck, in a sanguine field, and with twenty banners bordering the escutcheon. These were distinctly visible upon the rubbing exhibited. Mrs. Dent also submitted a large number of illustrations of encaustic tiles found at Hailes Abbey, Gloucestershire, now preserved in a pavement at Southram; others from Hailes Church and the parish church of Winchcombe, and from the ruins of Winchcombe Abbey, some being of the thirteenth, but the majority of the fourteenth and fifteenth centuries. Mr. Earle Way exhibited some examples of Roman pottery found in High Street, Southwark, on the site of the Blue-eyed Maid pub-house, now being rebuilt. One of these formed a portion of a mortarium bearing the letters "TUCEM"; another, a piece of Samian ware, has "OF PASSIEM" within a circular label. The honorary secretary (Mr. Patrick) exhibited some fine examples of ancient chest keys, one of Norman date found many years ago at Birchington, in Thanet; another of Italian design and workmanship was much admired. He also exhibited a very fine gold medal, the badge of some foreign religious order, bearing on one side in high relief the head of the Saviour crowned with thorns, and on the other the head of the Virgin; the chasing of the ornamental bordering appeared to indicate French design and execution.

A paper was afterwards read by the Rev. H. Cart, M.A., describing his recent visit to Carthage. The paper was illustrated by photographs of the chief remains of the ancient city, together with a plan of the Basilica of Damos-el-Kerita and of the famous cisterns, both before and after restoration, one of which now supplies the Goletta and Marsa with water, having a storage capacity of 27,000 cubic metres.



At the April meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE, the Rev. R. Coulton exhibited a curious early eighteenth-century medal of brass with a stem, probably used as a pipe stopper,

found in Kirkmerrington churchyard, representing on one side the pope's head, on the other a cardinal's head; the medal being turned upside down, they appear as the devil and a fool respectively. The Rev. H. E. Savage, vicar of St. Hild's, South Shields, read a paper on "Easington Church, co. Durham," which will be printed in the *Archæologia Eliana* in *extenso*. Mr. George Reavell, junr., of Alnwick, also read some "Notes on Recent Discoveries at Hulne Priory," as follows: "I am entitling my half-dozen sentences as they are entered in the agenda paper of this evening, but the title may be misleading to the extent of indicating something more than the small matter I may lay before you now. The careful excavation and examination instituted by his Grace the Duke of Northumberland in 1888-89, and carried through by my father, under the directions of Mr. St. John Hope, was of so thorough a nature that only an accident can reveal anything further. But as an accident in the shape of a drain trench striking upon the interesting grave cover of Loreta de Botry was the indirect cause of the excavations at Alnwick Abbey, when the whole of the arrangements and many interesting details were brought to light, so an accident at Hulne, in the shape of alterations to the keeper's house, has resulted in the discovery of a feature which helps to verify Mr. St. John Hope's designation of the ancient purpose of the building in which it is placed. In order that the position of the various buildings may be called again to mind, I show you the plan made by my father on the occasion of Mr. St. John Hope's examination of the remains. That in which the keeper now lives, and which contains the recently opened arch, is called by Tate in his *History of Alnwick* 'The Stranger's Chapel,' and Clarkson in his survey made shortly after the dissolution of monasteries (Grose dates Clarkson's survey at about 1527—I think this should be some years later) this building is described as 'a house covered with sklaite . . . the neather parte of the saide house is called the farmery, the over parte serveth for a gardner for corne.' The 'farmery' here may be easily a corruption of infirmatorium, which is the use of the building as assigned by Mr. St. John Hope. We now come to the point of this note. You will see that the building is shaped like a small church, with nave and chancel, the part corresponding to the nave being called by Mr. Hope the infirmatorium, or residence of the sick and infirm brethren, and the part corresponding to a chancel the chapel. There is shown in Clarkson's survey an opening between these two apartments, which opening has been for many years blocked by the fireplaces in the keeper's house. A re-arrangement of the rooms of the keeper's house being necessary, a corresponding change in the fireplaces was required, and in taking down the old chimney breasts an arch was discovered of the dimension and outline shown on this drawing. There are two peculiar hagioscopes at the side of this archway, and they are, I think, interesting as showing the provision made for persons not easily able to move about to see the altar. The peculiar plan of these openings verifies this. Neither archway nor hagioscopes show any traces of door hangings, though the latter have checks. An arrangement was made and sanctioned by Earl Percy whereby

one side of this interesting arch is allowed to remain uncovered, the fireplace necessary for the use of the room being recessed in the arch, and the dressed work of the latter left exposed. Unfortunately, it was not possible to leave the side bare, which showed the dressed work of the hagioscopes; but a drawing of these, of which this is a copy, has been preserved. Our gratitude is certainly due to Earl Percy for consenting to the re-arrangement of the plan for the alteration to the house I have detailed, as it has been at considerable increase of cost. I trust the matter has been of sufficient interest to have occupied your time for the few minutes I have taken." One of the secretaries (Mr. Blair) thus announced the recent discovery of a Roman altar at South Shields: "On Monday, April 8, a Roman altar was discovered in South Shields at the corner of Baring and Trajan Streets, about 100 yards due south of the south-west angle of the Roman station, as the ground was being prepared for building purposes. The stone is 2 feet 10 inches high, 16 inches wide top and bottom, and 13 inches from back to front. On one side is a *praefriculum*, on the other a *patera*, while on the back is a bird; on the top are the focus and horns. On the face, in a moulded panel, is the inscription in five lines: DEAE · BR[?] · GANTIAE · | SACRVM | CONGENN[?]C | CVS · V · S · L · M. The letters in the first line are 2 inches long, in the last line $1\frac{1}{2}$ inches, in the others $1\frac{3}{4}$ inches. One corner of the altar has been knocked off, as has been the last letter of the first line; with these exceptions the altar is perfect. The owner of the land on which the object was found has presented it to the museum of the public library at South Shields, where it can be seen. Another record of the *Dea Brigantia* is on an altar discovered at Birrens, near Middleby, in Dumfriesshire, about a hundred years ago. This is now in the Antiquarian Museum at Edinburgh; it is No. 1,062 of the *Corpus Inscr. Lat.*, vol. vii. Mr. Haverfield informs me that the name of the goddess occurs on a nearly illegible altar at Adel, on two others also, probably from this station, and on one discovered at Castlesteads, but now lost."



The annual meeting of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held on April 24.—The Rev. W. Hudson read the annual report, which, after reviewing the excursions held under the auspices of the society during the past year, alluded to the reopening of the choir of Norwich Cathedral after extensive cleaning and re-arrangements. "The society," the report continued, "desires to record its sense of the care which has evidently been taken by the Dean and Chapter to avoid, as far as possible, any interference with structural details. The general result has, no doubt, been to enhance the beauty of this part of the cathedral. But all alterations, however carefully made, tend to obliterate architectural details, by the aid of which a practised eye could read much of the history of the past. It is much to be wished that in such cases an exact record should be made of what has been done." Adverting to the conversion of the old castle keep into an integral portion of the new castle museum, the report expressed "satisfaction at the excellent manner in

which, on the whole, the antiquarian interest of the building has been preserved. Some may have wished to see it left as a ruin; but it is pertinent to observe that it is to its preparation for its present use that we owe the revelation of nearly all the architectural details, which add so much to its interest, and which are now effectually secured against future decay." Reference was made to the efforts of the Yarmouth branch to preserve Eccles Tower, but the notes which Mr. F. Danby Palmer had read upon this work had to be altered into a record of the destruction of the tower. The committee announced the early issue of the concluding portion of vol. ii. of *The Norfolk Visitation*, and added, "They feel that they cannot adequately express the thanks of the society to General Bulwer for the skill and perseverance with which he has conducted this laborious work for so many years at no little cost as well as labour. He began this volume with two coadjutors—one, the Rev. William Grigson, died in 1879; the other, Mr. Carthew, in 1882, since which time he has borne the burden alone. The volume will be accompanied with a full index, for which the society's thanks are due to the Rev. Edmund Farrer, F.S.A." Referring to the death of Mr. Robert Fitch, F.G.S., F.S.A., whose connection with the society dated back to its commencement, the report stated, "The first volume of *Norfolk Archaeology* contains a notice by him of a 'Seal of Carrow Nunnery,' and he survived till the last portion of vol. xii. was passing through the press. His principal contribution to local archaeology was 'The Gates of Norwich,' published by the society as a separate volume in 1861. This society was instituted in 1845, and Mr. Fitch was one of the original members. He was elected on the committee on January 6, 1848. Before 1859 he was both treasurer and hon. secretary. He continued to act as hon. secretary until 1887, and as hon. treasurer till 1888, and only relinquished these offices under stress of old age. On ceasing to act as hon. secretary, he was elected a vice-president of the society. Of the valuable collections of antiquities and objects of varied interest which he gathered together during his long life, it is not necessary here to speak. He has left behind him an abiding memory by his generous donation of them to the castle museum." The deaths of Bishop Pelham (a patron of the society), Lord Arthur Hervey, Bishop of Bath and Wells, and the Earl of Orford (two of the vice-presidents), and others, were alluded to, and regret was expressed that the Rev. C. R. Manning, F.S.A., had signified his wish to resign the office of hon. secretary, which he had held for forty-three years. The report proceeded to say that "Mr. Manning's services to the society during that long period have been so numerous and valuable that it is impossible adequately to describe what the society owes to him. The history of them would almost be the history of the society itself during the greater part of its existence. In thanking him for all he has done, we may hope that he may still for many years be able to give us the benefit of his counsel and assistance, and the committee propose, as a slight recognition of his services, to place his name on the list of vice-presidents." Dr. Jessop was also elected a vice-president, and Mr. L. G. Bolingbroke was appointed excursion secretary.

Other business having been transacted, Dr. Bensly exhibited, by the kind permission of Mrs. Green, of Caister Hall, near Norwich, a few Roman imperial coins, discovered last year outside the camp at Caister, and fragments of the urn in which they were contained. The most rare coin appeared to be one of the Emperor Otho's brief reign, A.D. 69. Accounts of former discoveries of coins at Caister had been communicated to the society on two occasions some years ago, by the late Mr. Fitch. Dr. Bensly also reported a recent discovery of another Roman kiln for pottery at Caister.

Mr. Bolingbroke then read an interesting paper on the local history of "Plays and Playhouses."



The annual meeting of the SUFFOLK INSTITUTE OF ARCHEOLOGY AND NATURAL HISTORY was held at Bury St. Edmunds on April 22. The Rev. C. R. Manning, Rector of Diss, presided. The hon. secretary (Rev. F. Haslewood, F.S.A.) submitted the annual report of the Council, which, after alluding to various matters connected with the work of the society during the year, proceeded to state that "'Church Plate in Suffolk' continues to make satisfactory progress. Six deaneries have been finished and published, and it is proposed to continue this undertaking—a branch of work organized under the auspices of the Institute which is attracting a good deal of notice, and which bids fair to add greatly to the value of the operations already completed." On the proposition of Mr. H. C. Casley, seconded by the Rev. W. E. Layton, the report was unanimously adopted.

Lord Henniker was again chosen president. The hon. secretary (Rev. F. Haslewood) was unanimously reappointed, with thanks for his past services. Mr. Beckford Bevan was formally re-elected treasurer.

The chairman suggested the desirability of making the annual meeting more attractive by the reading of papers and otherwise enkindling interest, so that journeys involved might prove more profitable from an archæological point of view.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OUR SUN GOD; OR, CHRISTIANITY BEFORE CHRIST,
by John Denham Parsons. Published by the
Author. Pp. 214. Price 3s. 6d. net.

This is a puerile book, and as the author states that it is but the first of a contemplated series of six, it is true kindness to point out to him that he will be exceedingly lucky if he obtains six readers! We never read such strange reasons for taking up literature as are contained in the last sentence of the preface, and if the poor man felt that he must write, why, in the name of all that is holy, should he select the most profound of all sciences—*theology*—on which to let

his pen run loose? Here is the sentence: "The author would like to explain that the four years' daily research, of which this present volume is the first tangible result, was more or less due to the fact that in January, 1891, two disasters befell him—his aged father, since deceased, suddenly marrying again one week, and the limited company, of which the author had for ten years been an official, collapsing the week after. Left thus, a bachelor of thirty, with an unexpectedly small income, no home, and no enforced occupation, the author has so far found it necessary to busy himself in literary pursuits, for which he can boast no particular qualification." We wish no man ill, and certainly hope that no further misfortunes, or a continuance of them, will detain Mr. Parsons in the fields of literature. Possibly a wife might be a useful corrective in diverting his thoughts from foolish meanderings after sun-god philosophy. Seriously, the book is twaddle from beginning to end.



THE FRIEND OF SIR PHILIP SIDNEY: being Selections from the Works in Verse and Prose of Fulke Greville, Lord Brooke. Made by Alexander B. Grosart. *Elliot Stock*. 24mo., pp. xx, 255. Price 3s. 6d.

BRAVE TRANSLUNARY THINGS from the Works in Prose and Verse of Ben Jonson. Selected by Alexander B. Grosart. *Elliot Stock*. 24mo., pp. xvi, 232. With portrait. Price 3s. 6d.

It is a pleasure to have to notice two more of the dainty little volumes of the "Elizabethan Library" series. Mr. Grosart is admirably qualified to make happy selections, which is by no means so easy or so speedy a task as some might suppose. Fulke Greville's reputation as a high-thinking and brilliant writer could well stand alone on its own merits, and some may a little demur to the title of the *bijou* volume which contains some of his gems. But others will recollect that the title is taken from Lord Brooke's tombstone, which was erected during his lifetime in the church of St. Mary, Warwick. Of the threefold manner in which this self-written epitaph modestly connects this great man with his contemporaries, the third statement is incomparably the finest compliment to his memory. The inscription runs thus:

"Folke Greville
Servant to Queene Elizabeth
Concellor to King James
Frend to Sir Philip Sidney.
Trophæum Peccati."

We are glad to find a favourite passage on the right and poor use of knowledge from *Humane Learning* included in the excerpts:

"Some seek knowledge merely to be known,
And idle curiosity that is;
Some but to sell, not freely to bestow;
These gain and spend both time and wealth amiss,
Embasing arts, by basely deeming so;
Some to build others, which is charity;
But these to build themselves, who wise men be."

The subject of love's despondency, and the misery engendered by change of feeling on the part of the loved one, though the lover would not for worlds have his own love undone, and scorns even to condemn for a moment the change he cannot understand, has never been better or more wholesomely expressed

than by Fulke Greville in his *Caliban*. Just a few lines are given from the long quotation aptly selected by Mr. Grosart.

"Like ghosts raised out of graves, who live not, though they go ;

Whose walking, fear to others is, and to themselves a woe ;

So is my life by her whose love to me is dead,

On whose worth my despair yet walks, and my desire is fed :

I swallow down the bait which carries down my death ;

I cannot put love from my heart while life draws in my breath ;

My winter is within, which withereth my joy ;

My knowledge, seat of civil war, where friends and foes destroy ;

And my desires are wheels, whereon my heart is borne, With endless turning of themselves, still living to be torn.

My thoughts are eagles' food, ordained to be a prey

To worth ; and being still consum'd, yet never to decay.

My memory where once my heart laid up the store

Of help, of joy, of spirit's wealth, to multiply them more,

Is now become the tomb wherein all these lie slain,

My help, my joy, my spirits' wealth all sacrific'd to pain."

Mr. Grosart gives an interesting and spirited little sketch—but far too brief—of the life and works of "rare Ben Jonson." The selections are excellent, poetry and prose being intermingled, though the former predominates. We thought we knew our Jonson fairly well, but this delightful little book introduces us to new beauties, as well as reminding us of many a favourite and familiar passage. The arrangement of subjects is alphabetical. We have but space for a single quotation, and it shall be one of prose: *Nature not exhausted*. "I cannot think that Nature is so spent and decayed that she can bring forth nothing worth her former years. She is always the same, like herself, and when she collects her strength is abler still. Men are decayed, and studies ; but she is not."



THE LETTERS OF HARGRAVE JENNINGS. Edited by Invictus. Boards, 4to., pp. 71. Bath: Robert H. Fryar. Printed for subscribers only.

Persons who study the "occult" may, perhaps, find more to interest them in this book than we do. Mr. Hargrave Jennings was a gentleman who thought no small things of himself or of his mental abilities. That exalted opinion is enunciated, with reiterated emphasis, in a series of egotistical letters contained in the book before us. One quotation, from a letter dated August 10, 1887, will amuse, and probably satisfy, our readers. Writing to his anonymous correspondent, Mr. Jennings thus refers to the *Antiquary*: "I have been invited by the proprietors of the *Antiquary*, in which that attack arising from envy appears, to reply to this article, commenting from (*sic*) my 'Rosicrucians'—last edition—but I firmly refused, although I could have annihilated the conceited critic in a few lines. It would not have become ME to take any notice of such a contemptible effort." This, and more that follows in the same strain as to other critics, is a fair sample of Mr. Jennings's letters. The only matter for surprise is that any person should be capable of

writing of himself as that gentleman did. The book, we may add, is nicely printed in a large type, on clear paper, and the impression limited to 100 copies. It contains some fearful and wonderful things in the way of hieroglyphics. More we need scarcely say regarding it, or Mr. Hargrave Jennings.



ANCIENT AND HOLY WELLS OF CORNWALL. By M. and L. Quiller Couch. Cloth, 8vo., pp. vii, 217. London: Charles J. Clark. Price 5s.

It is quite unnecessary to enlarge in the pages of the *Antiquary* on the interest which is attached to the study of holy wells and their legends. Thanks to the labours of Mr. R. C. Hope our readers have had, for some time past, the subject constantly before them, and the interest which has been generally taken in Mr. Hope's papers on the subject, has fully attested the importance of this branch of the study of folk-lore. As time goes on, and as more of the beliefs and superstitions connected with the holy wells of Christendom are collected, and are scientifically collated and compared with those of heathen countries, we may learn much which at present can only be guessed at as possible or probable. In some such way as this, light may be thrown on many obscure points connected with the archaic superstitions and beliefs of primitive man. This is pretty generally recognised, and this it is which makes the subject one not merely of interest and fascination, but also of value in connection with the study of ethnology and folk-lore.

What Mr. R. C. Hope has been doing in regard to the country at large, the authors of this book have done for Cornwall in particular. There was every inducement for them to do this, as, besides the general importance of the subject, it is in Cornwall more than anywhere else, that the holy wells retain the structural surroundings with which the piety of the Middle Ages enshrined them. These little structures are a very interesting feature of the Cornish wells, and although they also exist elsewhere, it is in Cornwall only that so large a proportion of them can still be seen. They are well illustrated in the book before us, and by the kindness of the authors we are enabled to reproduce a couple of the pictures, which give a very good idea of the kind of thing these Cornish well-shrines are.

One of them, that of the Jesus Well at St. Minver, is of interest, both on account of a rather unusual dedication, and also in respect of the position of the well on a bare spot, exposed to the storms which devastate the coast, and where its position would have been hidden, and lost beneath the drifting sand, if it had not the protection afforded by the humble, square superstructure erected over it. Here, as late as 1867, we are told that a woman, who suffered from a form of erysipelas, which had refused to yield to medical treatment, obtained relief by reciting the "Litany of the Holy Name of Jesus," and bathing in the water of the well.

The other illustration is that of the ancient well at Menacuddle, which seems not to possess any religious dedication. It exhibits, however, more architectural features than the humbler structure at St. Minver, and it may be taken as representative of the larger and more elaborate type of a Cornish well-shrine. The authors say: "It is a beautiful little Gothic building,



JESUS WELL, ST. MINVER.



MENACUDDLE WELL.

and is still used as a wishing-well, if one may judge from the pins which lie in its granite basin."

We have said enough to indicate the interest of this work on the Cornish wells. It originated with the late Mr. Quiller Couch, and the notes which he collected have since been pieced together by two members of his family, and committed to the press in the form in which we have them here. The result is an excellent little book, dealing in an attractive manner with a subject, which as we have said before, is one of no little importance.

Of the ninety-five Cornish wells included in the book, three are known as the "Fairies' Well," two as the "Giant's Well," and the rest are either dedicated to a saint, or are simply known by the name of the place where they are situated. It is strange to find a St. Cuthbert's Well so far afield from Durham as Cornwall, but the explanation is given by the authors. There is, too, the notable dedication of the well at St. Minver to the sacred name of our Lord. These Christian dedications probably point to an older Pagan dedication, which the early missionaries of the Gospel christianized, but which had their origin in the remote past, a fact which is still testified to by the superstitions connected in the popular mind, even at the present time, with the wells. These superstitious beliefs the Christian faith has crystallized rather than supplanted. We have great pleasure in very cordially commending the book, which we hope may be followed by similar works dealing in detail with the holy wells of other counties.



CHAPTERS IN THE EARLY HISTORY OF THE CHURCH OF WELLS. By the Rev. C. M. Church, M.A., F.S.A., Subdean and Residentiary. Cloth, 8vo., pp. xiii, 450. London: *Elliot Stock*. Taunton: *Barnicott and Pearce*.

Of all our English cathedrals, that of Wells is one of the most charming and beautiful. In size it is surpassed by most of the others, but for completeness of arrangement, for grace of design, and picturesque fitness of its situation, it knows few equals, and is perhaps excelled by none.

The constitutional history of the church of Wells is of exceptional interest and importance from many points of view. Not only is this so because that at Wells, of all the churches of secular canons in this country, the adjacent residences and buildings have been preserved in a more complete form than elsewhere, but also because the church of secular canons at Wells was associated in cathedrality with that of the Benedictine church of Bath. Hence the double title of the bishop of the single see. In the Mercian diocese a similar state of affairs existed. There the secular church of Lichfield was concathedral with the monastic church of Coventry. And at Dublin the two churches of St. Patrick and Christ Church, the one secular and the other originally monastic, are still both reckoned of cathedral dignity. The union of two churches in this manner was very unusual, but it was also to be found at Besançon, at St. Lizier, and at Sisteron, in France, as well as in a very few other cases. At St. Lizier, and at Sisteron, the chapters were both composed of secular clergy, and in all cases the arrangement would seem to have been the result of a compromise effected between the rival claims of competing chapters, not

unfrequently a struggle between the secular and the religious clergy. The subject is one which has hitherto scarcely received the attention which it demands. We therefore welcome all the more cordially a scholarly work like that before us on the early history of the church of Wells.

Several of the chapters in this book appeared originally as papers in *Archæologia*, which in itself is a sufficient testimony to their value. They have been expanded, and others added to them, and in their present form they constitute a valuable contribution to the history of the church and see of Wells. The period covered by the book ranges from 1136 to 1333, and the author has divided the subject into seven chapters, which, together with a number of appendices, the introduction, and an index, make up a goodly volume of 450 pages. In addition to this, there are several plates with excellent illustrations. The chapters are as follow, and their enumeration gives a pretty clear idea of the arrangement of the book as a whole: Chapter I. is devoted to Bishop Robert (1136-1166); Chapter II. to Bishop Reginald (1174-1191); Chapter III. to Savaric, Bishop of Bath and Glastonbury (1192-1205); Chapter IV. to Bishop Jocelin (1206-1242); Chapter V. to Roger of Salisbury, first Bishop of Bath and Wells (1244-1247); Chapter VI. to the Chapter of Wells (1242-1333); and Chapter VII. to the interior arrangement of the church of the thirteenth century. Then follow some twenty appendices, all of more or less value and importance. Appendix X. deals with the chapel east of the cloister, the foundations of which were only discovered last year. We regret that we have not space to enter into detail in regard to the many points of interest suggested in Canon Church's pages. It need hardly be said that the work is one of much importance and value, and that it throws a great deal of fresh light on many matters connected with the constitutional history of the Somerset diocese. It is written with that care and accuracy which always mark the work of the true scholar. We have only detected a single mistake, and that occurs on p. 250, where "*Ecclesia Morinensis*" is referred to Tournay, and not, as it should be, to Terouane, the hapless city levelled with the ground by the Emperor Charles V., after which the former diocese of Terouane was divided, and the sees of St. Omer, Boulogne-sur-Mer, and Ypres constituted out of it. The illustrations in the book are excellent, and we hope that Canon Church may be induced to continue his labours in another volume at least down to the era of the Reformation, and so cover the whole of the history of the church of Wells during the middle ages.



BOOKS FATAL TO THEIR AUTHORS. By P. H. Ditchfield, M.A., F.S.A. Cloth, foolscap 8vo., pp. xv, 224. London: *Elliot Stock*. Price 4s. 6d.

Under a strange title, Mr. Ditchfield has produced a very interesting book, which is issued as one of the *Book Lovers' Series*. The book is full of all manner of curious and out-of-the-way information concerning writers of past ages, whose books have brought them to trouble, and, not unfrequently, have cost them their lives. Many of the stories told in this book are, of course, well known, but a great many more are not so,

and have been unearthed by Mr. Ditchfield, who must have devoted a great deal of diligent research to the discovery of the history of the writers and their ill-fated books. The book is altogether something out of the common, besides being pleasantly written and full of information not to be easily met with elsewhere.

Mr. Ditchfield has divided the subject-matter under eleven heads, in as many chapters, viz. : (1) Theology ; (2) Fanatics and Free Thinkers ; (3) Astrology, Alchemy, and Magic ; (4) Science and Philosophy ; (5) History ; (6) Politics and Statesmanship ; (7) Satire ; (8) Poetry ; (9) Drama and Romance ; (10) Booksellers and Publishers ; (11) Some Literary Martyrs. As may be anticipated, however, it is theology which has most often brought an author into trouble, and in many of the cases cited under the other heads by Mr. Ditchfield, it has been the *odium theologicum* which was the real motive power that wreaked its vengeance on some unfortunate author.

The first English writer on whose woes Mr. Ditchfield dilates is Dr. Samuel Clarke, the learned and well-known Rector of St. James's, Piccadilly, in the reign of Queen Anne. He was deprived of his preferment on account of his supposed Socinianism. Mr. Ditchfield seems inclined to exonerate him from that charge, but we think wrongly so. A copy of the Book of Common Prayer, revised according to Dr. Clarke's proposals, is before us, and the changes suggested in the "Gloria Patri," in the opening sentences of the Litany, in the "Gloria in Excelsis," and other parts of the Prayer-Book, can only be explained on the supposition that Dr. Clarke held Socinian or Arian belief regarding the doctrine of the Trinity. It seems quite evident that the charge brought against him was not the mere outcome of some fanatical heresy hunting, but was grounded on well established facts. These facts, and not the merits or demerits of the changes proposed by Dr. Clarke, are all that the *Antiquary* can deal with, and they seem decisive enough. Dr. Clarke's case is the only instance in which we feel disposed to dissent from Mr. Ditchfield's conclusion.

The book is full of a variety of matter. It is, as the prospectus of it states, "a unique chronicle of literary martyrdom." It is pleasantly written, in a readable style, like all Mr. Ditchfield's books, and we very cordially recommend it to our readers' notice. At the end is an index, in which, however, we have noted one or two misprints of names, as "London" for "Loudun," and "Salisbury" for "Salzburg." These are the only mistakes which we have noted in the book. The index is otherwise full and trustworthy.



Short Notes and Correspondence.

HILL OF SPAXTON.

TO THE EDITOR OF THE "ANTIQUARY."

Having been led casually into an inquiry concerning this once-important family, now represented by Earl Waldegrave, I send you the results obtained in

hope that they may prove of interest to your West-Country readers, who may in turn be able to correct and complete them. The most convenient plan seems to be to give the names in the order in which they are found in the *Calendars of Inquisitiones Post Mortem*, appending details from Collinson's *History of Somerset* (Bath, 1791), and other sources.

1. *Ricarda Fychet* (14 Ric. II. ; iii. 125 and 141). She held property at Inkpen and Bradfield (Berks), Halton or St. Dominic's (Cornwall), Dittesham and Chappleigh (Devon), and Spaxton (near Bridgewater) and other places in Somerset. Polwhele (*History of Devon*, iii. 484) quotes from Sir William Pole's notes to the effect that Joan de Halton, heiress of a family who had been settled at Halton from the Conquest, married Roger Inkpen, of Inkpen, and their great-grand-daughter and heiress, Ricarda, married Sir Thomas Fychet, of Spaxton. In Gilbert's *Cornwall* (i. 313) a different, but perhaps not irreconcilable, account may be found.

2. *Sir Thomas Fychet* (15 Ric. II. ; iii. 135). The Fychets, said to be a branch of the Malets, of Enmore, which lies just to the south of Spaxton, had been settled at the latter place for many generations, and this Sir Thomas, as well as his father, had represented Somerset in Parliament (1382 and 1385). Collinson (i. 243) gives the date of his death as 10 Ric. II., but perhaps this is a mere slip of the pen. From the *Inquisitiones* one would suppose that Sir Thomas and his wife died about the same time (1391); and it may be noted that in St. Margaret's Church, Spaxton, is a tomb with effigies of a knight and his lady. Can these be identified as Sir Thomas and Ricarda Fychet?

3. *Thomas Fychet*, son of the last-mentioned (19 Ric. II. ; iii. 189). He held property at Spaxton and other places in Somerset. Collinson calls him "Sir Thomas," and says that his daughter succeeded him. The following entry, however, shows that it was his sister :

4. *Isabella Hull*, "wife of Robert Hull, sister and heir of Thomas, son of Sir Thomas Fychet," gave proof of age 20 Ric. II. (iv. 462) on succeeding to the combined estates of the Fychet, Inkpen, and Halton families. Hull and Hill are interchangeable forms of the same name, and at that time there seem to have been several distinct families of the name in Devonshire and Cornwall. Foss, in his *Lives of the Judges* (iv. 326), and the writer in the *Dictionary of National Biography*, following him, confuse this Robert Hull or Hill with a contemporary namesake who was a Judge of the Common Pleas (1408 to 1425), and settled at Shilston, near Modbury, in Devon, where his descendants continued for several generations (see Prince's *Worthies of Devon*). Robert Hull of Spaxton, and Isabella Fychet, are mentioned in the rent-roll of the cell of St. Mary's of the Marsh, Exeter; and Collinson describes a seal (to a deed dated 4 Hen. IV.) bearing the legend "Sigillum Roberti Hulle," and the arms of Hill and Fychet, viz., "a saltire vaire between four mullets," and "a lion rampant debriused by a bend."

5. *Robert Hill of Spaxton* (1 Hen. VI. ; iv. 70). He was several times representative of the county in Parliament, and in different years from 1408 down to 1422 was Sheriff of Somerset and Dorset. In the

Inquisitiones his wife's property is detailed, with many additions, chiefly in Devonshire and Cornwall; but the only entry which appears to give a clue to his parentage is that of "a third part of the manor of Hilton," in the parish of Marhamchurch, North Cornwall, held under the castle of Launceston. Now, this manor was one of those possessed by Sir Robert Tresilian, Chief Justice of the King's Bench, deposed and executed for high treason February 19, 1388 (Foss, iv. 102); his property was confiscated, and Hilton was acquired by Sir John Cobham, of Blackborough, in Devon, and his son (*Inq.*, iii. 100, 120, and 200). Inquiry shows that it came to Robert Hill through his wife. Polwhele (*Devon*, ii. 258) states that on the death of the Cobham heiress a dispute about the estates arose between Sir William Bonville on the one side, and the descendants of three daughters of an earlier John Cobham on the other, viz., Sir William Bampfylde, Catherine Peverell (Lady Hungerford), and Isabella Fychet (Hill). The latter were successful as to some small part of the property, and divided it between them. Another account will be found in Lysons (*Mag. Brit.*, vi.).

The arms on the seal described above are those of Hill of Hill's Court, Exeter. This family is somewhat vaguely said to have been long settled there, and the Hills of Heligan, north of Bodmin, in Cornwall, who bore the same arms, are called a junior branch. The head of the family about Robert Hill's time was Sir John Hill, a judge of the King's Bench from 1389 to 1407 (Foss, iv. 170), who was buried at St. John the Baptist's Hospital, Exeter, to which he was a benefactor, and his two wives, Dionisia and Matilda, were buried beside him. His second wife appears to have been the widow of Sir Henry Percehay, who died about 1385 (Foss, iv. 66). He and Sir John Hill held the manor of Tallaton, east of Exeter, between them; his share passed by marriage to the Fraunceys of Combe Flory, in Somerset, and Sir John's was sold by his descendant, Maurice Hill, to the same family. No long time had elapsed, for in 1457 Henry Fraunceys died possessed of the whole manor (*Inq.*, iv. 473). A grandson of Sir Henry's is mentioned, who must have died before 1398, when the property was divided between distant relatives who had married into the families of Warre and Hele (Polwhele, ii. 270).

Dame Matilda married again, and died in 1416, making her sons (or stepsons), John and Robert Hill, her executors (Oliver's *Monasticon D. Exon.*, p. 308). The connection of Hill of Spaxton with Exeter already noted, and others which follow, and the identity of arms, seem to prove that our Robert Hill was the son of the judge. It should be noted, on the other hand, that Fuller, whose style prevents too great reliance on his accuracy, gives (in his *Worthies*) quite different arms to Robert Hill, viz., "Gules, a chevron engrailed between three garbs or," which resemble those granted in 1570 to the Hills of Poundisford, Taunton, and borne also by the Hills of Hilltop in Cornwall (see the *Heralds' Visitations*, as printed by the Harleian Society). This latter family exhibited a suspiciously complete pedigree, reaching back to a Robert Hill "who came over with the Conqueror," and showing also the derivation of the Hills of Shropshire. Carew, writing about

1600, gives the same bearings to Mr. Otwell Hill, "who deriveth himself from a family in Lancashire." The arms of Hill of Shilston, it may be added, were: "Argent, a chevron between three water bougets sable." The pedigree of the Hills of Heligan, in the *Visitation*, goes back a few generations only, but according to the tradition in Lysons (*Mag. Brit.*, iii.), they were "descended from Sir John Hill of Kenston, in Somerset, and married the heiresses of Fychet and Fantleroy." This involves descent from Robert Hill of Spaxton, who certainly held lands in Bodmin and its vicinity, and to reconcile it with the tradition already given (from Prince's *Worthies*) we must suppose Sir John Hill of Kenston to be identical with his namesake of Hill's Court. By Kenston perhaps one of the Somerset Kingstons is meant, e.g., Kingston-juxta-Yeovil. The arms borne by these families are but a slight variation of those of the Champernowns, pointing to marriage with some heiress of the latter family, but I have found no clear evidence of such a connection. Another family named Hull appears prominently in connection with Exeter, during the fifteenth and sixteenth centuries; in this case Hull was not modified into Hill.

Robert Hill was succeeded by his son—

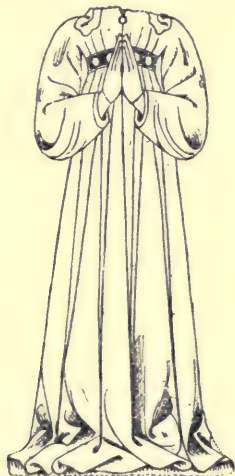
6. *John Hill of Spaxton* (13 Hen. VI.; iv. 160). The patrimonial estates now appear greatly augmented, and the list winds up with the offices of "serjeant and bailiff of East Perret and Wells Forum, and crier of the whole county" of Somerset. The increase is chiefly in the eastern half of this county—Radstock, Wellesleigh, East Lydford, etc.; and on tracing this property back by aid of the *Inquisitiones*, it is found to have been held previously by William Banastre (19 Ric. II.; iii. 188) and Philip de Wellesleigh (22 Ed. III.; ii. 144), and the natural conclusion is that John Hill married the heiress of William Banastre. This supplies a necessary correction of Collinson, whose account, scattered over various places (iii. 457, and iii. 196, 450), makes a certain Sir John Hill (d. 15 Ed. III.) marry Joan, daughter of William Banastre, and previously, at the time of her father's death (19 Ric. II.), the wife of William Alfoxton; and from this marriage Robert Hill of Spaxton was the issue. It is obvious that the dates are hopelessly wrong (see No. 4 above); but it may very well be that Robert Hill's father was a Sir John Hill (viz., of Exeter), and that the widowed Joan Alfoxton married a John Hill (viz., of Spaxton), although the dates seem to prove that she would be some twenty years older than her second husband. Collinson in another place (iii. 542) mentions Cecilia (? Radington or Huish) as John Hill's wife, and the manors of Radington and Lud Huish appear in the list. She afterwards married Sir Thomas Keryel of Westonhanger, near Dover, who was executed by Queen Margaret after her victory at St. Albans, February 17, 1461. She died in 1472 (12 Ed. IV.; iv. 360) at a good old age, as appears from her will (Nicolas's *Testamenta Vetusta*, p. 327). John Hill left a son and heir—

7. *John Hill* (proof of age, 24 Hen. VI.; iv. 231; death, 34 Hen. VI.; iv. 270). He is not described as "of Spaxton," for a division of the property seems to have taken place, by which his mother and his sister Elizabeth divided the Somerset and part of the

Devonshire estates between them, and the former took also a third of the remainder. As none of the Banastre property went to the widow or son, Elizabeth must have been the issue of her father's first marriage. John Hill kept "two parts" of the manor of Inkpen (or Westcourt), a little land at Fiddington, in Somerset, and about two-thirds of the estates in Devon and Cornwall; the only additions are some plots of land in Exeter and East Devon. Except his marriage, nothing seems known of his history; a "Magister Johannes Hylle, hospes noster," was buried at the before-mentioned Hospital of St. John the Baptist at Exeter. He married Margaret, daughter of Sir Walter Rodney and his wife Margaret, the latter

chief argent," for it would be only natural to indicate the connection of the deceased with one of the most prominent families of the time. As White Waltham is so close to Windsor, where the King was residing at the beginning of July, 1445, she may have been on a visit to her courtier relatives.

Sir William Say, of Sawbridgeworth, Herts, son of Sir John Say (d. 1478), was born about 1454, and died December 4, 1529. He married (1) Genovefa Hill, before 1474; and (2) Elizabeth, widow of Sir Thomas Walgrave, of Smallbridge, Suffolk, by whom he had two daughters. As this second marriage must have taken place about 1485, the date usually given for Sir T. Walgrave's death (1500) is incorrect. Sir



*Hic iacet Margaretta quondam uxoris Johannis Hille
que obiit xij die mensis Julij anno dñi m^o cccc^o
lxxv. Et in diebus anime picietur d^o amen.*

BRASS OF MARGARET, WIFE OF JOHN HILL, 1445.

[On a scroll at the top of the slab are the words *thū mercy*, and at the foot was also formerly another scroll with the words *Edy helpre*.]

being a daughter of the first Lord Hungerford. Margaret Hill bore her husband a daughter, Genovefa, who was afterwards married to Sir William Say, but died without issue. In the chancel of the church of White Waltham, half-way between Windsor and Henley, is a small brass over the burial-place of "Margaret Hille, wife of John Hille, who died July 12, 1445." By the kindness of the Rev. H. M. Dyer, I have received a "rubbing" of it. The head and the armorial bearings (if there were any) have been broken off, and the only significant thing about it appears to be the black girdle studded with three bright discs (or, rather, two whole ones and two halves). These may be a suggestion of the Hungerford arms: "Sable, two bars and three plates (in

William retained the Hill property till his death, on which it was divided among the descendants of the abovenamed—

8. *Elizabeth Hill*. She married John Cheney of Pinhoe, Exeter, mentioned as "my son" in Dame Keryel's will. They had a son, John, who left four daughters, co-heiresses, viz., Mabel, who married Edward Waldegrave, of Suffolk, an ancestor of Earl Waldegrave and Lord Radstock, and seems to have come into possession of the bulk of the Hill property; Helena, who was married to George Babington; Elizabeth, to William Clopton; and Anne to Robert Hussey, of Lincolnshire. In the *Inquisitiones* a Ralph Hill, a landless man, appears (15 Ed. IV.; iv. 369), and Robert Hill of Houndston is registered

also (9 Hen. VII. ; iv. 478) ; but there is nothing to show that either of these was connected with the Hills of Spaxton.

Collinson's account of the matter is, however, far from accurate. *Elizabeth Hill* married John Cheney, of Pinhoe, the younger son of Sir William Cheney, of Up-Ottery, and Cecily, daughter and co-heir of Sir John and Catherine Stretch, of Pinhoe ; he was endowed with his mother's inheritance (Polwhele, ii. 185). There were at least two children of the marriage, John and Agnes. The latter married Edward Stawel, of Cothelstone, near Taunton, while her brother married Alice Stawel. By this alliance he had two daughters, co-heirs—Elizabeth (or Isabel or Mabel) and Joan.

Elizabeth Cheney married Edward Walgrave, second son of Sir Thomas ; a full pedigree will be found in Burke's *Peerage*. Dame Keryel bequeathed to Isabel Cheney, in view of her marriage, 100 marks and a house.

Joan married Thomas Say, of Liston, in Essex, a younger brother of Sir William. They had four children, viz., a son William, who died without issue in 1508, and three daughters—

Anne, married to (Sir) Robert Hussey, apparently the second son of Sir William Hussey, the judge ; their son and heir was Thomas. The meagre account in Burke's *Extinct Baronetages* does not mention him, but "Thomas Hussey of Essendon" is given as the husband of Mary Bourne in the Essex *Visitation* (p. 156).

Elizabeth, wife of William, younger son of Sir William Clopton, of Kentwell, in Suffolk. She brought Liston to her husband, and they and their descendants lived there for about two centuries. William Clopton is mentioned as the steward and confidential agent of Henry Bouchier, Earl of Essex ; their wives were first cousins.

Another Anne (or Elizabeth) seems to have been the third daughter, but the matter is by no means clear. She married a John Elys, and their daughter and heir *Helen* married (before 1533) a George Babington. I have not been able to find anything further about them. The authorities for these statements are Clutterbuck's *Hertfordshire*, iii. 193-8 ; *Visitations of Essex* (Harl. Soc.) ; and Dr. Brewer's *Calendar of Letters, etc., Henry VIII.*, iv. 1298 ; v. 278 (34), 318 (6) ; vi. 578 (36).

Another part of the inquiry is opened by Collinson's statement (i. 89) that Sir John Malet, eldest son of Sir Baldwin Malet, of Enmore (circa 1400), married Joan, daughter of John Hill of Exeter, combined with the statement of Prince (*Worthies of Devon*) and Polwhele that a daughter of the family of Hill of Hill's Court, Exeter, married a Sir John Malet of Enmore, and so closed the separate history of her house. The exigencies of chronology seem to show us that Sir John Hill's eldest son, John (see No. 5), had a daughter, Joan, who became his heiress, and considering that her uncle Robert was settled at Spaxton, a match with his neighbour at Enmore does not seem improbable. Collinson goes on to say that Sir John Malet, who died before his father, left an only daughter, Eleanor, who married Sir John Hull. Sir Edward Hull, his son, Sheriff of Somerset in 1438, 1443, and 1448, was certainly living at Enmore in 1442, when Bekynton (afterwards Bishop

of Wells) turned out of his way in order to consult with him (*Letters*, Rolls Series, ii. 177). He seems to have been much trusted by the King and his chief ministers, and was killed, along with the great Earl of Shrewsbury, in the attempt to relieve Chastillon (near Bordeaux) in 1453 ; but the *Inquisitio* (32 Hen. VI. ; iv. 262) states that he "neither holds nor held" any land in Somerset, and another son of Sir Baldwin Malet soon appears as the possessor of Enmore (5 Ed. IV. ; iv. 329).

Dame Eleanor Hull was still living in 1455 (*Rolls of Parli.*, v. 313). Sir Edward is described in the catalogue of sheriffs as "of Child Ockford." The county historians (Hutchins' *Dorset*, iii. 707 ; iv. 77) relate that Catherine, the daughter and heir of Sir Robert Hull, of Child Ockford and East Fulham, in Dorset, and Estoket (in Stoke, near Yeovil), in Somerset, married Sir Robert Latimer, of Duntish, near Buckland Abbas (d. 1361). She had a brother Robert, but nothing more is said of the family. Her son, another Robert Latimer, married the widow of Sir John Hill, of Exeter. The arms of these Hulls were : "Or, a bull passant, labelled argent," and however obscure their history may be, it is not unreasonable to conjecture that they may be the main stock whence came the Hills of Houndston and of Poundisford ; of Exeter, Spaxton, and Heligan ; and perhaps of Shilston also. Houndston is near Estoket, and the constant recurrence of Robert as a Christian name cannot be overlooked. Robert Hill of Houndston (d. 1492) had property at Kingston-in-Yeovil. I have not yet been able to use a reference to a memoir of Sir Edward Hull by Sir H. Nicolas (*Journal*, p. lxxii), which might settle some of these questions.

It may be added for completeness that Sir John Malet had another daughter named Joan, who was the first wife of Sir John Luttrell, of Dunster (d. 1431), but died childless. See Savage's *Carhampton*.

The above may be conveniently summarized thus :

SIR JOHN HILL (or Hull), who was Judge of the King's Bench 1389 to 1407, married (1) Dionisia and (2) Matilda, widow of Sir H. Percehay, and afterwards the wife of Sir Robert Latimer ; and had issue (by the first wife) :

(1) JOHN HILL of Exeter, whose daughter and heir, Joan, married Sir John Malet of Enmore (near Bridgewater), and their daughter, Eleanor, married Sir John Hull, but died without surviving children.

(2) ROBERT HILL of Spaxton (not to be confused with his contemporary, Robert Hill of Shilston, d. 1425), who married Isabella Fychet, a great heiress. Their son, John, married (1) Joan, widow of William Alfoxton, and daughter and heiress of William Banastre of Radstock ; and (2) Cecilia (? Radington or Huish), who survived him, and was afterwards married to Sir Thomas Keryel. He had two children, John and Elizabeth, whose fortunes are narrated above (Nos. 7 and 8).

I trust that some of your readers may be able and willing to correct and supplement this account.

J. BROWNEILL.

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*



The Antiquary.



JULY, 1895.

Notes of the Month.

THE annual meeting of the Archæological Institute will be held, as previously announced, at Scarborough, from July 16 to the 23rd inclusive, under the presidency of the Archbishop of York. The arrangements for the meeting are briefly as follows: Tuesday, July 16, opening of the meeting, after which the castle and St. Mary's Church will be visited. Wednesday, 17th, Bridlington and Burton Agnes. Thursday, 18th, Whitby. Friday, 19th, Beverley. Saturday, 20th, Old Malton and Kirkham. Monday, 22nd, Helmsley and Rievaulx. Tuesday, 23rd, Pickering and Lastingham. An extra day will be devoted on Wednesday, July 24, to York, where the numerous parish churches will be visited, most of which contain fine painted glass. Professor Boyd-Dawkins will be President of the Antiquarian Section, and Sir George Sitwell, Bart., President of the Historical Section. We trust that the meeting will prove in every respect a success.

The British Archæological Association is to hold its annual congress at Stoke-upon-Trent, under the presidency of the Duke of Sutherland. The meeting will open on August 12, but at the time of going to press we have not received a detailed programme of the arrangements.

The ancient "mercat" cross of the burgh of Tain has been recently re-erected, in a central position, near the Court House in that town. Discarded and thrown aside, the

base of the cross was found, nine years ago, lying uncared for in a field near the town. The Rev. E. Thoys, at that time in charge of the Episcopal chapel at Tain, secured the old stone, and placed it for safety in the chapel yard. The amusing part of the story is that in re-erecting the cross the burghal authorities blandly announced to the public that the pedestal had been "kindly surrendered by the trustees of the Episcopal Church." Whereupon the secretary of the Episcopal Church at once wrote to say, that although the trustees would have been most willing to have handed over the stone for the purpose, the opportunity for doing so was not given to them, as the churchyard was surreptitiously entered, and the stone removed without permission being asked or given. All is well that ends well, and it is a good thing that the cross has been replaced in its old position. They manage these things, however, in an odd sort of way at Tain.

The council of the Yorkshire Archæological Society has issued a circular dealing with the subject of a Photographic Survey of the County. In doing this the council has drawn up the following rules for the guidance of intending contributors: "1. It should always be the aim of the photographer to show the details of the object taken, rather than to present a pleasing picture by attempting to include effective surroundings. 2. A building should be taken from all its sides, or from as many points of view as are necessary to show the whole of it, and if it possesses any special feature, such as a doorway or window, or a fireplace in the interior, these should be taken separately. 3. On the back of each view should be written in pencil the name of the object shown, its aspect, the name of the ecclesiastical parish within which it stands, and the Riding. For example—Longacre Hall, doorway in north side, parish of Dale, West Riding. 4. The views should be of half-plate size, and should be printed by bromide, platinum, or carbon process. They should in all cases be sent unmounted. Although the society requests compliance with the above rules as far as possible, yet photographs of other sizes, or printed by different processes, would not necessarily on that account be declined."

We are afraid that these rules are a little too stringent, and that an appeal for photographs of antiquities in general, without reference to their size or the method of printing, would be preferable. The society would do well to endeavour to obtain photographs of churches and other antiquities prior to their "restoration" or demolition. Photographs are still obtainable of many old churches and buildings now destroyed. These should be collected at once before it is too late to do so.

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In regard to what we recently said as to assistance being sought from the national exchequer in this matter, Mr. W. P. W. Phillimore writes to us as follows: "In your May number you deal with the proposed photographic survey of Berkshire, and suggest that the various antiquaries should combine to get the Government to give assistance from the national exchequer. Will you allow me to protest strongly against the proposal? I keenly appreciate the desirability of such photographic surveys, but apart from the general question whether it is right that antiquaries should dip their hands into other people's pockets, *i.e.*, the national exchequer, I have no wish to see this useful proposal put into Government leading-strings, even though they be of the decorative red tape order. The work will be better done by private enterprise, and long before Government has come to a decision to begin, a great part of the work will have been done. Don't let us whine for help, but let us set about it, and with the advocacy of magazines like the *Antiquary* we shall see that in the course of a few years the zeal of amateur photographers and local archæological societies will have done most of the work. See what is in hand already: Warwickshire and Gloucestershire have started, and probably others. In my own parish of Chiswick there are some active photographers who are hard at work on a definite plan for that neighbourhood. May I suggest that the *Antiquary* should open a special column to record the progress of this class of antiquarian work?"

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The subject is one, like all others, with much to be said on either side. We see no reason, however, for altering our own opinion. Antiquarian research has long ago passed out of the condition of being a mere hobby, and

has taken its place among the other sciences. There appears to us little difference in principle between the Government supporting the British Museum or the Record Office, as well as publishing the Calendars of State Papers and other volumes on the one hand, and, as we suggest on the other hand, subsidizing or undertaking an archæological photographic survey of the country, somewhat after the method of the French *Commission des Monuments Historiques*. The English Government has already concluded a topographical survey; it is engaged upon a geological survey, and has recently subsidized a magnetic survey of the country. Why should it not also assist, or undertake, an archæological survey (aided by photography) as well? There need be no red tape about it. We feel that in this matter foreign countries manage better than we do. At any rate, the subject is well worthy of careful and dispassionate consideration on the part of antiquaries. Antiquaries would be no more dipping their hands into other people's pockets than geologists, astronomers, or the rest do. Why should we alone have to conduct all our excavations, inquiries, and other work at our own expense, unaided from the national exchequer? We confess that so far we have seen nothing to make us alter our opinion that pecuniary assistance should be sought from the Government, and that our ancient buildings and other antiquities should be protected by some form of national surveillance. We are, however, quite ready to open our pages to a discussion of the matter, and so ascertain, if possible, the general opinion of antiquaries in the matter. With regard to Mr. Phillimore's suggestion that we should also devote some space each month to record the progress of the photographic surveys made by the local societies, we are quite willing to do so if the officials of those societies will kindly keep us informed of the progress of their work. It must be borne in mind, however, that only a comparatively small portion of the country is covered by the presence of societies, and still fewer of those few societies have many working antiquaries among their members.

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It is proposed to publish under the auspices of the Cambridge Antiquarian Society an illustrated edition of the catalogue of the loan

collection of plate which was exhibited in the Fitzwilliam Museum during May. The prospectus states that the exhibition was the result of an examination, extending over many months, of the plate in the county, town, university, and colleges of Cambridge. Thanks to the hearty co-operation of the various owners, the selection was thoroughly representative. It included the maces of the town and of the University; articles formerly the property of the corporation, but sold in 1836; the more important cups, tankards, salvers, and candlesticks from the colleges; pieces of church plate from the county and the town; and the censer and incense-ship, found in Whittlesea Mere in 1850, which once belonged to Ramsey Abbey. Great pains were bestowed upon the catalogue, in which every exhibited article was fully described. As many of these pieces are of the greatest interest from their beauty, as well as from their historical and personal associations, it is proposed to issue a limited number of copies of an illustrated edition of this catalogue. The illustrations will be photographures representing forty or fifty of the more important specimens. Facsimiles of a number of marks and other details will also be given. The volume is to be printed in quarto, at a net subscription price of one guinea for ordinary copies, limited to 250, and two guineas and a half for copies on Japanese paper, limited to 35 for sale; but it will not be undertaken unless 150 subscribers can be obtained. Any person desiring to subscribe for the volume should communicate, without delay, with Messrs. Deighton, Bell and Co., or with Messrs. Macmillan and Bowes, the publishers to the society.

The "restoration" mania seems to know no limits. During the past month one gentleman has been advocating a "restoration" of the royal monuments in Westminster Abbey, while another comes forward with a proposal for the "restoration" of Stonehenge. The latter writer seems shocked to think that some of the stones are lying flat on the ground, while others are "quite out of the perpendicular." All we can say is, Long may they continue so!

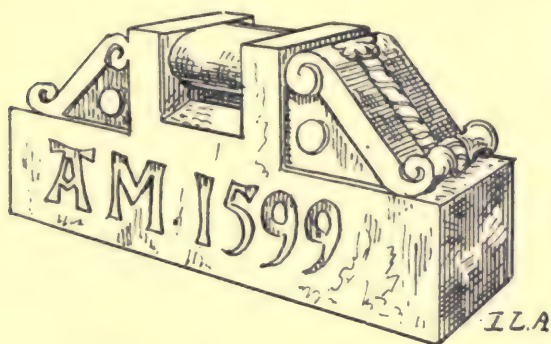
Scotch antiquaries have been somewhat puzzled lately regarding the genuineness, or

otherwise, of a stone slab with some supposed Oghams and other devices upon it. This stone, which was found in the Kirkyard at Abernethy, Perthshire, is figured in *Scots Lore* for May, and we should say from the illustration that it is undoubtedly spurious. Not only are the supposed Ogham letters written in a line across the centre of the slab, but above them is a rudely-marked crown, and below the figure of a bird. The general verdict seems to be that the stone is spurious.

We regret to learn that the examination which has been made of the west front of Peterborough Cathedral has shown that it is in part in a very dangerous condition, needing immediate attention. This is especially the case with regard to the northern archway, which is in a most insecure condition. We uttered a word of caution lately in regard to the possibility of a needless "restoration" being proposed. At present there is no suggestion of anything of the kind, and it seems quite evident that a considerable sum will be needed, merely to preserve the west front from falling. We have no doubt that antiquaries will cordially and promptly respond to the appeal so long as it is confined to the necessary work of preserving any parts of the church which exhibit signs of weakness, as the central tower did a few years ago, and as the west front does at the present time.

We are informed that quite recently, while a steam plough was being worked on a farm at Wingham, near Canterbury, several Roman bricks, tiles, with pieces of glass and other articles, were turned up. The site is not far from where a Roman bath was uncovered about fifteen years ago. We shall, no doubt, hear more as to this discovery at Wingham shortly, when it has been examined and reported upon by some competent person.

Mr. J. Lewis André, F.S.A., writes to us as follows, enclosing at the same time a couple of drawings, from which the illustrations are taken: "The 'object of unknown use and origin' in the Warrington Museum, engraved on p. 172 of your June issue, is in all probability a 'dumb porter,' used to prop open a door. A very similarly-shaped, but more elaborate, example is now in the Lewes Museum; it is 17 inches long, and



bears coarse carved flower-work on one side, and on the other the letters A.M. (anno mundi?) and the date 1599, as shown in the accompanying sketches."

Another correspondent, writing under the *nom de plume* of "Boileau," offers a totally different explanation. He says: "The 'object of unknown origin' mentioned by Mr. Ward in the *Antiquary* for June, p. 175, and figured on p. 172, is no doubt an instrument used by makers of white leather (whittawers they were called) to rub the inner surface of their skins. They are nowadays made of wood, and serve to work the whitening into the substance of the leather; but fine sandstone would serve as well, or better, though not so pleasant to handle."

A mingled feeling of indignation and amazement has been aroused in the public mind by the announcement that the Barber-Surgeons' Company have decided to sell their famous painting by Holbein. Three reasons are urged for the sale: (1) That the money received for the picture might be usefully expended; (2) that the picture might be

better seen if placed elsewhere; (3) that it might be more safe from risk of fire if removed from the City. The only one of these arguments which ought to have the least weight attached to it is the last, and as regards that point, the obvious reply is, that the Barber-Surgeons ought themselves to see that the danger from fire is reduced to a vanishing quantity. It says little, indeed, for the Barber-Surgeons that they should set so small a value on the possession of the painting. A proposal (backed by the Governor of the Bank of England, Sir S. Knill, F.S.A., Sir J. Dimsdale, and others) to buy the picture for the City of London will, we trust, prove successful. The sum required is £15,000.

At the meeting of the Society of Antiquaries held on June 13, the following were elected Fellows of the society: Professor John Rhys, M.A., Principal of Jesus College, Oxford; Mr. Charles Dawson, Uckfield, Sussex; Mr. Thomas Foster Shattock, Queen's Mansions, Victoria Street, S.W.; Mr. Percy Goddard Stone, Goring, Oxon; Mr. Algernon Graves, 32, Holland Villas Road, W.; Mr. Hartwell Delagarde Grissell, M.A., 59, High Street, Oxford; Mr. William John Birkbeck, M.A., 32, Sloane Gardens, S.W.; the Very Rev. William Richard Wood Stephens, Dean of Winchester; Mr. Montague Spencer Giuseppi, 29, Rivercourt Road, Hammersmith; the Rev. Rupert Hugh Morris, D.D., Riverside, Eccleston, Chester; Mr. William Henry Weldon, Norroy, College of Arms, E.C.; Mr. Arthur Henry Lyell, M.A., 9, Cranley Gardens, South Kensington; Mr. Charles Lynam, Stoke-upon-Trent; and Mr. Robert Penrice Lee Booker, M.A., Eton College, Windsor.

We made some adverse remarks recently on the Dean and Chapter of Chichester for turning the ancient font out of the cathedral. We now learn that there are internal dissensions among the members of the chapter in regard to the restoration of the cathedral, one result being that the Dean is no longer a member of the Restoration Committee.

The exact nature of the points in dispute has not transpired, but all tends to show that some national controlling authority over the restoration of our cathedrals and other ecclesiastical buildings will soon become a necessity.



With regard to the restorations suggested at Chichester, one proposal is, we understand, to rebuild the north-west tower, which fell some two hundred years or more ago. There is, perhaps, better ground for rebuilding this tower than is generally the case with proposals of the kind. In the first place, nothing will be destroyed; secondly, there can be no mistake as to the date of the new work hereafter; thirdly, the rebuilding of the tower will strengthen that side of the nave aisles, which are double, and which show signs of weakness; lastly, there is no doubt that the present condition of the base of the fallen tower is an eyesore, and seriously detracts from the appearance of the west front of the cathedral. On the other hand, of course, the new work will be a sham and imaginary reproduction of the old tower, the character of which is now quite unknown.



We have been asked (and we have much pleasure in complying with the request) to draw attention to the effort which is being made by the *English Dialect Society* to obtain a sufficient number of annual subscribers of a guinea each to the *English Dialect Dictionary*, in order to justify the society in proceeding with the publication of the work. Unless at least a thousand subscribers can be obtained, the publication will have to be abandoned. This would really amount to little short of an incalculable misfortune, while at the same time the labours of several hundred persons for the last quarter of a century would have been spent in vain. The mode of publication proposed is, according to the prospectus which has just been issued, as follows: "Subscribers will pay a guinea a year, in return for which they will receive two half-yearly parts, each published at fifteen shillings *net* to non-subscribers. Part I. will be published in June, 1896, and the subsequent parts at intervals of six months, until the whole work is completed. Each part will consist of at least 144 pages.

"It is estimated that the dictionary will be completed within eight years from the time of beginning to prepare the material for press. The minimum number of subscribers required to enable the editor to begin the work is *one thousand*, and unless this number is forthcoming the whole scheme of editing the dictionary will have to be definitely abandoned. Intending subscribers are kindly requested to send their names to Professor Joseph Wright, 6, Norham Road, Oxford, in order that the approximate number of subscribers may be ascertained *without delay*.



"The dictionary will include, so far as is possible, the complete vocabulary of all dialect words which are still in use or are known to have been in use at any time during the last two hundred years in England, Ireland, Scotland, and Wales." We very cordially commend the proposal to all students of the past history of our country. It is almost impossible to over-estimate the value and importance of the proposed dictionary.



Some very important discoveries are reported to have been made at Nancy. Two streets, dating from the sixth century, have been traced, and the excavations are said to have already laid bare as many as seventy tombs of warriors, women, and children. At the feet of most of the graves a vase of coarse earthenware has been found. Jewels of silver and gold, enamelled glass, fibulæ, scissors, and hair-tweezers have also been found, as well as some Gaulish money and a gold coin of Justinian. The discoveries are regarded in France as among some of the most remarkable that have ever been made in that part of the country.



We have been requested to say that *Old English and Continental Pewter* will form the subject of a handbook, which is being prepared by Mr. E. Guy Dawber and Mr. Langton Dennis, 22, Buckingham Street Adelphi. They will be very glad to receive any information concerning fine specimens of pewter work, especially such as are in private collections. Rubbings of marks would be also welcome.

Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.

CHAPTER III.—FAIRIES AND FAMILIAR SPIRITS (*continued*).

The Smell of the Fairies.

THERE would seem to be a method of distinguishing fairies besides that of seeing them, judging by the following stories: "I had a parishioner, a grand old specimen of a Manx shepherd, named Callow. He was telling me one day a wonderful fairy tale in which he firmly believed, and when I asked him whether he had ever seen a fairy—remarking that if any such little folk existed in the island, he must have met with them in the course of his long wanderings at all hours on the sides of Bein-y-phot and Carraghyn*—he replied: 'Well, no; I can't say I have *seen* them, but I have often *smelt* them in the early morning.' 'And pray, what was the smell like?' 'Well, it was straight lek' the smell of goose-dung.'" (*H. S. Gill, Braddan.*)

Here is another story showing the same idea: "Father was down at the Port Beg with his Uncle Juan in the dark early morning, and suddenly the air became filled with the stink of goose-dung. Father said, 'What's that, uncle?' and uncle replied, 'Howl † thee tongue, boy, themselves are about.'" (*C. Graves, German*)

"A woman (now living) thought she smelt the fairies one evening, and exclaimed: 'Oh, what a stink!' She thereupon lost all sense of smell, and has so continued ever since, though it occurred forty years ago. She firmly believes that this happened to her on account of her disrespectful remark to the fairies." (*J. K., Arbory.*)

Fairy Struck.

"Children were sometimes rendered temporarily stupid by seeing fairies. Thus, a man told Mr. Roeder that his uncle, when a child, had seen a little man running and 'trittin (trotting) after him a piece,' in con-

sequence of which he became 'fairy struck,' and so was too stupid to receive any benefit from school."

But notwithstanding their semi-human nature, it was dangerous to have much to do with the fairies. This is shown by many of the foregoing stories as well as in those which follow, which display their various characteristics—benevolence, malevolence, revengefulness, mischievousness, quarrelsomeness, etc.

The Fairy Woman.

"One day, long years ago, my mother was sitting by the fire preparing dinner ('peelin' taters') when the door was suddenly opened, and a little old woman came in. She had a red skirt and a kind of petticoat just thrown over her head like, and, dear me, she looked queer. 'Good morn to you, mothy,' says she, 'I've come to borrow a grain of male (meal) from yer,' and she pointed to a small bowl of meal on the plate-shelf, and she says, 'P'raps yer can spare this.' 'Well,' says my mother, 'you may have it, an' welcome.' 'Thank yer, mothy, for yer great kindness; I will return every grain,' an' off she goes, and soon father comes home, and mother says, 'John, there's been a *fairy woman*,' but father he laughs at mother, and goes out to his work smiling. Next day the same queer little woman comes, and says she, 'I've brought the male, mothy, an' if yer take this and wrap it in a clean cloth, and put it in a hole in yer room, you will always have as much male, and you and yours will never want.' Well, every day they turned out good, and one day the fairy woman came and said, 'Mothy, I have not seen yer for some time, but I've come to ask you to do something more for me. Go to your stable, and turn your cows' faces to where their tail is, because the dung comes right through our house (she lived underground), and if yer do this with a good heart your cows will never fall sick.' Now, mother was frickened, because she knew father would never go to the bother of putting up new troughs; so when he came home she told him what the fairy woman said, and he got angry and said he was not going to do it. Well, the cows grew sick, and mother cried and persuaded him, and at last, after some days, he went and turned the cows' heads where the tails were, and everything went on terrible well." (*C. Roeder, Jurby.*)

* Manx mountains.

† Hold.

The Little Man with Crooked Legs.

"Some years ago, well, I'm thinking it was shortly after I met William Teare, a friend, a very nice young woman, got married to a farmer, and he had a good dale (deal) of money, so he went out often with her, but he was not half such a nice body as herself, not so generous; she was so ready for helping everyone. Well, one day he takes her for a walk, and they had not gone very far on their road before they met a *little man all with crooked legs* and clothes all in rags, who asked for a sixpence, so the woman puts her hand in her pocket, but finds her purse was left at home at her,* so she asked her husband, and he turns so nasty to her: 'No,' says he; 'do you think I have nothing to do but put my hand in my pocket?' and he turns the old man off. 'Well, good day to yer both, and may my curse be on you and yours for your unkindness; and you will see.' The woman was terribly frickened; when she came home she told one of the women what had happened to her, and looked so bad. 'Don't take on,' says the farm-servant; 'he can't do no harm; it's only his jaw. Why din'ed (did not) yer give him yer handkerchief; I have heard that is as good as money?' Two years passed, and Annie got her first baby; and, dear me, when he came he had dreadful bad legs, worse than the little beggar man. Well, they tried and tried no end of cures, but the child continued to be weak in its legs—and she *have* five sons and three girls, and every one of the boys were crooked, and the girls quite straight. Yes, an' they're saying all the boys were made so because their father had been so stingy; and if they had left the first boy's legs, and not broken them after God once made them, the other sons would have been quite right. I know this to be true, because she was quite an auld friend." (C. Roeder, *Jurby*.)

Potato Disease caused by Fairies.

"Teare, the fairy doctor, told Train that the disease of the potato was occasioned by the malevolence of the fairies, and, in order to convince me of such being actually the case, he said that all the potatoes, which he had been induced to take under his protection, had vegetated vigorously, and until

they ceased to do so he was sure every Manxman would affirm that he had combated most successfully all the destructive powers of the elfin race."*

Sunset Fairies.

"After eyeing me suspiciously, 'was I making fun of the good people?' No, not a smile lurked in the corners of my mouth. Satisfied that I was not laughing at her, the old dame drew her stool close to mine, took a long breath, and lowering her voice to a whisper, began her tale of the fairies that come from the sunset land: 'Long years ago, I cannot remember rightly the exact time, but it was when I was a young girl, Ballacaine was not the big house it is now; no, no, everything is changed since those days. One evening, just as the sun was setting, and the clouds had turned quite red, signs of a fine day, I was leaning out of the window looking at the sunbeams through the trees, when, as true as I am here, some *little tiny things, dressed in little green jackets and red caps*, with one of *our hen's feathers stuck in the side* and they *had wings too*, were playing on the sunbeams. Well, my breath was nearly gone, with holding it for so long, for do you understand, man, if they had once seen my eye on them they would 'a *flown* up the sunbeam, and I should 'a lost sight of them. "Good gracious!" says I, "they are the good people from the sunset land." Dear me, the pranks they played was something terrible; one little fellow, with bright, bright eyes, hung on the tree bough and kicked his tiny legs about, till the little gawk gave the fairy queen such a bang right on her lovely crown. I thought he would be killed, they kicked him about so. One took a ride on a twig, and I cannot for the world of me tell all the capers they were up to. Missis' voice, calling 'Mary,' stirred me up. I am for thinking the fairies must have heard, for they opened their wings and flew up into the sky. At six I went to milk the cows; the *craters* were calling and calling, and some bad fairies nipped my arms fearful, so that, *dear the me*, the pain was terrible—I was for letting go the milk-can. When I got home the Missis gave me some *salve* to put on; it is a cure for fairies. Yes, man, I can feel their nips now.' And the poor old woman stroked her arm with her

* This is a regular Manx idiom.

* *History of the Isle of Man*, vol. ii., p. 163.

hand, and looked very frightened when I arose to go—her daughter coming in, however, set her mind at rest.” (*C. Roeder, Jurby.*)

The Ballacaine Fairies.

“The fairies at Ballacaine, in particular, were very mischievous. They did not even respect old age, and used to play such abominable pranks on one of the oldest men on the farm, that no wonder he was cross. You can just fancy the poor old man going tired to bed after a hard day's work, and then to be suddenly awake, while just dozing off, by the horrible sound of *cronk, cronk*, for the *fairies were putting the strings of their fiddles in order*. One night, being damp, the strings were worse than usual; so was their *cronk, cronk*. Poor old man! No sleep again for him to-night. A bright thought struck him; should he humour them? Poor old fellow, although his limbs were stiff with rheumatics, he hobbles out of bed, feeling very cold, begins dancing about, saying in a cheery tone: ‘Play away, my little fellows; I am dancing.’ They played for some time, and did not leave off until the old man was fairly done for. Then they made a polite bow, and for an instant a clear light filled the barn, where the old man slept, and the next minute fairies and fiddles all disappeared, and the old man fell into a beautiful dream, and was never disturbed by fairies. So you see good humour got the best. If he had stormed, he might have stormed to his dying day, and never been any the better for it.” (*C. Roeder, Jurby.*)

It will probably be news to our readers that the Manx fairies, as well as the Manx people, have a bishop of their own.

The Bishop of the Fairies.

“A woman living up on North Barrule was taken sick, and her husband went for the doctor. All at once the woman cried: ‘Mother! mother, do come here quick!’ Well, her mother ran to see what it was, and just when she got on the stairs she saw a big man standing with a three-cornered cocked hat. She passed on to her daughter's bedroom and asked her what she wanted, and she said: ‘The bishop of the fairies has been

here, and he took out a cake and broke it in two, and gave me half.” (*C. Roeder, Lezayre.*)

“We have already seen* that fairies took the form of dogs. It would appear that they also occasionally took the form of rabbits or pigs, as a farmer in the parish of Arbory, now living, told the vicar that, one evening at dusk, he saw a number of little black fairy rabbits or pigs running about his feet, and that on his calling out, ‘What in the name of God are you?’ they disappeared.” (*J. Karbory.*)

Here follows a method of getting rid of fairies which is efficacious only when repeated in Manx: “Ayns ashlish ny hoie va mee ayns boayl va lane Ferishyn. As ghow mee yn chrockan-vooïn, as spreie mee ny v'ayn churteil, as mygeayrt-y-moom as orrym-pene. As daggie mee ad ersooyl.”

In addition to the fairies proper, there are familiar or household spirits who are implacable in their resentment, but unchanging in their friendship. There are two of these in the Isle of Man, viz., the *Lhiannan-Shee*, or “Spirit-Friend,” a guardian spirit identical with the Irish *Lianhannsheel*; and the *Dooïnney-Oie*, or “Night-Man,” who seems peculiar to the island, though he bears a faint resemblance to the Irish *Banshee*.

The following about the *Dooïnney-Oie*, or “Night-Man,” is in addition to what has already been given in the *Folklore of the Isle of Man*:†

“An old man told Mr. Jenkinson, in 1874, that he heard the *Dooïnney-Oie* shouting close to him one night at eleven o'clock in West Baldwin, when he was going home. Another person told him that he and some companions heard the Night-Man, and that one of the party turned round and shouted some insulting expression. They were quickly saluted by a shower of stones, and ‘on gaining a house there was a regular tumult, and even the cattle broke loose and bellowed as if in great fear.’‡

Of late years there has been a disposition to confound the characteristics of the *Dooïnney-Oie* with those of the *Fenodyree*.§

At the present day Manx children, for the

* *Folklore of the Isle of Man*, pp. 48, 49.

† See pp. 50, 51.

‡ *Isle of Man Guide*, p. 40.

§ This will be shown in the following chapter.

most part, merely laugh at the superstitious beliefs which still linger; but forty years ago this, as will be shown from the following account of them in *Chambers' Journal* in 1853, was by no means the case:

"The children are strong believers in the supernatural, like most of their elders, and will, if you gain their confidence, tell you startling tales. How, playing at twilight on the brink of the deep glen adjoining their cottage, they have seen, in the hollow far below, the newly-washed linen of the fairy-household spread out on the rocks to dry; how they have heard the tinkling sounds of tiny musical instruments blending with the gurgle of the unseen brook beneath the gnarled and ivy-clad trees; and how, above all, one memorable day, towards dusk, two of the 'little people' were beheld advancing hand-in-hand, as if to speak to them. Withered hobgoblins, three feet high, clad in little jackets and short red petticoats. What then? Why, then they saw no more, for they instantly turned their backs and fled." (*A Manx Recruit.*)

(To be continued.)



Quarterly Notes on Roman Britain.

BY F. HAVERFIELD, M.A., F.S.A.

XVII.

THE archæological record of the last four months contains more promise than performance. The discoveries which have been actually made, so far as they are known to me, are numerous and interesting, but not specially remarkable; on the other hand, some important excavations have been, or will shortly be, commenced or recommenced. At Silchester Mr. Fox and Mr. Hope continue those admirable labours to which the University of Oxford has lately accorded well deserved recognition by conferring an honorary M.A. on Mr. Fox. In Northumberland the Newcastle Society of Antiquaries, headed by Dr. Hodgkin, has started a second year's work

at Aesica (Great Chesters) on the Roman wall. In Cumberland Chancellor Ferguson and the Cumberland and Westmorland Antiquarian Society have selected sites along the western part of the wall, and will be at work next month with co-operation, as I hope, from Oxford. Special attention will be paid to problems of the Vallum. Across the Border the Scottish Society of Antiquaries has deputed Dr. Christison, late Rhind lecturer, and Dr. James Macdonald to excavate the Roman fortress at Birrens, near Ecclefechan. This fortress was probably that known to the Romans as Blatum Bulgium, and it is well worth thorough examination, particularly in the interests of Roman military antiquities. It is one of a class of fortresses like High Rochester, Risingham, Lanchester, Binchester on the east, Old Carlisle and Netherby on the west, which seem to be almost more interesting than the fortresses of the wall itself. It is to be hoped that none of these undertakings will be hampered by want either of money or of what is almost as important—of men. Supervisors are hardly less necessary to an excavation than subscribers, and I am not sure that they are not the more difficult to find. If both are forthcoming, there should be important results to record in October.

SOUTH OF ENGLAND.—South of the Thames the most important fact to record is the continued excavation of the large villa at Darenth, near Dartford. This is a dwelling-house of the courtyard type, with rather small wings, and with a corridor dividing the courtyard in two parts; both these features, I believe, reappear in other Romano-British villas. Attached to one wing of the villa are baths, perhaps adapted afterwards for other purposes, and extensive outbuildings of some sort have been found a little distance from the other wing. Rather elaborate precautions appear to have been taken against flooding from the river Dart, which flows just below the buildings. The smaller remains which have been found, so far as I could judge on a recent visit, are not very remarkable. Another villa has been discovered, or rather re-discovered, in Kent, at Britton Farm, Wingham, close to the Roman road from Canterbury to Richborough; no excavations have taken place.

At West Malling, a little west of Maidstone, two urns and a saucer of Samian ware have been found, as Mr. H. C. H. Oliver kindly tells me; they belong doubtless to a native burial. In Sussex I had hopes of discoveries during some building operations in Chichester; only a few coins were actually found. I may mention here that a gold coin of Nero was dug up in the Bishop's gardens some little while ago; it is in the possession of the Bishop. The final results of the inquiry into the Lavant caves shows that they were in existence in Roman times; possibly they are instances of the subterranean chambers in which, according to Diodorus, the Britons stored their grain. Certainly they are quite distinct from the dene-holes of the Eastern counties. Further west at Dorchester a piece of tessellated pavement has been found; it is but one more among many notable remains of the old Roman Durnonovaria. I am told that it is to be left exposed to view; it is to be hoped that it will not be left also exposed to the weather, for one frost would ruin it beyond repair.

BATH.—The continued exploration of the Roman "pump-room" at Bath has resulted in some architectural discoveries—one lettered fragment, some bronze ornaments, and twenty or thirty gems with various devices. They appear to be, for the most part, of somewhat rude workmanship, but they are remarkable for their numbers; it would seem that some lapidary sold ornaments at the Roman baths just as, for instance, is done in the shops outside the Kurgarten at Wiesbaden. A bronze pin with a pearl, some small pewter ornaments, and a first brass of Titus, were found in the same excavations.

GLOUCESTERSHIRE.—In Gloucestershire Mr. L. Brock has recently excavated, on behalf of Mrs. Dent, a Roman villa on the Sudely estate sometimes known as the Wadfield villa, a little east of Cheltenham. The villa was first discovered in 1863, and had been already uncovered in part. It consists of a courtyard 34 feet wide, surrounded on three sides by a house of the courtyard type, the whole measuring 140 by 110 feet. It will be recollected that the recent excavation of the Spoonly villa, two miles from the Wadfield villa, was also due to Mrs. Dent's

liberality. In plan the two villas are alike, but the Spoonly villa is much the larger of the two.

CHESHIRE, YORKSHIRE.—At Chester the reorganization of the museum in its enlarged quarters has proceeded successfully, but no fresh discovery has been reported. Some masonry found close to the east gate in March last was for one moment thought to be possibly Roman; it seems really, however, to be Edwardian. In Yorkshire minor discoveries of pottery have been made at Tadcaster, the Roman Calcaria, and at Driffield.

THE WALL.—Two Roman inscriptions have been found near the Wall. One, the more legible of the two, is an altar dedicated to the Dea Brigantia by a man bearing the Keltic name Congenniccus; this was found at South Shields. The other, found at Corbridge during building operations, appears to be a tombstone. I am indebted to Mr. Blair for accounts of both. A Roman well—if it be Roman—has been found at Wallsend, near the north-west corner of the fortress. At Carlisle Chancellor Ferguson tells me that a gold coin of Hadrian has been secured for Tullie House; it would have delighted the heart of Dr. Bruce.

SCOTLAND.—Some minor finds of pottery have been made in ploughing outside of Birrens; the newly-commenced excavations will doubtless add enormously to the record. Dr. James Macdonald has done another good piece of work by showing, as I understand, that a supposed Roman bath at Newfield, near Dundonald, in Ayrshire, is not really Roman.

Christ Church, Oxford,
June 10, 1895.

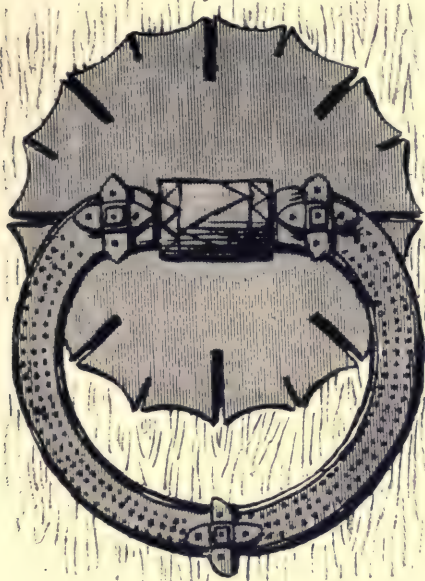


Some Mediæval Closing Rings and Knockers.



WE are indebted to the kindness of the Rev. C. R. Manning for the drawings from which the accompanying illustrations of four closing rings on the doors of the churches of Tibenham, Hedenham, Newton Flotman, and Shotsham-St.-Mary, Norfolk, have been taken.

Few objects show more clearly the genuineness of the artistic work of the Middle Ages than the small and simple, but graceful, adjuncts, such as these, of a mediæval building.



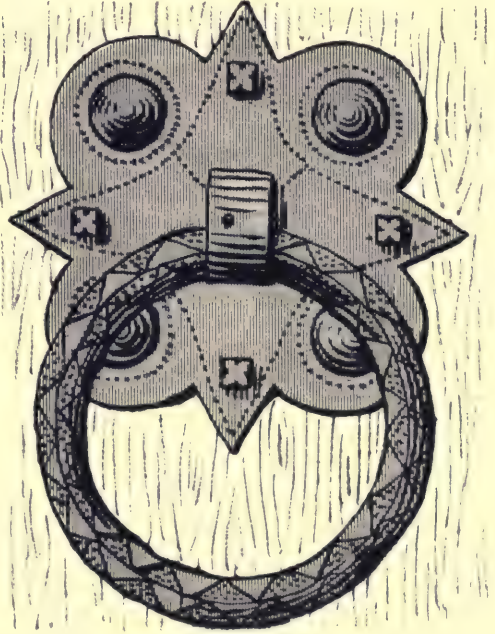
CLOSING RING ON DOOR OF TIBENHAM CHURCH, NORFOLK.*

They stand out in bold contrast when compared with the laboured straining after effect which too often characterizes modern work of the kind. It is scarcely necessary to add a verbal description of these rings and their escutcheons, as the pictures do this sufficiently of themselves. The rings are each fixed to doors of the fifteenth century, and it may be pretty safe to infer that they themselves date from somewhere about the middle of that century. Mr. Manning, in sending the drawings to us for use in the *Antiquary* says: "I imagine the local blacksmiths were quite equal to this kind of work, as the wood-carvers were for screens, etc., and I wish our technical classes could revive such village industries."

There can be little doubt that, comparatively speaking, a large number of ancient closing rings, handles, and knockers, more or less similar to these Norfolk examples, still

exist in different parts of the country, and notably so in East Anglia. It is to be feared, however, that a still larger number have perished during the last fifty years or so owing to the so-called "restorations," which have been the passing fashion of the day, when these things have too frequently been reckoned as "contractor's stuff," and ignorantly removed as rubbish. Illustrations of a good many may be seen in different books on architecture, or on ironwork, and others in the various volumes of the *Builder*.

Besides these simpler closing rings, there are other types of handles and knockers, concerning which it may not be amiss to say a few words. We refer to the rings held in the jaws of animals, a form, by the way, which has come down to us in the ordinary front-door knocker of many old town houses. The mediæval knockers, or door-handles, of this



CLOSING RING ON DOOR OF BELFRY STAIRCASE, HEDENHAM CHURCH, NORFOLK.*

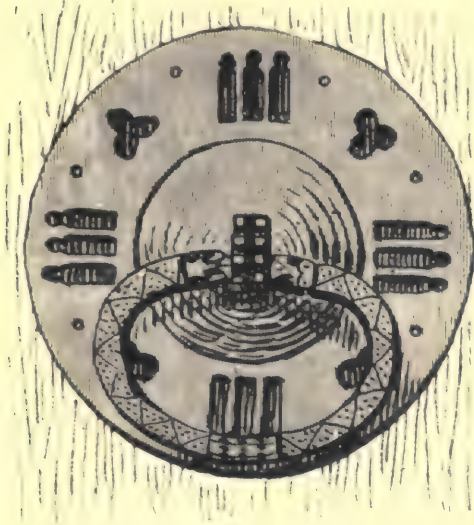
kind, are divisible into at least two types. The one where the ring is simply held in the jaw of an animal, and the other in which a

* Rather less than half size.

* Rather less than half size.

human head or mask issues from the jaws of the larger head [in front of the upper part of the ring itself.

Of the first of these types the knocker on



CLOSING RING ON DOOR OF NEWTON FLOTMAN CHURCH, NORFOLK.*

the north door of Durham Cathedral is the best, and to many persons the only known example. Its form is so generally familiar that it is almost superfluous to say anything about it, but an illustration of it is given here with a few notes, for convenience of comparison with another very similar knocker, which has only recently been brought to light in Essex, and for the illustration of which we are indebted to the Editor of the *Essex Review*, where it originally appeared, accompanied by a description by Mr. Miller Christy, F.L.S. The Durham knocker is commonly supposed to have been used by fugitives who fled to the Abbey to claim sanctuary. Regarding this the following paragraphs from the preface to the volume of the *Sanctuarium Dunelmense* may be conveniently quoted here:

"The method of claiming sanctuary, and the ceremonies observed, seem to have varied according to the custom of different churches.

"At Durham, persons who took refuge fled

* Rather less than one-third size.

to the north door, and knocked for admission. The large knocker still upon the north door is believed to have been that which was used for this purpose. There were two chambers over the north door in which men slept, for the purpose of admitting such fugitives at any hour of the night. As soon as anyone was so admitted, the Galilee bell was immediately tolled, to give notice that someone had taken sanctuary. The offender was required to declare, before certain credible witnesses, the nature of his offence, and to toll a bell in token of demanding the privilege of sanctuary. The notice of this custom occurs constantly in the registers of the Sanctuary at Durham, until the year 1503, in such terms as to show that it was regularly observed. But it does not appear to be noticed after that time.

"Everyone who had the privilege of sanctuary was provided with a gown of black cloth, with a yellow cross, called St. Cuthbert's Cross, upon the left shoulder. A grate was expressly provided near the south door



CLOSING RING ON THE SOUTH DOOR OF SHOTTISHAM-ST.-MARY CHURCH, NORFOLK.*

of the Galilee for such offenders to sleep upon; and they had a sufficient quantity of provisions and bedding at the expense of the

* Rather less than half size.



KNOCKER, DURHAM CATHEDRAL.

house for thirty-seven days."—*Sanctuarium Dunelmense*, Preface, p. xvi.

* * * * *

"The general privilege of sanctuary was intended to be only temporary. Within forty days after a felon or murderer had taken refuge, he was to appear before the coroner, clothed in sackcloth, and there confess his crime, and abjure the realm."

* * * * *

"If an offender did not make this confession and abjuration within forty days, and continued in the sanctuary, any person who furnished him with provisions was guilty of felony."—*Ibid.*, p. xviii.

* * * * *

"Of the number registered as having taken (June 18, 1484—September 10, 1524) refuge in the sanctuary at Durham, 283 persons were implicated in 195 cases of murder and homicide. Sixteen claimed the rights of sanctuary on account of debt, thirteen for

horse or cattle stealing, four for escaping from prison, four for housebreaking, one for rape, seven for theft, and one each for being backward in his accounts, for harbouring a thief, and for failing to prosecute."—*Ibid.*

Although no direct reference is made to the knocker itself, it will not be out of place to quote the description which the writer of the book known as *The Rites and Monuments of the Cathedral Church of Durham*, himself an eyewitness, gives of the method of claiming sanctuary there:

"In the old tyme, longe before the house of Durham was suppress, the Abey Church, and all the Church yard, and all the circuyte therof, was a SAUNCTUARIE, for all manner of men that had done or commytted any gret offence, as killing of a man in his own defence, or any prisoners had broken out of prison and fled to the said church dore, and knocking and rapping at yt to have yt opened, there was certen men that dyd lie alwaies in two chambers over the said north church dour, for the same purpose that when any such offenders dyd come, and knocke, streight waie they were letten in, at any houre of the nyght, and dyd rynne streight waie to the Galleley Bell and tould it, to th' intent any man that hard it might knowe that there was som man that had taken Saunctuarie. And when the Prior had intelligence therof, then he dyd send word, and commanding them that they should keape themselves within the Saunctuarij, that is to saie within the Church and churchyard; and every one of them to have a gowne of blacke cloth maid with a cross of yeallowe cloth called Sancte Cuthbert's cross, sett on his lefte shoulder of his arme, to th' intent that every one might se that there was such a frelige graunted by God and Sancte Cuthbert, for every such offender to flie unto for succour and safeguard of there lyves, unto such tyme as they might obteyne their Prince's pardone, and that thei should lie within the Church or Saunctuarij in a GRATE, which grate ys remayninge and standing to this daie, being maid onlie for the same purpose, standing and adjoining unto the Gallelei dore on the south syde, and likewise they had meite, drinke, and bedding, and other necessities of the House cost and charg, for 37 daies, as was meite for such offenders, unto such tyme as the Prior and the Covent could gett theme conveyed out

of the dioces. This freedom was confirmed not only by King Guthrid but also by King Alured."*

This much must suffice here in regard to the subject of "sanctuary," but those who wish to pursue it further may consult with advantage the *Sanctuarium Dunelmense*, as well as a paper in the second volume of *Norfolk Archaeology*, by Mr. Harrod.

"Standing about a quarter of a mile back from the main road, between Dunmow and Great Bardfield, on the north side of the road, and near the northern extremity of the parish of Lindsell (that is to say, about a mile and a quarter from the church), is a modern red-brick farmhouse belonging to what has long been known as The Brazen Head Farm. On the front-door of this house is to be found



THE "BRAZEN HEAD," LINDSELL, ESSEX.†

There is no idea that the other knocker at Lindsell, in Essex, which bears so great an analogy to that at Durham, ever had any connection with the subject of "sanctuary." How it came to be fixed where it is, and where it has been for at least four centuries, is not known. It will be well to quote what Mr. Miller Christy has written about it. He says:

* *Rites of Durham* (Surtees Soc., vol. xv.), p. 35.

† From the *Essex Review*, vol. i., p. 105, by kind permission of the Editor.

the 'Brazen Head' with which I am now concerned, in the shape of a large, ancient, circular door-knocker.

"Although the present house is quite modern, it stands upon very nearly the same site as an earlier farmhouse, encircled by a moat which became ruinous through age, and was pulled down some fifteen or twenty years ago; but a curious and ancient pigeon-house of timber and plaster, which belonged to it, still stands. It was from the front-door of this earlier house that the Brazen Head came.

The head, which is undoubtedly intended as that of a lion or leopard, stands out in very bold relief from a circular plate of metal, some 18 inches in diameter, having a small though narrow thickened rim. The head, which is shown full-faced (or, in heraldic parlance, *affrontée*, *cabossed* or *trunked*), of course, occupies the centre of the disc, of which it fills roughly about one third. The rest of the disc is largely occupied by tapering rolls of hair which radiate from all round the head nearly to the rim of the disc. In the mouth is the knocker, a large iron ring, which knocks on the rim of the disc. Altogether the knocker is most effective as a work of art, standing out as much as 6 inches in relief. The design is treated largely in the grotesque,

not solid, the metal is of considerable thickness. The accompanying illustration is taken from an excellent sketch of the knocker, made by my friend Mr. Ernest E. Thompson, in May, 1891.



CLOSING RING OR KNOCKER, ADEL CHURCH, YORK-SHIRE.

(From a photograph by Mr. J. Wormald, Leeds.)

conventional heraldic style of former days. In heraldic blazon it might be best described as *a leopard's head erased, affrontée, holding in its mouth a ring*. I believe that the metal in which it is executed is bronze. Though



CLOSING RING OR KNOCKER, ALL SAINTS' CHURCH PAVEMENT, YORK.

(From a photograph by Mr. Duncan, York.)

"That the Brazen Head is of great age, it is, I think, impossible to dispute. How old it may be I do not feel competent to decide, but it may be pointed out that, just about four centuries ago, it had already given to the farm the name it still bears. Those who have seen both it and the celebrated sanctuary knocker on the north door of the cathedral at Durham cannot fail to be struck with the general resemblance in the designs of the two, though that at Durham represents not a lion's but a griffin's head, and it has also no circular disc. . . . So far as I am aware, none of our county historians make any mention of the Brazen Head at Lindsell except Morant, who speaks (*History of Essex*, vol. ii., 1768, p. 445) of 'Robert Alger, owner of a capital messuage in this parish called Brason Head. because a wolf's head

of brass, well cast, was affixed to the top of the outer gate.' Wright (*History of Essex*, vol. ii., p. 245) simply copies Morant. The head, however, certainly is not a wolf's. Morant cannot have seen it."*

The Durham and Lindsell knockers are, so far as we are aware, the only two examples of this particular type which are known. Of the second type, in which a man's head issues from that of the monster, there are four examples known. A recent writer has dealt with them under the name of "Hagodays."† Whether there is ancient authority for this name, or whether it is merely a modern invention like that of "hagioscope" for a squint, we do not know. It sounds as if it were a modern invention. The examples of this second type of door-handle or knocker are the following: Adel, Yorkshire; All Saints' Church in the Pavement at York; St. Nicholas's Church at Gloucester; and St. Gregory's Church at Norwich. Possibly some others exist which are as yet unrecorded. The late Sir John Maclean informed the writer that he had come upon another fine example in a dealer's shop, but had been unable to effect the purchase of it, which he desired to make. This example had been, Sir John Maclean believed, removed from a church, with the door to which it was fixed, by the contractor who undertook the "restoration" of some unfortunate and (to Sir J. Maclean) unknown church.

The knocker at St. Nicholas's Church at Gloucester is a remarkably fine one, and almost forms a type by itself, the secondary head being reversed, and the disc, instead of being circular, forming a flat hexagon of metal.

The two examples at Adel and All Saints' Pavement at York are so generally similar that not only are they evidently of the same age, but it is no unreasonable assumption to say that they must have come from the same workshop. In both instances the disc is circular, the outer rim having leaf-work engraved round it, while the larger central face is that of a nondescript monster, the ring depending from the open jaw, while in front of the ring issues the face of a man,

whom perhaps it has been needlessly assumed is intended for a fugitive from the law. There is, however, no definite evidence that either of these knockers or churches had any distinct connection with the claiming of sanctuary, although there seems to have been in very early times a right of sanctuary in any church for a very short period of a few days. At Adel the original bronze handle remains; at York this is lost, and its place has been supplied by a ring of iron. Both these knockers or closing rings appear to be of considerable age, and it will not probably be assigning them too high an antiquity if they are referred to early in the thirteenth, or late in the twelfth, century. If it is safe to say that the Adel knocker is coeval with the date of the church itself, then its age will be definitely decided as of the twelfth century, and the York knocker must be as old. The knocker at St. Gregory's Church at Norwich has lost its ring, but it is very similar in design to the two last mentioned, although perhaps hardly quite as ancient. These, so far as is at present known, are all the instances still existing. It is, however, possible that there are a few others as yet unnoted, and the recent bringing to light of the remarkable knocker at Lindsell by Mr. Christy affords an element of hope that perhaps some others may be found. One lesson to be learnt is that far more care ought to be taken of these smaller objects when a church is restored than has been done in the past. Had this been so, it is not making a rash assumption to say that others would have remained to be mentioned in this paper.



On an Irish Silver Dish-Ring of the Eighteenth Century.

BY D. ALLEYNE WALTER.



THE Dublin Museum contains a few examples of an article which has now become practically obsolete.

For want of a better name, it may be described as a Dish-ring, being a circular rim or ring of silver intended to support a wooden bowl for potatoes. The very fine example, of which the accompanying sketch

* *The Essex Review*, April, 1892, p. 104.

† *Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. xiv., "Sanctuary Knockers," by Mrs Bagnall-Oakley.



has been made, is in private possession. It will be at once recognised what a remarkably fine piece of silversmith's work it is. The circular rim which is intended to support the bowl is formed of very light and elegant basket-work, into the interstices of which are entwined various flowers and fruits, admirably executed in an excellent and artistic manner. It is not to be supposed that all other "Dish-

rings" are of equal merit to this exceptionally fine piece of work, but many of them exhibit much merit in design. They have almost, if not wholly, fallen into disuse, although the wooden bowl is still occasionally used in country places.

The example from which the illustration has been made bears Dublin hall-marks for 1770.



Letters of the First (English) Prince of Wales.*

No. III.

By NATHANIEL HONE.

Dño W. Reginaldi

EDWARD &c a sun cher clerk sire Waut' Reignaud Gardem &c saluz n' v' mandôs q' v' n' facez p'uoer en la ville de Lundr' p' noz pettiz tromp's une poire des trompes q' soient bons e fortz p' trusser e une poire de pettiz nakaires p' ffrancekyn n're nakarer si come Jany n're

* For the benefit of those not conversant with the abbreviated forms of mediæval Latin and Anglo-French, it has been thought advisable to append translations of the originals, rendered as literally as possible.

trompeur portur de ces lres v' sauera deuiser Donees souz &c a Tenterdenne &c vt s^a lan &c [1 July]

Mag'ro Henr' de Bray

Edward &c a sun bien ame Maistre Henr' de Bray saluz e bon amur Pur ceo q' n' auoms entendu q' aucunes gentz par v're abettz bien empescher n're chere e bien amee dame Alice de Leygrave n're norice sur une garde q' n're seign^r le Roy n're pere lui auoit done piecea de ffraunk Scolaund a qui la fille n're dite norice est marie v' p'iom che'ment e maundom q' v' v' soeffrez dutout de fere ou p'chacer par v' ou par autres chose q' peust t'uer en noesaunce ou damage a la dite fille n're norice ou empechement du doun auaundit countre resoun Kar n' harriom molt q' ele ou les soens encorussent mal ou damage memfrenable si auaunt come n' puissom bonement

y mettre conseil p^r le droit n^re seign^r le Roy
sauuer e les bons s[']uices q['] n^re dite norice n[']
ad fait Don souz &c a Wy le v iour de Juyl

D[']no L* Card' Sc'e Marie in Via Lata.

Ven[']abili in Xp[']o p[']ri cōsang[']neo suo K[']mi
d[']no L dei gr[']a Marie in Via Lata sac[']sce
Romane eccl[']ie Diacono Card' Edwardus &c
sal[']tm t sinc[']e dil[']ecois amplen['] Audiūim['] v[']ris
nobis tr[']missis l[']ris ref[']entibz eleccōem con-
cordē t unanimē p['] vos t cet[']os sacros[']ce
Romane eccl[']ie cardinales f[']cam de D[']no
Bertrandot['] nup['] Burdegalen['] Arch[']iepo in
uniūsalis eccl[']ie summū pontificē t exultauit
in d[']no sp[']us n[']r qui talem virū quē eccl[']ie
sue regimini gregiq['] suo vtilē t nēcūm n[']ra
om[']ino cōis oiūm opinio indubitant['] esse
asserit sibi t eidem eccl[']ie sponse sue iam
diu pastoris solacio destitute in dispensatorē
ministrorum suorum et pastorem vocare dig-
natus est t eo amplius g[']ras exsolum['] g[']re
largitori quo ip[']m nobis diuina p[']uidencia in
pastorem t tutorem statuit t assumpsit quē
d[']nm Regē Angl['] p[']rem n[']rm nos t totū regnū
Anglie vos eciam t alios amicos n[']ros p[']secu-
rurum intēdim['] in n[']ris penes ip[']m agendis
speciali p[']rogatiua g[']re t fauoris Cet[']um in hiis
t aliis satis p[']pendim['] affecōem quā erga nos
g[']itis cordialem de quo ad grates assurgim[']
speciales pat[']nitatē v[']ram attente requirentes
quatin['] p[']cōceptā erga nos beneuolenciā con-
tinuantes nob['] cū fiducia nūciare velitis q[']cq[']d
p['] vobis aut v[']ris volu[']ritis nos f[']curos P[']nitatē
v[']ram cōs[']uet altissim['] ad eccl[']ie sue regimē
p['] t[']pa felicit['] s[']cessiua Dat['] ap[']d Chartham
[9 July]

D[']no Abb[']i Cestr[']

Edward &c Al Abbe de Cestre saluz
Nous enueoms a v['] n[']re Galeis Yeuan ap
Lewelyn portur de ces l[']res q['] p['] sa fieblesce
no n['] poet aparmeismes conuenablement
s[']uir e v['] p[']om q['] v['] le receuez en v[']re mesoun
e lui facez trouver pur lui e sun garsoun q[']
s[']uir le puisse sustenaunce solōs sun estat p[']
amur de n['] tant q['] n['] eom de lui autre chose
ordine Don souz &c vt sup['] lan &c xxxiiii
[12 July]

D[']no Comiti Gloucestr[']

A Mons['] Rauf['] de Mah[']mer Counte de
Gloucestr['] e de Hereford['] saluz e chez amitez
De ceo sire q['] v['] estes desirous de sauoir

* Lucas de Flisco.

† Clement V.

bones noueles de n[']re estat si come v['] n[']
auez maunde par vos l[']res v['] sauom molt bon
gre e v['] fesom asauoir q['] n['] estoieims sainz e
en bon estat du cors dieu m[']ci q[']unt cestes
l[']res furent faites desirant de sauoir de v['] y
ceo meismes E de ceo q['] v['] n['] auez si bone-
ment abaundone vos biens v['] m[']cioms molt
ch[']ement e v['] feisom a sauoir q['] n[']re seignur
le Roy n[']re pere ne se tient mie assi mal
paye de n['] come aucunes gentz par auenture
v['] ount fait entendaunt Kar il voet e ad
comaunde q['] n['] eoms du soen largement ceo
q['] mestier n['] est Totes voyes v['] p[']oms q['] v[']re
estat le quel dieu face toutz jours bon n[']
veillez mander le plus souent q['] v['] p[']rez en
bon man['] n[']re seig['] &c Don souz &c [19
July]

D[']ne Comitisse Gloucestr[']

Item significatū est d[']ne comitisse Glou-
cestr['] q[']d D[']ns reg[']ciat['] sibi de eo q[']d deditit
d[']no res suas t sigillū suū t q[']d nō est ita
scd[']m q[']d datū est ei intelligi q[']d d[']ns Rex
stabiliuit tam dure cont['] eum nam ordinauit
t voluit q[']d id q[']d n[']cce sibi est habeat ad
sufficiētiā t q[']d d[']ns renūciet sibi sigillū
suū p['] Ingelardū de Warle f[']cicum cui t[']ditū
fuit ip[']m sigillū sub sigillo dn[']i xxi die Julii
in cam[']a Archiep[']i apud Lambethe in p[']sencia
d[']ni W de Leyburne militis Roth[']ic de Ispanu
Willi['] de Melton t multoz alioz Et memo^d
q[']d sigillū illud tradebat['] p[']mo eode die
ibidem nō consignatū t d[']ns Cancellar['] stati
signauit illud sigillo d[']ni

D[']no Abb[']i de Abyndon

Edward &c a ses chers en Dieu l'Abbe de
Abyndon e le couent de meisme le lieu saluz
e ches amitez pour ceo q['] a la requeste n[']re
seign^r le Roy n[']re piere auez grante a n[']re
cher s[']geant maistre Simon n[']re Ken* x marcs
par an a recevoir de v[']re maison si come n[']
auōms entendu v['] prioms especiaument q[']
outre ces lui voillez doner vos robes Car n[']
entendōs e sauoms bien qil vodra e sau[']a
bien desseruir Don souz &c Au Park de
Wynd['] le v iour de Sept[']

Comiti Lincoln

Edward &c au counte de Nicole† saluz e
chez amitez De ceo q['] v['] n['] auez maunde q[']

* Sic; query, an error of clerk for Simon le Ken.

† Norman name for Lincoln.

nostre seign^r le Roy ad ordine vostre aler v^r
la cour de Rome e v^r voudrez auer Mons
Miles de Stapelton nostre cheualer pur ordein'
les bosoignes de v^re hostel sachez sire q' n' ne
auoms chivaler ne esquier en n^re hostel q' v'
plese qui aider ou s'uir v' puisse q' n' ne le
v' baudrons volunt's mais a mons' Miles n'
nauoms poer de le doner conge sanz comande-
ment nostre seign^r le Roy nostre pere que le
ad comaunde e charge de nostre hostel e de
nos bosoignes pur quoi il v' couëdra aparler
a n^re seign^r le Roy de ceste bosoigne Don
&c a Kington vt sup' [4th Oct]

D'no Pape

Sanctissimo in X^{po} patri t d'no d'no C.*
diuina p'uidencia sacros'ce Romane t uniu'
salis eccl'ie sumo Pontifici suus humilis filius
Edwardus serenissimi Principis d'ni Edwardi
ejusdem g'ra Reg' Angl' d'ni Hibn t ducis
Aquit' natus ac Princeps Wall' cum om'i
reuerencia t honore deuota pedum os'cla
beatorum v^re beatudine tenore p'sentiũ in-
notescat q'd nos de circũspeccõe industria
t fidelitate exp'ta ven'abiliũ p'rum Wat' Con-
uentẽ t Lych' t Will'i Wygorn' d'ca g'ra
Ep'orum nobiliũq' virorum Hen' de Lacy
Comitis Lincoln consanguinei n^re carissimi
Hug' le Despens' Amanani de Leiberto
Othonis de Grandisono militũ ac discretorum
Mag'rorum Joh'is de Benstede Sarisburiens'
Rob'ti de Pykeringg Ebor' Bert'hi de fferen-
tino London' t Ph'i Martelli Cycestr' eccl'i-
arum Canonicorum plene fiduciam ponentes
ip'os n^ros veros t legitimos facim' t con-
stituim' p'curatores t nũcios sp'iales dantes
eisdem seu eorum quatuor ex ip'is aut duobz
eorum insolidum plenam gen'alem t lib'am
potestatem t mandatũ speciale p'sequendi
negotia matrimoni int' nos t illustrem d'nam
Isabell' excellentissimi principis d'ni Ph'i
francie filiam p'locuti ac matrimoniũ cum
eadem p' verba de p'senti p' nob' t n^ro noie
contrahendi nec nõ in a'iam n'ram prestandi
quodlibet gen' liciti sac'ri t o'mia alia que
ad ip'm matrimoniũ firmand' noborand' t val-
landum p'tineat aut p'tinere pot'unt faciendi
eciã si mandatum exigant speciale ratũ t
firmũ hitur' quicquid d'ce p'curatores vel
quatuor aut duo ip'orum fec'int in permissis
t quolt p'missorum In cuj' testimoniũ has

* Clement V.

l'ras n'ras patentes sigilli n'ri munime fecim'
consignari Dat' apud Westm' xv die Octobr'
anno d'ni m ccc. v.

Translation.

To Sir W. Reginald.

Edward, etc., to his beloved clerk, Sir
Walter Reginald Keeper, etc., greeting. We
charge you to cause to be obtained for us in
the City of London, for our little trumpeters,
a pair of trumpets of good quality and strong
for packing; and a pair of kettledrums for
Francekyn our drummer, as Janyn our
trumpeter, the bearer of these letters, will
show you. Given under [our seal] at Ten-
terden, etc., as above, etc. [1 July].

To Master Henry de Bray.

Edward, etc., to his well beloved Master
Henry de Bray greeting and good love.
Whereas we have heard that certain persons,
by your aid, impeach our dear and well
beloved lady Alice de Leygrave our nurse,
on a wardship that our Lord the King our
father had lately given her of Frank Scolaund,
to whom the daughter of our said nurse is
married, we pray you affectionately and
charge you that you allow nothing to be
done or be procured by yourself or by others,
which can be to the hurt or damage of the
said daughter of our nurse, or impeachment
of the gift aforesaid against reason. For we
are much troubled that she or hers should
incur unreasonable hurt or damage, if before
we may take good counsel to save the right
of our lord the King, and for the good
services which our said nurse has discharged
towards us. Given under, etc., at Wye the
v day of July.

To the Lord Cardinal of St. Mary in Via
Lata.

To the venerable Father in Christ, his
beloved cousin, the Lord L[uke], by the
grace of God of St. Mary in Via Lata, of the
Holy Roman Church, Cardinal Deacon,
Edward, etc. Health and the embrace of
sincere affection. We have heard, by your
letters transmitted to us, of the concordant
and unanimous election made by you and
the other cardinals of the Holy Roman
Church, of the Lord Bertrand, late Arch-

bishop of Bordeaux, to the supreme Pontificate of the Universal Church, and our spirit hath rejoiced in the Lord, who such a man, whom our own and the common opinion of all unhesitatingly asserts to be useful and necessary for his flock, and for the government of his Church, for himself and the said Church, his spouse, now long bereft of the solace of a pastor, hath deigned to call for his pastor and dispenser of his ministries. And we return thanks the more to the Giver of grace, that by divine providence he hath appointed and taken him for our pastor and teacher, whom we hope will follow the Lord King of England our father, us, and the whole realm of England, you also and other our friends, in our affairs now being transacted before him, by special prerogative of his grace and favour. And of other matters, in these and all else, we have sufficient confidence in the cordial affection which you have towards us, for which we give you special thanks, earnestly praying your Paternity that continuing towards us the benevolence which you before conceived, you will inform us what you wish that we shall do for you and yours. May the Almighty happily preserve your Paternity for the rule of his Church, through successive times. Given at Chartham 9 July.

To the Lord Abbot of Chester.

Edward, etc., to the Abbot of Chester greeting. We are sending you our Welshman, Yevan ap Lewelyn, the bearer of these letters, who, on account of his feebleness, can no longer conveniently serve us, and we pray you to receive him into your house, and arrange that there be provided for him and his groom, who shall serve him, sustenance according to his estate, for love of us, until we shall ordain otherwise concerning him. Given under, etc., as above in the 33rd year, etc.

To the Lord Earl of Gloucester.

To Monsieur Ralph de Monthermer, Earl of Gloucester and of Hereford, greeting and good wishes. Whereas, sir, you are desirous of hearing good news of our estate, as you have informed us by your letters. We are well aware of your favour towards us and would have you know, that we are in good bodily

health, God be thanked, when these letters were made, wishing to hear the same of you. And whereas you have in such good part given us of your substance,* we thank you, and would have you know that our lord the King our father is not so ill disposed towards us as certain persons, perchance, would have you understand. For he wills and has commanded that we should have of his bounty what is meet for us. We beg that you will inform us of your estate, which God grant may be always good, as often as you can. Given under, etc. [19 July].

To the Lady Countess of Gloucester.

Also it is signified to the Lady Countess of Gloucester, that the Lord [Prince] thanks her for having given to the Lord of her substance and for her seal, and that it is not as has been given her to understand that the Lord King is still so hardened against him, for he has ordained and willed that he shall have what is meet for him in sufficiency, and that the Lord sends back to her her seal by Ingelard de Warley his clerk, to whom has been delivered the said seal, under the seal of the Lord xxi day of July in the chamber of the Archbishop at Lambeth, in the presence of Sir W. de Leybourne, knight, Roderic of Spain, Wm. de Melton, and many others. And be it remembered that the said seal was delivered at first the same day there, not countersigned, and the Lord Chancellor immediately signed it with the Lord's seal [21 July].

To the Lord Abbot of Abingdon.

Edward, etc., to his beloved in God the Abbot of Abingdon and the Convent of the same place. Health and good wishes. Whereas at the request of our lord the King our father you have granted to our beloved servant, Master Simon le Ken, x marks per annum, to be received of your house as we have understood, we pray you especially that besides these you will give him your habit. For we think and know well that he will and shall be well deserving of it. Given under, etc., at the Park of Windsor the v day of September.

* Referring to the time when the King had cut off all supplies from his household.

To the Earl of Lincoln.

Edward, etc., to the Earl of Lincoln greeting and good wishes. Whereas you have informed us that our Lord the King has ordered you to repair to the Court of Rome, and you wish to have Monsieur Miles de Stapleton our knight to manage the affairs of your household, know, sir, that we have no knight or esquire in our household, who could render you aid or service, that we would not willingly give up to you; but as for Mons. Miles, we have no power to give him leave without commandment of our Lord the King our father, as he has command and charge of our household, and of our affairs, wherefore it will be necessary for you to speak to our lord the King on this matter. Given, etc., at Kington ut sup [4th Oct.]

To the Lord Pope.

To our most holy Father in Christ and Lord, the Lord Clement, by divine providence supreme Pontiff of the Holy Roman and Universal Church, his humble son Edward, of the most serene prince the Lord Edward by the same grace King of England, Lord of Ireland, and Duke of Aquitaine, son and Prince of Wales, with all reverence and honour, devoutly kissing the blessed feet of your Holiness. Be it known, by the tenor of these presents, that having experience of the circumspection, industry, and fidelity of the venerable fathers Walter of Coventry and Lichfield, and William of Worcester, by the grace of God, Bishops, and of the noble men Henry de Lacy, Earl of Lincoln, our dearest cousin, Hugh le Despenser, Amanenus de Le Bret, Otho de Grandison, knights, and of the discreet masters John de Benstede, Robert de Pickering, Bartholomew de Ferentino, and Philip Martel, canons of the churches of Salisbury, York, London, and Chichester, reposing full confidence, do make and appoint them our proctors and special nuncios, giving to them or four or two of them together full, general, and free authority and special mandate to prosecute the affair of the marriage between Us and the illustrious Lady Isabel, daughter of the most excellent prince the Lord Philip of France, and to contract a marriage with the same *per verba de presente*, for us, and in our name, also to

take on our soul any kind of lawful oath, and to do all other things which may appertain to the binding, strengthening, and making valid of the said marriage, also even if they require a special mandate, we shall hold ratified and firm whatever the said proctors, or four or two of them, shall do in the premises and any of these premises. In witness whereof we have caused these our letters patent to be countersigned with the strengthening of our seal. Given at Westminster xv day of October anno dom. MCCCv.

The foregoing extracts will convey a fair idea of the variety and interest of this (for the age) voluminous correspondence, covering a period of barely six months. It is impossible to peruse such letters as that to John de Drokenesford, asking payment for Ladalli "for that he is of the country of our very dear Lady and Mother whom God assoile"; or those to the Abbot of Reading, at one time requesting relief for the burgesses from talliage, at another the best surgical attendance for his wounded groom; and again, that to the Abbot of Chester on behalf of his Welsh servant, Evan ap Llewelyn—and these are only specimens of many such in the Roll—without recognising that the Prince at this period must have been a youth of tender feeling and generous impulses. It is curious to speculate what might have been his future had the influence of that excellent mother been extended to his early manhood, or had his father adopted towards him a less austere attitude than that revealed in these letters.

Although reported on by the Deputy-Keeper as long ago as 1847,* this Roll appears not to have received the attention it deserves, and as far as the writer is aware no extracts from it have hitherto appeared. It were much to be desired that one of our archæological societies would take up this interesting document, and print it *in extenso*.

* 9th Report.




Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 181, vol. xxxi.)

ARGYLESHERE (continued).

KILCALMONELL: HOLY WELL.

N the united parishes of Kilcalmonell and Kilberry is an ancient ecclesiastical site of Kilanaish. "Near the burial-ground," Captain White tells us, "is its Holy Well, where it is proper to wish the three usual wishes, which, on my last visit to the place, our party, including one lady, devoutly did."—*Folklore of Scottish Lochs and Springs*, p. 320.

INVERLUSSA: PRIESTS' SPRING.

At Inverlussa, in North Knapdale-parish, may be seen the ancient chapel and burying-ground of Kilmichael. A well in the immediate neighbourhood is dedicated, not in honour of the Archangel Michael, but to some local ecclesiastic whose name is now forgotten. In reference to this spring, Captain White says: "Trickling out from under a rock is the Priests' Well—Tobar-ant-Sagairt—famous, like many another spring of so-called holy water, for its miraculous healing virtues."—*Ibid.*, p. 70.

FETTERNEAR: ST. NINIAN'S WELL.

We have here St. Ninian's Well, on the bank of the river Don, which is kept in perfect order. It is just below the ancient parish church of St. Ninian (1150), which has been rebuilt, and which has always been in Roman Catholic hands. The well was used by the early missionaries as they came down the Don to Aberdeen, building chapels as they went. The water is still used for church purposes.

FETTERNEAR: ST. JOHN'S WELL.

St. John's Well, a mile north-west. The history of it is not known, but it is similar to St. Ninian's, and carefully kept. No old carved work at either of these wells exists.

HOLY LAND: ST. JOHN'S WELL.

About a half-mile north-east is a place called Holy Land, with a most splendid clear spring. I can find no history of it, only the

names on old estate plans. The new church of St. John is so named from its proximity to St. John's Well. St. Ninian's, now in private grounds, was the parish church up to 1560.

AYRSHIRE.

KING'S EASE: KING'S CASE OR KILCAISS.

Tradition says that King Robert the Bruce by drinking the waters at this well was cured of leprosy, and he there built a chapel, the ruins of which still exist, and also gave a large grant of land to the freemen of Prestwick, a small village in its immediate neighbourhood.

INVERNESS.

MUIRTOWN: FUARAN AULT AN IONNLAI, OR THE WELL OF THE WASHING BURN.

Near the Muirtown Tollhouse is "Fuaran Ault an Ionnlaid," or the Well of the Washing Burn. It was neatly enclosed and built round with stone by the late H. R. Duff, of Muirtown, and has the following inscription engraved upon the top stone, "Luci Fontisque Nymphis," *i.e.*, "To the Nymphs of the Grove and the Fountain." At each corner, underneath this, are inscribed the letters "H. R. D." and the date "1830." This fountain is pleasantly shaded, beautifully situated, and affords a cool and refreshing draught. Being the reputed haunt, first of the Druid, and afterward of the priest, its virtues were accordingly numerous and extraordinary. More than one Druid circle stood in the vicinity, and later there was also close by a chapel. Such spots were always favourites with both Druids and priests. The waters of this spring were reputed to be especially efficacious for the curing of cutaneous diseases. Among the ceremonies was washing in the passing burn and drinking of the well, both a certain number of times, with the customary formalities of genuflexions and prayers, and hence the name of "Well of the Washing Burn." It is recorded that a soldier's wife having immersed her child, which was affected with scurvy, in the healing waters of the fountain, the presiding saint, insulted at the indignity, deprived the place of his presence, and the virtue disappeared. The above and similar instances of washing call to mind Elisha's message to Naaman the Syrian, of, "Go and wash in the Jordan seven times,

and thy flesh shall come again unto thee, and thou shalt be clean." The late Angus B. Reach, in a contribution to *Chambers's Journal*, gives a pleasing, fanciful sketch of this well and the locality generally. Montrose, while being conveyed a prisoner from Sutherland to Edinburgh, is said to have quenched his thirst here; the well, easily visible from the high road, having attracted his attention. That he did so allay the burning heat of his fever under which he was labouring somewhere hereabouts is attested from the following graphic picture by the author of the "Wardlaw Manuscripts." In 1650 he writes: "We are now to set down the fatal *preludium* of one of the noblest generals the age saw in Britain, whose unexampled achievements might form a history. But now I set down that which I was myself eyewitness of. The 7th of May at Lovat, Montrose sat upon a little shelly horse without a saddle, but a bundle of rags and straw and pieces of rope for stirrups, his feet fastened under the horse's belly and a bit halter for a bridle. He wore a ragged old dark plaid and a cap on his head; a musketeer on each side, and his fellow-prisoners on foot after him. Thus he was conducted through the country (from Caithness), and near Inverness, upon the road under Muirtown (where he desired to alight and called for a draught of water, being then in the first crisis of a high fever), the crowd from the town came forth to gaze; the two ministers went thereupon to comfort him. At the end of the bridge, stepping forward, an old woman, Margaret M'George, exclaimed and brawled, saying, 'Montrose, look above; view those ruinous houses of mine, which you occasioned to be burnt down when you besieged Inverness.' Yet he never altered his countenance, but with a majesty and state befitting him kept a countenance high. At the cross was a table covered, and the magistrates treated him with wines, which he would not taste till alloyed with water. The stately prisoners, his officers, stood under a fore-stair, and drank heartily; I remarked Colonel Hurry, a robust, tall, stately fellow, with a long cut in his cheek. All the way through the streets he (Montrose) never lowered his aspect. The provost, Duncan Fobers, taking leave of him at the town's end, said, 'My

lord, I am sorry for your circumstances.' He replied, 'I am sorry for being the object of your pity.'" Below the toll-house referred to, and in the bank of the canal, was a small mineral spring, which attracted attention some thirty years ago; it is now quite forgotten, or has disappeared.—ALEX FRASER, *Northern Folklore on Wells and Water*, pp. 15-17.

CRAIG DUNAIN: FUARAN A CHRAGAIN BHRIC, OR THE WELL OF THE SPOTTED ROCK.

Above the Inverness District Asylum, and immediately below the ascent to Craig Dunain, is "Fuaran a Chragain Bhric," or the Well of the Spotted Rock. This was in former times a place of great resort, the waters, among other healing virtues, being supposed to be strongly diuretic. The bushes around were adorned with rags and threads; while pebbles, pins, and shells might be observed in the bottom of the spring. We have seen one juniper bush close by so loaded with rags and threads as to be hardly distinguishable. This was also a fairy well, and if a poor mother had a puny, weak child, which she supposed had been left by the fairies in place of her own, by exposing it here at night, and leaving some small offering, as a dish of milk, to propitiate the king of fairyland, the bantling would be carried off, and in the morning she would find her own, and restored in health.—*Ibid.*, p. 17.

CAPLAICH HILL: FUARAN DEARG, OR THE RED WELL.

On the Caplaich Hill, near about where the estates of Dochfour Relig and Dochgarroch march, is "Fuaran Dearg," or the Red Well. It is about two miles south of Dunain Hill. It is a chalybeate spring, and hence the name. Its circular stone basin was placed there by Colonel Charles Maxwell Maclean, of Dochgarroch, in 1822. Of the Red Well it is related that on one occasion while the lairds of Grant and Muirtown were out hunting in the neighbourhood, the former became suddenly ill, but that on partaking of the water he was as suddenly restored. On a late occasion a large shooting-party sat down close by to luncheon, and after his betters had been served and gone away to resume their sports, the butler of an ancient house set about spreading an entertainment for "self and

friends," and, as a preparatory step, placed three or four bottles of champagne in the well to cool. When the time came for the production of this precious fluid, lo! it was found to have been spirited away. The poor butler looked stupid, not knowing what to say, and was in the position of the fox who, having caught a fat goose, after carefully hiding it, went to invite a friend to dine. But, alas! a man had observed the proceeding, removed the goose, and waited to see the result. The friends having returned, and finding no dinner, it was in vain to demonstrate that it had been there. The host looked abashed; the guest angry, imagining he was befooled, gave his would-be entertainer a good cuffing, which he received as meekly as if deserved. The butler made what amends he could. Soon after the hunting-party returned loaded with spoil. The homeward procession was formed, and the piper at its head blew up the return march; but in such a fashion of gait and action, and such strange music did he discourse, that it was quite clear who the spirit was that caused the champagne to disappear in more than one sense. He had observed the actions of the butler, and carried off and emptied the bottles himself.—*Ibid.*, p. 18.

BUGHT: THE GENERAL'S WELL.

On the left bank of the Ness, a little above the bridge leading into the islands, and near the entrance to the grounds of Bought, is the General's Well. From time immemorial it has borne the same name, though some associate it with Wade and others with Caulfield, both of whom were frequent visitors in Inverness during the construction of roads in the Highlands. Others attribute the name to Captain Godsmen, who was local factor for the Duke of Gordon. The spring, however, was put into its present condition about sixty years ago by a Mr. Jamieson, who is still alive and resides at Newcastle. Being so conveniently near the town, it was much frequented, and the variety of diseases it could subdue was proportionately great. Children and young people affected with rickets were brought to it, and manipulated upon with its waters. To strengthen the virtue of the waters, silver coins of all sizes, together with small pebbles, were immersed in the well, and various curious

ceremonies were observed. A gentleman who on one occasion had witnessed the performance, informed us that in one instance he saw a mother put into the water a half-crown, a shilling, a sixpence, and a groat, as also some small round stones or pebbles. She then stripped her child, and with moistened hands operated upon its ribs and shoulders in a most extraordinary manner.—*Ibid.*, p. 19.

AULTNASKIACH.

This well was situated on the brae-face behind the house at the bridge leading to Drummond.—*Ibid.*, pp. 19, 20.

BALMORE: FUARAN NA LAIR BANA, OR THE WHITE MARE'S WELL.

This well, the favourite resort of a kelpie of very destructive propensities, is situated near Balmore of Culduthel. This well had no special characteristic to distinguish it from others of that class, save that it frequently needed a thorough cleansing to keep it in healthy condition. Its sacredness is attributed to its connection with the ceremonies of the ancient religion.—*Ibid.*, p. 20.

BALMORE: HOLY WELL.

This well supplies the farm. It has no special characteristics. Its sacredness is attributed to its connection with the ceremonies of the ancient religion. Druid circles and stones with rude figures sculptured thereon were once of frequent occurrence all over the Leys, and some of them still remain.—*Ibid.*

BALMORE: SCHOOLMASTER'S WELL.

This well is situated opposite Balmore by the side of the private road leading to Leys Castle. It is, however, sadly neglected, and what with improved drainage and other modern inventions, promises soon to disappear altogether.—*Ibid.*, p. 21.

STIRLINGSHIRE.

AIRTH: CHRIST'S WELL.

In 1628 a number of persons were brought before the Kirk Session of Falkirk, accused of going to Christ's Well on the Sundays of May to seek their health, and the whole being found guilty were sentenced to repent "in linens" three several Sabbaths. "And it is

statute and ordained that if any person be found superstitiously and idolatrously, after this, to have passed in pilgrimage to Christ's Well on the Sundays of May to seek their health, they shall repent in sacco (sackcloth) and linen three several Sabbaths, and pay twenty lib. (Scots) *toties quoties* for ilk fault; and if they cannot pay it the baillies shall be recommended to put them in ward to be fed on bread and water for aught days." The well was that at Airth, about six miles north of Falkirk.

In 1757 several persons were accused of going to the well, of fetching water, and laying money in God's name, and a napkin in the name of the patient; others had said the belief there. In fetching the water it had to be carried, not touching the ground all the way. They were all admonished publicly.—HONE, *Everyday Book*, ii., pp. 686, 687.

YARROW: ST. PHILIP'S WELL.

There is a Holy Well in this parish dedicated in honour of St. Philip.

YARROW: ST. MARY'S LOCH.

A water-cow is said to inhabit St. Mary's Loch near Yarrow.

ABBEYTON BRIDGE: BLESSED VIRGIN'S WELL.

The water used for baptism in the chapel of Airth is believed to have been procured from a well dedicated in honour of the Blessed Virgin near Abbeyton Bridge.

PEEBLESSHIRE.

EDDLESTONE: POWBATE WELL.

A singular superstition is, or was till quite lately, cherished in Peeblesshire that Powbate Well, close to Eddlestone, completely fills with its water the high hill on whose top it is situated. Chambers, in his *Popular Rhymes of Scotland*, gives the following particulars about the spring: "The mouth, called Powbate E'e, is covered over by a grate to prevent the sheep from falling into it; and it is supposed that, if a willow wand is thrown in, it will be found some time after peeled at the water-laugh, a small lake at the base of the hill, supposed to communicate with Powbate. Of course the hill is expected to break some day like a bottle, and do a great deal of mischief. A prophecy said to

be by Thomas the Rhymer, and bearing evident marks of his style, is cited to support the supposition:

Powbate, an ye break,
Tak' the Moorfoot in yer gate;
Moorfoot and Mauldsle,
Huntlycote, a' three,
Fine kirks and an abbacie!

In explanation of this prophecy Chambers remarks, "Moorfoot, Mauldsle, and Huntlycote are farm-towns in the immediate neighbourhood of the hill. The kirks are understood to have been those of Temple, Carrington, Borthwick, Cockpen, and Dalkeith; and the abbacy was that of Newbattle, the destruction of which, however, has been anticipated by another enemy."—J. M. MAC-KINLAY, *Folklore of Scottish Lochs and Springs*, pp. 138, 139.

PERTHSHIRE.

HUNTINGTOWER.

At Huntingtower there was a well, the water of which was believed to have sanative qualities when used under certain circumstances. In May, 1618, two women of humble rank were before the Kirk Session of Perth, "who being asked if they were at the well in the bank of Huntingtower the last Sabbath, if they drank thereof, and what they left at it, answered that they drank thereof, and that each of them left a prin (pin) thereat, which was found to be a point of idolatrie in putting the well in God's room." They were each fined six shillings, and compelled to make public avowal of their repentance.—CHAMBERS'S *Domestic Annals of Scotland*.



The Weald of Sussex and Kent.

By J. DE VITRÉ.



AT the end of William Somner's treatise on the Roman ports and forts of Kent there are several pages relating to the Weald, and it is from these pages that the following is taken. The Britons called it Coid Andred, the Saxons sometimes simply Andred, at other times Andredsberg and Andredswald,

the later syllable of which survives in the present name Weald. It was apparently scarcely inhabited, but was "stored and stuffed with herds of deer and droves of hogs only." In these early days it seems that the whole Weald belonged to the King alone, acknowledging no private lord or proprietor, and for this reason it was usually called *Sylva Regalis*. The King, however, gave parts of it to anyone he chose, "in the nature of what since is termed a Mannor or Lordship," and it was usual to add to this grant, "a Common of Pannage," which was the liberty to keep hogs in the Weald, "yet not at large, but with a limitation usually, and with reference to such and such a part of it, one or more Den or Dens, in their term, *i.e.*, a woody valley, a place yielding both covert and feeding for cattel, especially swine."

The usual expression for this right of pannage was *Denbera*, or sometimes *Wealdbera*. Pannage is explained as the feeding and fattening of hogs with the mast of the forest, and from the emolument arising out of this tithe was usually paid. Many old accounts, as of Aldrington, Charing and other manors take notice of so much money received by the accountant for "Pannage in Waldis, deducta decima."

A curious custom connected with pannage was *Scot-ale*, "which was a shot or contribution to the Tenants for a provision of Ale, to entertain the Lord, or his Bayliff or Beadle, holding a Parock or meeting on the place, to take an account of his Pannage, what it yielded."

There was also the custom of *Gavelswine*, so called when paid in kind, but if redeemed with money, called "swine-mony" or "swine-peny." It was for "the Lord's leave and sufferance of his Tenant to keep and feed swine of his own, or to take in other men's to feed within his land."

There was also a tax called "Gate-peny," "for the liberty of one or more Gates for the Tenant's ingress and egress to and from his own by the Lord's land."

Another tax was that called "*Sumer-hus-silver*," and in the old Customal of Newington by Sittingbourn there is this entry: "*Homines quoque de Walda debout unam domum æstavalem quod Anglicè dicitur Sumerhus, aut xx solidos dare.*"

It seems to have been the custom of such as were lords or proprietors of these dens or parts of the Weald to go to them in summer-time to look after their pannage, and for them, during their stay, some sort of house was to be provided by the tenants, or they were to pay a sum of money instead.

Attached to this "*Sumer-hus-silver*" was "*Corredy*," which was "a provision of dyet for the Lord's coming upon that occasion."

It seems that the Wealdish tenant might not plough or sow his land in pannage-time without the lord's leave, "for fear of endamaging the Lord in his Pannage, or if he did, he was liable to recompence," and hence this service was called "Danger."

The dens that were set apart for "the feeding of hogs and other droves of cattel" were called *Drove-denns*, and the man who minded the herds was called the "*Drof-mannus*."

The wood that covered the Weald did not belong to the tenant till the reigns of Edward III. and Richard II., when "the then Archbishop of Canterbury, and the Prior and Convent of Christchurch respectively, amongst (I suppose) other like Lords and Owners of the Wealdish dens, finding themselves aggrieved by their Tenants there, and others in the wasting and making havock of their woods, . . . to quit and rid themselves of further care and trouble in that matter of the wood, entered into composition with their Tenants, and for a new annual rent of Assise . . . made the wood over to them by indenture of feoffment in perpetuity, either to be cut down or left standing at the Tenants' choice: reserving still their old or wonted rent, and all their former services, except Pannage and Danger."

The old word "den" still survives, I think, in the names of such places as Newenden, Rolverden, Bennenden, and others.



Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The second part of Volume VIII. of the Transactions of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY, just issued to members, contains the following papers: "On the Discovery of

an Ancient Representation of the Agnus Dei at Shawell," by the Rev. E. H. Bates; "Lady Margaret Bromley," by the Rev. W. G. D. Fletcher; "On an Anglo-Saxon Cemetery uncovered near Saxby," by the Rev. Dr. J. Charles Cox; and "Notes on some Stained Glass formerly in a window at Sketchley Hall," by Mr. T. Harrold. The part also contains a useful calendar of Leicestershire Wills and Administrations, 1495-1558, by Mr. Henry Hartopp, and a full record of the proceedings at the bi-monthly meetings and at the annual excursion. There is also an excellent plan, drawn to scale, of the Roman Jewry Wall, which is threatened by the Manchester, Sheffield, and Lincolnshire Railway now being formed through Leicester, besides several other illustrations.



The first field meeting of the season of the CARADOC AND SEVERN VALLEY FIELD CLUB was made to Corvedale on May 21. The first place visited was Eaton-under-Haywood Church, with its Norman (and possibly Saxon) masonry. In the chancel is a curious wooden recumbent effigy, dressed in what seems to be a shroud. Upper Millichope was next visited, the oldest domestic building in Shropshire, with its walls from 4 feet to 6 feet in thickness, and small windows splayed inwards, of Early English character. Thonglands was also seen, a half-timbered residence of the sixteenth century, with a fine round columbarium, having stone walls 3 feet to 4 feet in thickness, but the roof of which has unfortunately fallen in.

On May 9 a half-day excursion was made to the Isle, and on the 30th to Whittington Castle and Halston. The "Long Meeting" of the club was fixed for the Lake District (Bowness, Ulleswater, Thirlmere, Borrowdale, Lodore, and Keswick) from June 8 to June 15.



The SHROPSHIRE ARCHÆOLOGICAL SOCIETY has just issued Part 2 of Vol. VII. of its Transactions. The part fully maintains the high-class character of this society's publications, and contains the following papers: "Notes on the Church, Castle, and Parish of Shrawardine, including a Transcript of the Registers, 1645-1812," by the Rev. J. E. Anden; "The Berrington Love-Feast," by the Rev. A. Thursby-Pelham; "History of Selatyn," by the Hon. Mrs. Bulkeley-Owen; "Churchwards' Accounts of High Exall," by the Hon. and Rev. G. H. F. Vane; "An Inventory taken at Park Hall," by Mr. Stanley Leighton, M.P.; and the "Ottley Papers relating to the Civil War," edited by Mr. William Phillips.



Part XLV. of *Archæologia Æliana* (being the first instalment of Vol. XVII.) has been issued by the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE. It contains several papers of more than ordinary value and importance, besides including the Report of the society for 1894, with the treasurer's balance-sheet, and lists of the officers and members of the society.

The first paper is by Earl Percy, F.S.A., on the "Ancient Farms of Northumberland." It was read before the society in July of last year, and forms a valuable contribution to the study of the agrarian systems of Northumberland in the past. The paper had its origin in another, which was read by Bishop

Creighton ten years ago at the meeting of the Archæological Institute at Newcastle, in which the Bishop (at that time a Northumberland clergyman) discussed the local significance of the word "farm." A later paper by Mr. Dendy, read in 1892, also forms part of the basis of this by Lord Percy, whose conclusions point to the ancient "farms" of Northumberland having originated in the "husbandlands," of which they are, it is contended, the lineal and legitimate descendants. These "husbandlands" were, as a rule, of equal value within the same township, but gradually lost their equality. Lord Percy has gone carefully and thoroughly into the subject, and we cannot do better than draw special attention to his paper, as being of exceptional value and importance.

Two other papers of more than usual interest are by the Rev. J. F. Hodgson, of Witton-le-Wear, on the church of that village (of which he is incumbent), and on Darlington Collegiate Church. Mr. Hodgson is recognised in the North of England as one of the most capable expounders of ecclesiastical architecture in the present day, and in these two papers he is seen to great advantage. In the case of Darlington Church, Mr. Hodgson has little difficulty in showing how utterly erroneous were the crude and hasty opinions of the late Sir Gilbert Scott on the date of the architecture of the church. It is curious how a man of Sir Gilbert Scott's recognised ability could have formed so erroneous an opinion as that which he seems to have given utterance to regarding the architectural features of the stately church erected by Bishop Pudsey at Darlington. Mr. Hodgson has a subject all to his liking in bowling over poor Sir Gilbert, which he does in no very sparing manner, but certainly with every necessary element of proof in what he says. Both these papers are well illustrated, that on Darlington Church copiously so from elevations and drawings by Mr. Pritchett.

PROCEEDINGS.

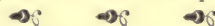
A meeting of the Council of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY was held recently in Carlisle for the transaction of business, and for the arranging of the excursions for the present year. It was decided to hold the usual number, namely, two of two days each; the headquarters for one to be at Furness, and for the other at Carlisle. The object of the Furness meeting will be to inspect some excavations the society intends to make there under the superintendence of Mr. St. John Hope, the assistant-secretary to the Society of Antiquaries of London, who has promised to attend the meeting, and give one of his lucid expositions of the uses for which the various parts of the church and of the domestic buildings were intended. The excavations are for the purpose of clearing up some doubtful points about the domestic buildings, and the necessary permissions have already been most kindly given by Mr. Victor Cavendish, M.P., the owner of the Abbey, and by Sir James Ramsden, on behalf of the Furness Railway, who are the tenants. The time of this meeting cannot at present be fixed, but probably will be in the autumn. The local committee are Mr. Fell, of Flan How, Mr. H. S. Cowper, F.S.A., and Chancellor Ferguson, F.S.A. The society intend, in co-operation with the Oxford committee, to continue their excavations on the Roman Wall in Cumberland,

and the meeting at Carlisle will be for the purpose of inspecting these excavations, and of making a pilgrimage along the Cumberland portion of the Roman Wall. Professor Pelham and Mr. Haverfield will be present. The local committee was appointed as follows: Chancellor Ferguson, the Rev. W. S. Calverley, F.S.A., and Mr. T. H. Hodgson. The time fixed for this meeting is during the first whole week in August. At present the local committee are engaged in searching for suitable places for excavations, and in getting the necessary permissions from owners and tenants. Dr. Barnes brought before the society the project for an Ethnographical Survey of the United Kingdom promoted by the British Association for the Advancement of Science, and a large committee was appointed to consider how the survey might be best helped locally.

The publication of the Transactions of the Cumberland and Westmorland Antiquarian and Archeological Society is now somewhat overdue, the delay having been caused by accidents in the preparation of the illustrations to Mr. Haverfield's report on the work in Cumberland along the Roman Wall last year. However, the illustrations are all now in the hands of the lithographers, and they are the only things necessary to complete the Transactions.



At the monthly meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION held in May, the hon. secretary announced that by the invitation of the Mayor and Corporation of Stoke-upon-Trent the congress would be held in that town in August next, commencing on Monday the 12th, under the presidency of his Grace the Duke of Sutherland, K.G. Mr. Cecil Davis exhibited some illustrations of monumental brasses, and the chairman portions of Roman concrete and tile found at Dover. Miss Edith Bradley read a paper on "Glastonbury Abbey," which was well illustrated by plans and engravings, as well as by a large series of photographs. Miss Bradley also brought for exhibition some articles from the site of the prehistoric village near Glastonbury. A discussion ensued, in which Mr. Barrett, Mr. de Gray Birch, Mr. Rayson, and others took part.



The concluding meeting of the session of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held on June 5. Mr. W. de Gray Birch read a list of the places to be visited during the forthcoming congress at Stoke-upon-Trent in August. Mrs. Dent, of Sudeley Castle, sent for exhibition some further illustrations of tiles from Winchcombe Abbey, one of which bears the curious canting device of Tydeman de Winchcomb, Bishop of Worcester 1395-1401, viz., a capstan or winch, and a large comb surmounted by a mitre and pastoral staff. Mr. Earle Way described some Roman remains found at Southwark, and the Rev. Carus Vale Collier exhibited an interesting relic of the last Jacobite rebellion, consisting of a box ticket for the trial of Lord Lovat. A paper was read by Mr. Walter Money on Shirburn Castle, Berks, and some notes on four Northamptonshire churches of the Norman period from the designs of a French architect were contributed by Mr. J. T. Irvine. The churches are St. Peter's, Northampton; Castor, near Peterborough, Maxey, and Wakerley. Upon one of the capitals in

Wakerley Church there is some curious carving illustrative of a knight on his way to the Holy Land parting from his lady, who had accompanied him as far as the Hellespont; she is taking leave of him beneath the walls of the city of Constantinople, and in the background the carving indicates a very early representation of the Church of St. Sofia, the dome and the openings for light being distinctly shown; the date is about 1120. Mr. R. L. Barrett then read a paper upon "Castor Castle and Sir John Fastolfe," which was illustrated by some pen and ink drawings. In this paper he pointed out the incorrect orientation given to the map in Mr. Dawson Turner's book on Castor published in 1842. In this map or plan the author placed the chapel of the castle, a free chapel dedicated to St. Margaret and chapel of the adjacent college, at a point adjoining the great tower, and the compass points would appear to have been made to agree with that position; but Mr. Barrett showed from observations of the shadows cast at noon one day in May, 1893, and from reference to the Cambridge orientation chart and the ordnance maps, that the orientation of Mr. Turner's map could not be accepted as correct.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE BOOK OF COMMON PRAYER IN MANX GAELIC.

Being translations made by Bishop Phillips in 1610, and the Manx clergy in 1765. Edited by A. W. Moore, M.A., assisted by John Rhŷs, M.A., LL.D., Professor of Celtic in the University of Oxford. Printed for the Manx Society. Two volumes. Cloth, 8vo., pp. xxiv, 670, and xi, 183. London: Henry Frowde. Price 50s. net.

It is an interesting fact for reflection, that within the limits of the British islands no less than six different languages are spoken at the present time, viz., English, Welsh, Norman-French, Gaelic, Irish, and Manx. A couple of centuries ago two more might have been added—Cornish and Norse. These two last are dead, and Cornish is not dead merely, but has become, practically, a lost language. The beginning of next century will witness the extinction of the Manx. There is something unspeakably pathetic in the death of a language, and from what Professor Rhŷs says, it is evident that he is deeply moved by the inevitable fact that the ancient language of the Manx people is rapidly dying, and in a brief space will be dead. Cornish died and was lost, chiefly because no part of the Bible or Prayer-Book was translated into Cornish for use in church. The same thing, curiously enough, occurred in Norway, where the Danish service-books and Bible killed the ancient Norse, just as English has killed Cornish. Manx, although its death-knell is already sounding, will be

preserved to literature mainly because the translation of the service-books and Bible into that language has kept it alive to the present time.

Two versions of the Manx Prayer-Book exist, and are edited, in the volumes under notice, by Mr. A. W. Moore and Professor Rhŷs. The earlier of these two versions dates from the beginning of the seventeenth century, and was made by John Phillips, a Welshman, who was Bishop of the island from 1604 to 1634, and who had been previously Archdeacon of Man. It is a curious question where Bishop Phillips found the original nucleus of his subsequent translation, for that he had some groundwork to begin with is manifest, although what that was is unknown. We would suggest as a possible explanation, that as in the Church before the Reformation certain portions of the services were always used in the vernacular, as they are in English or Continental Roman Catholic churches to-day, Bishop Phillips based his work on mediæval versions of the Lord's Prayer, the Creed, the Decalogue, the Gospels, and other portions of the ancient services which were extant, and which he found ready to hand. Another curious matter is, that when Phillips proposed to print his translation, the clergy of the time condemned it as unintelligible; yet at the present time it is perfectly intelligible to ordinary Manxmen, and, moreover, is pronounced to be, on the whole, better Manx than the modern version. An explanation of this difficulty also occurs to us as possibly the right one. We all know how the modern school-board teacher is wont to condemn and banish what he considers the uncouth local dialects with which the children of his school offend his more highly-trained ears. May not Bishop Phillips's Manx have been too uncouth for the offended taste of his clergy, incorporating, possibly, what they looked upon merely as the barbarisms of the speech of the common people? We offer this as an explanation. Under any circumstances, philology will long remain laid under a great debt of obligation to the good Bishop who first reduced the Manx language to writing, as well as to Mr. Moore and Professor Rhŷs for the two highly-important volumes, so carefully edited, before us.

The two volumes contain (besides a biographical memoir of Bishop Phillips by Mr. Moore) the two versions of the Prayer-Book of 1604 (translated by the Bishop about 1610), and that of the Prayer-Book of 1662 (translated by the Manx clergy, and first printed in 1765, and reprinted in 1842 by the S.P.C.K.).

Of Bishop Phillips's version only one manuscript copy exists. It belongs to the Ven. W. Gill, Archdeacon of Man, and it is from this manuscript that the printed version has been directly taken. The other version, in parallel columns, is that of the printed copy of 1842, the errors, which are not inconsiderable, having been corrected by Mr. Moore, with the assistance of Mr. W. J. Cain, parish clerk of Braddan, and Professor Rhŷs. At the end, after some brief appendices, comes an extremely valuable essay on "The Outlines of the Phonology of Manx Gaelic," by Professor Rhŷs. Of the elaborate contents of this important *excursus* we cannot speak in the brief space we have at our disposal, but we cannot refrain from quoting a little of what Professor Rhŷs

says in the Introduction as to his method of work when on his different visits to the island:

"After enjoying an early breakfast, and fixing no time for any other meal, I would set out for the house of someone who could read for me, and the reading took about an hour, without reckoning the time spent in conversation in Manx and the discussion of the many questions which I had to ask. . . . For my purpose, however, I consider that the shoemakers were the most helpful class of men; they were also unaccountably numerous in some of the villages. I found them always kindly and willing to talk, though nobody ever seemed to pay them for anything; and I may say that I have spent hours at a stretch patching Manx dialogues under the direction of shoemakers, both at Kirk Michael and the little village between Surby and the parish church of Rushen. When I met people in the roads and lanes in places where I was unknown I used to ask them questions in Manx. They would invariably answer in English, for Manxmen, when addressed by a stranger in Manx, regard him as taking liberties with them, and feel altogether differently from my own countrymen, who usually dote on any stranger who learns a few words of Welsh. . . . The phrases which I learnt to sound during the day had to be analyzed in the evening with the aid of Kelly and Cregeen. Some of them resisted all my attempts, and the attempts, even when successful, used to occupy me at first till midnight, or even considerably later. Such, briefly described, was the way in which my day was wont to be spent in the Isle of Man.

"It is to me a cause of grief and profound sadness to see how rapidly the men and women who can talk and read Manx are disappearing. With the exception of Mr. Cushen, who makes a point of studying Manx and Manx folklore, I might describe all those who rendered me assistance in Manx as persons who had reached the prime of life, or else had already passed it. Indeed, by the time of my last visit no less than four of those with whose names the reader is now acquainted had departed this life, to wit, Mr. Joughin, Mr. Mylrea, Mr. Cubbon, and Mrs. Keggins. With regard to the prospects of Manx as a living language, one has frankly to confess that it has none. So far as my acquaintance with the island goes, there are very few people in it who habitually talk more Manx than English. Among those few one may perhaps mention the fishermen living in the little village of Bradda, in Rushen, some of whom I have surprised conversing together in Manx. Such is their wont, I learn, when they are out-of-doors, but when they enter their houses they talk English to their wives and children, and in this conflict of tongues it is safe to say that the wives and children have it. Perhaps Manx might be said to be more living in the village of Cregneish, on the Howe, still further south; but even there I know of only one family where Manx appeared to be more talked than English, and that was Mrs. Keggins's. She was an octogenarian who had two sons living with her, together with a grand-daughter in her teens. That girl was the only Manx-speaking child that I recollect meeting with in the whole island. One cannot help contemplating with sadness the extinction of a language, even though confined to such a small area as the Isle of

Man; but the idiom of the Lancashire 'tripper' must triumph, and it is not rash to prophesy that in ten or fifteen years the speakers of Manx Gaelic may come to be counted on the fingers of one hand."

We are sure that no apology need be made to our readers for quoting these interesting sentences from Professor Rhys's introduction. How much might have been rescued of Cornish, if towards the latter half of last century some Professor Rhys of that day could have arisen to study, with the same loving care and scholarly training, the lingering death-throes of that lost tongue!

These excellent books are issued by the Manx Society as two of the volumes of their ordinary series. No more important books have been issued by any of the larger societies. The Manx Society counts only fifty members, but it has performed an act which entitles it to the gratitude of scholars throughout the world.



ARMORIAL FAMILIES. A Complete Peerage, Baronetage, Knightage, and a Directory of some Gentlemen of Coat-Armour, etc. Compiled and edited by Arthur Charles Fox-Davies. Large 4to., pp. 1100, and 112 plates. Edinburgh: *T. C. and E. C. Jack.* Price £5 5s. net.

This is, without doubt, a magnificent volume. It is admirably printed, and has more than a hundred full-page plates at the end, all of them engraved in an exceptionally excellent manner. The "Library Edition," as it is called, is indeed an *édition de luxe* in itself, although an actual *édition de luxe* at double the price is also issued. The prospectus informs us that "the present work is the first attempt to compile in an available form a compendium of all armorial bearings legitimately in use, and a complete index of those people who are genuinely entitled to bear them." It is just in the endeavour to do this that this sumptuous volume fails, and it fails because of the pedantic spirit in which the author has set to work. That spirit is best shown in what he says as to the impersonal arms of cities and corporate boroughs. We will let him speak for himself. He says in an introduction headed "The Abuse of Arms," p. xxviii: "A great deal might be done by town clerks and mayors. It is a positive disgrace that many towns are using arms which are of no authority. It would be very little trouble for each town clerk or mayor of the towns, which are illegally using arms, to call the attention of the Corporation to the fact. I feel certain that in many towns, particularly in Scotland and Ireland, where the fees for matriculating or confirming the arms are so trivial, matters have only to be placed before the Corporations in the proper light, for immediate steps to be taken to rectify the present illegal state of affairs. If, after having all the facts before them, the Corporations are too parsimonious to move in the matter, it should certainly be made known in order that the effort might subsequently be made by private individuals (as it has already been done in a good many cases) to rectify the apathy of the official body." Mr. Fox-Davies then proceeds to gibbet several towns by name, including one which for at least 250 years (ever since, indeed, it received its charter of incorporation) has used its present arms. In the succeeding paragraph we are told that "one of the most important checks is in the hands of clergymen," and although the author does not suggest that

the Sacrament of Holy Communion should be withheld from the sinful folk who make use of arms not acknowledged at the Heralds' College, he suggests the withholding of permission to erect monuments with such arms on them, advice which, if followed, the courts of law would soon make short work of. It is strange that, his premiss having led him to such a *reductio ad absurdum* of the whole affair, the author should not have pulled himself up and thought whether he was not on the wrong tack. The fact is, the authority of the Heralds' College (or of its equivalents in Scotland and Ireland) is the all in all of the author's notions of heraldry. The idea that heraldry is a science which had a natural and healthy birth, with its inevitable growth of prescriptive rights which the Heralds' College ought to regulate and protect, seems never to have entered into the practical reckonings of his mind. With him it is the Heralds' College, with its grants and its fees, which alone forms the *fons et origo* of legitimate coat-armour, and the subject becomes, with him, little better than a matter of buying and selling. This fiction, from an archaeological standpoint, is fatal to the work. Nor is the author always consistent. We should have supposed that the official seal of the Primate of All England possessed, even at the present day, an actual legal value, which ought to be protected. Yet Mr. Fox-Davies deliberately records the assumed grant by the Pope of a coat-of-arms to Cardinal Vaughan. These Papal-granted arms only differ from those of the see of Canterbury by the ground being red instead of blue, a distinction scarcely if at all distinguishable on the respective seals of the two archbishops. Here is, indeed, a serious invasion of the legitimate coat-armour of a great national officer, a matter in which heraldic protection might be reasonably invoked for practical reasons of utility. Yet, just in this very case, Mr. Fox-Davies fails us!

We are extremely loath to condemn a book on which so much labour and expense have been bestowed, but it is impossible to do otherwise. Consistently with his debased ideas as to heraldry, the coats-of-arms given in the plates are designed in the ugly and degraded style of fifty years, or so, ago. The excellence with which these hideous shields have been engraved only serves to make the matter more lamentable. However much we regret having to say it, this is a book from which both scholar and antiquary will instinctively turn aside with something akin to a shudder.



ENGLISH MINSTRELSIE: A NATIONAL MONUMENT OF ENGLISH SONG. Collated and edited, with Notes and Historical Introductions, by S. Baring-Gould, M.A. The Airs, in both notations, arranged by H. Fleetwood Shepherd, M.A.; F. W. Bussell, B.D., Mus. B. Oxon.; and W. H. Hopkinson, A.R.C.O. Vol. i. Cloth, royal quarto, pp. xxii. 112. Edinburgh: *T. C. and E. C. Jack.* Price 10s.

It is intended that this work shall be completed in eight volumes, and it is with very real pleasure that we welcome the first volume, the excellence of which promises well for the others which are to follow. The intention of the editors and the publishers is stated in the prospectus as follows:

"It is proposed in this collection to include the favourite songs of all classes of the English people

during three centuries up to 1840. The highest honour is due to the late Mr. William Chappell, for his labours in the field of Old English music, of which *The Popular Music of Olden Time*, 1855, is a monumentum are perennius. But this work took little account of the living traditional song of the people, and the editor of the new edition (1894) has excluded from the work all the traditional airs not found in print. Consequently this is a monument erected over the corpses of dead melodies, which indeed it enshrines and preserves. It in no way represents the living music of the English people.

"Mr. Hatton, in his *Songs of England*, derives exclusively from printed sources, and only 46 of the 200 melodies are not by well-known composers.

"As a national monument of English song, it seems only just that the music of all classes should be included in this work, that it should not confine itself to such songs as have been written for the harpsichord and the piano, by skilled musicians, but should include also the lark and thrush and blackbird song of the ploughman, the thrasher, and the milkmaid; that it should give songs as dear to their hearts as are 'Cherry Ripe,' 'The Wolf,' and 'Love's Ritornella' to the gentlemen and ladies in the drawing-room."

The melodies of the songs are written not only in the ordinary notation, but also in the Tonic Sol-Fa; and the complete work is to contain upwards of three hundred songs. Prefixed to the first volume is "An Historical Sketch of English National Song," by Mr. Baring-Gould, which, like all that writer's work, is thorough and complete, containing much odd and out-of-the-way information. This sketch is also illustrated with a number of pictures, and contains a useful list of all the known printed English song-books with music. Following Mr. Baring-Gould's sketch comes a series of notes to each of the songs contained in the first volume. These appropriately begin with "God Save the Queen," in which all that is known of the origin and history of the National Anthem is told in a brief, but complete manner. The date of its origin is given as "about 1742," which is pretty well established by a variety of inferences and deductions. How many persons know that, under the name of "A Loyal Song," one version of it contained the following verse relating to General Wade?

"O grant that Marshall Wade
May by Thy mighty aid
Victory bring.
May he sedition hush,
And like a torrent rush
Rebellious Scots to crush
God save the King."

Following the National Anthem comes, appropriately enough, a song "Pastime with Good Company," both the words and music of which were composed by Henry VIII. Among the well-known songs in this volume are: "The Vicar of Bray," "Amo Amas," "Here's to the Maiden of Blushing Fifteen," "Where the Bee Sucks," "Cherry Ripe," "The Friar of Orders Grey," "In the Bay of Biscay," to mention no more. Some forty songs altogether are given in this volume, which is both a scholarly and very attractive book. We ought not to omit to say that the symphonies and accompaniments have been executed by

Mr. Fleetwood Shepherd, Mr. Bussell and Mr. Hopkinson. The work is one which when completed will be a distinct gain to our national literature.

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LONDON CHURCH STAVES. With some Notes on their Surroundings. By Mary and Charlotte Thorpe. With a Preface by Edwin Freshfield, jun., M.A., F.S.A. Cloth, pp. xiii, 76. London: Elliot Stock. Price 10s. 6d.

This book may be said to have been reviewed in advance by us last December, the manuscript having been submitted to us with permission to make use of some of the proposed illustrations. This, it will be remembered, we did in a short paper entitled "Staves of Office." We then observed that the authors had opened a new field, and had drawn attention to a subject which had been strangely overlooked till then. While maces and other insignia of office had been the subject of special study during recent years, their humbler fellows the ecclesiastical and other staves had been passed by. We are very glad on the present occasion to welcome the publication of the work, and in doing so, we wish to reiterate our expression of hope that this work may be the precursor of a general investigation of similar objects throughout the country.

The book, which is largely illustrated, contains a short preface by Mr. Edwin Freshfield, F.S.A., who has himself recently printed, for private circulation, an account of the church plate belonging to the London City churches, in which he has included photographic illustrations of the staves. Mr. Freshfield in this preface (p. vi) divides the staves into three classes according to their form, as follows: "First, those with plain pear-shaped knobs, which are very simple, and do not call for remark; secondly, statuettes and buildings, among which some very artistic and curious specimens will be found. Of statuettes, S. James and S. John, back to back, at Clerkenwell; S. Michael at Wood Street; S. Benedict at S. Benet, Paul's Wharf; S. Ethelburga, S. John the Baptist at Clerkenwell; S. Anne and S. Agnes the Cripple at Cripple Gate, and S. Augustine by S. Paul, deserve special mention; and among the buildings Cripple Gate, Alders Gate, Lud Gate, the Tower of London, the Dock Gates at Poplar, the steeple at S. George, Bloomsbury. Thirdly, medallions, crosses, mitres, crowns, and other devices. Of the latter group the medallions of the saint at S. Katherine Cree, of the beggar of Bethnal Green, and of the ship at Stepney, deserve mention; and among miscellaneous devices the most curious is the staff of St. Vedast." This classification differs in character from that which we suggested, and in which we attempted to distinguish the staves according to their presumed prototypes. The two classifications are in no way antagonistic, and until the archæology of mediæval staves has been more fully studied, it will, perhaps, be wiser to follow Mr. Freshfield's classification, based merely on the shapes of existing examples. Those shapes, however, broadly indicate, we believe, the different origins of the staves, and the point which we have urged as to this ought not to be lost sight of.

The book, as we have said, is copiously illustrated. The illustrations, however, are not wholly confined

to the staves alone, but pretty little sketches of other objects are also included, as, for instance, the Sword-rest of 1745 at St. Dunstan-in-the-West, which we are enabled to reproduce in this notice. The book



SWORD-REST.

is written perhaps more in a popular than in a strictly scientific style. We greet its publication with much pleasure, and we feel that we cannot, in conclusion, do better than endorse the final paragraph of Mr. Freshfield's preface, and "congratulate the joint authors on the representative and judicious selection of staves they have made for this very pretty and interesting book."



THE SAGA OF KING OLAF TRYGGWASON. Translated by J. Sephton, M.A. Boards, 4to. London: D. Nutt. Pp. xxvii, 500. Price 18s. net.

This is the first volume of a new series of translations of the Icelandic Sagas. We learn from the preface that the translation has been made in the main from the text of the *Forðmanna Sögur*, printed at Copenhagen in 1825; while, in a few instances, the version given in the *Flateyjarbók*, printed in Norway in 1860, has been followed.

The Saga here given in a new translation to the English reader is, in a large measure, a compilation from other Sagas; but the author or compiler is unknown, although various theories have been propounded as to who he was. Perhaps the most probable theory is that which Mr. Sephton suggests—namely, that the Berg Sökkason, Abbot of Thweray in the middle of the fourteenth century, was in no sense the author, but its last reviser, giving to the Saga the final shape in which it has come down to the present time.

Olaf Tryggwason (who was uncle of St. Olaf, or Olave, as the name is usually spelt in English) was

the founder of the city of Trondhjem in Norway, and his career was the most adventurous of that of any of the early kings of Norway. A prince by birth, he and his mother were captured by pirates, separated, and sold as slaves. Afterwards rescued from slavery, he embraced Christianity, and married an Irish wife, eventually fighting his way to the throne of Norway, over which country he reigned for several years. In 1008 he was in England, where he helped Ethelred the Unready against the Danes at the Battle of London Bridge.

Olaf Tryggwason introduced the Christian religion into Norway, and this he did, as is well known, not so much by the milder method of legitimate persuasion, as at the edge of the sword. He was also the apostle of Christianity to Iceland, a matter little dealt with in the other Sagas relating to him. This omission the author of the present Saga evidently sought more particularly to rectify, gathering as far as he could, from all available sources, information bearing on it.

The translation in the volume before us seems to be excellent, and particularly so in respect of the easy and fluent English into which the original has been turned, a matter of no little difficulty in such cases. The various incidents, legends, and other matters dealt with in the five hundred closely-printed pages of the Saga, are far too numerous for us to attempt to allude to in detail. We welcome, however, a work such as this is, and we trust that the succeeding volumes of the series (two of which are already announced as in preparation) may contrive to maintain the many points of excellence in the present volume. If so, this new series will form a valuable addition to the other English editions of Icelandic Sagas. Mr. Sephton's work deserves cordial recognition and praise.

[Reviews of several other books are unavoidably held over for lack of space in the present number.]

[We have received several communications on the subject of the site of Camulodunum. It was not our intention in printing Mr. Haverfield's note on the subject, nor was it, we imagine, his intention in compiling the note, to open a controversy in the *Antiquary*, and we think the matter had better be left where it is. Those persons who are not already convinced as to it are hardly likely to alter their opinion by anything said on the subject. A similar remark applies to letters received respecting the proposed excavations at Tara.]

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



The Antiquary.



AUGUST, 1895.

Notes of the Month.

THE *Antiquary* has no concern with imperial or local politics, save in so far as they tend to preserve the monuments of the past. On this account we cannot refrain from expressing a passing regret that the recent change of Government has removed the special custody of Westminster Abbey from the control of Mr. Herbert Gladstone, as First Commissioner of Works. The *Antiquary* has more than once had the honour of receiving Mr. Gladstone's assurance that, so long as he was in office, the great Benedictine sanctuary should not be spoilt or vulgarized by the addition of any monumental annexe whatsoever. It is much to be hoped that his Conservative successor will take an equally firm stand at the outset, and will not be captured by any architectural clique, or fussy money-laden individual.



To some minds it seems strange that modern advanced politics can ever be found in unison with a devout love of the past. Nevertheless, it is a fact that this combination is not infrequently discovered among the most thorough of the Fellows of the Society of Antiquaries. It may suffice to mention, as a single instance of this, Dr. Kitchin, the new Dean of Durham. Mr. William Watson, the first of the new poets of the day, in his just-published *Odes and other Poems*, has written a striking sonnet, "To a Friend, uniting antiquarian tastes with progressive politics." We feel sure that Mr. Watson, as well as his publishers (Macmillan and Co.), will forgive us quoting these fine lines at length :

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True lover of the Past, who dost not scorn
To give good heed to what the Future saith,
Drinking the air of two worlds at a breath,
Thou livest not alone, in thoughts outworn,
But ever helpest the new time be born ;
Though with a sigh for the old order's death,
As clouds that crown the night that perisheth
Aid in the high solemnities of morn.

Guests of the ages, at To-morrow's door
Why shrink we ? The long track behind us lies,
The lamps gleam, and the music throbs before,
Bidding us enter : and I count him wise,
Who loves so well man's noble memories
He needs must love man's nobler hopes yet more.



At the beginning of July the Dean of Peterborough put forth a renewed and strenuously worded appeal in most of the leading "dailies" for the large sum of £12,000, chiefly "to secure the safety of the west front, the architect, Mr. Pearson, R.A., having reported that immediate steps must be taken for its preservation." It was a pleasure to note that not a tenth of the "necessary" sum had been obtained at the time that this fresh appeal was made to the public. We earnestly hope that intending contributors will pause before making their donations until some joint committee of experts and architects have thoroughly discussed and reported on the situation. It goes without saying that the *Antiquary* cannot fail to take the deepest interest in the preservation of the west front of the cathedral church of Peterborough, for it is unique in its character among English minsters, and has a peculiar beauty and dignity. But there are three reasons why it would be eminently disastrous to place means in the hands of Mr. Pearson. Mr. Pearson has hitherto strongly stamped his own ideas of what a great ancient church ought to be on every old fabric that he has handled, and has done irreparable and quite unnecessary damage to England's past history as wrought in stone. We may instance his treatment of Westminster Abbey and Rochester Cathedral, as well as the support he gave to Mr. J. O. Scott's treatment of the transepts of Lichfield Cathedral, which was unanimously condemned at a full meeting of the Society of Antiquaries. Nine out of ten men of culture and understanding in architectural questions most assuredly condemn Mr. Pearson's usual treatment of important ancient fabrics.

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Secondly, in large and important contracts of this character it is well to remember that architects are but human, and it is far better to rely upon several voices rather than on the one who takes what many deem incorrect views of the undertaking. Thirdly, having a considerable knowledge of Peterborough west front, and having heard it discussed by architects of equal ability and experience with Mr. Pearson, and of far more reverence, we are disposed to differ not a little with the opinions and propositions contained in Mr. Pearson's elaborate report, as printed in the July issue of the *Peterborough Diocesan Magazine*, and to prophesy that the rough estimate will be considerably exceeded, and that the greater part of the west front will practically disappear, if left to the tender mercies of this able, but heretical, Royal Academician.

The new society that calls itself the National Trust, formed in order to preserve places of historic interest or natural beauty, has recently held its first annual meeting. Rev. Canon Rawsley of Keswick is hon. secretary, and communications should be addressed to him when historic heirlooms of our people are in danger, or whenever any of the natural beauties of our country are disfigured. The National Trust has received as a gift a sea-cliff overlooking the town of Barmouth. It was reported that attempts were being made to secure an interesting pre-Reformation clergy house at Alfriston, near Eastbourne. The council were also in communication with the Scottish Rights of Way and Recreation Society relative to the proposed destruction of the beauty of the Fall of Foyers by the British Aluminium Company. Regret was expressed that Bute House, Petersham, was in course of demolition. Reference was also made to the preservation of Ebbsfleet Cross, in Kent, marking the spot where St. Augustine landed in the county; of the Roman pavements at Bognor, on the South Downs; and the recently discovered Roman villa near Darenth, in Kent. The National Trust, if well supported, seems to have a useful career before it. It must be careful, however, not to clash in some of its objects with the old-established and admirably worked Society for the Preservation of Ancient Monuments.

The committee of the recent Exhibition of Egyptian Art at the Burlington Club has been urged to undertake the issue of a series of photographs of a selection of the objects, that may serve both as a record of the collection and as illustrations of rare examples of the art of Egypt. It has therefore been determined to produce a set of twenty-five permanent photographs, which, with a descriptive text, will be bound in a volume. The price of the work will be £1 1s. Intending subscribers should at once communicate with Mr. F. G. Hilton Price, F.S.A., 17, Collingham Gardens, S.W.

Professor Flinders Petrie's exhibition of Egyptian antiquities found this year in the excavations of the Egyptian Research Account, and in the course of his own work, was open at University College, Gower Street, from July 1 to 27. The sites of the excavations are scattered along the desert edge between Ballas and Nagada, about thirty miles north of Thebes. The earliest remains found were palæolithic flints, which were picked up on the top of the plateau and in the gravel of the Nile plain. But the main discovery was that of a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization. This new people must have overthrown the first great civilization in Egypt at the fall of the sixth dynasty, and were in turn overthrown by the rise of the eleventh dynasty at Thebes. The remains of the race have been found between Gebelen and Abydos, over rather more than 100 miles of the Nile Valley. The graves of the race were dug in shoals of gravel in the dry watercourses of the desert edge, and never in the rock. In the tombs large jars were found containing the ashes of the funeral feast, sometimes several dozen being in a single grave. There are also a great many specimens of a polished red-faced pottery, as well as a number of examples of red-figured pottery on a buff ground, the decoration of which is entirely derived from imitation of stone forms.

The great interest taken by England in Egyptian archæology was further illustrated in July by a valuable exhibition of antiquities found at the temple of Deir el Baheri, which was on view at the Society of Antiquaries,

Burlington House, from July 8 to 20. The temple was erected by Queen Hatshepu, the third or fourth sovereign of the eighteenth dynasty, as a funerary temple for her father, Thothmes I., and herself. It is unlike any other in Egypt, and is really several temples in one, consisting of courts, colonnades, and rock-cut sanctuaries, and is built on three ascending platforms. The work of excavation has been carried on under the Egypt Exploration Fund since 1893 by M. Naville and Mr. O. G. Hogarth. The temple was used in later times as a Coptic convent, and a number of Coptic ostraka or potsherds, covered with inscriptions, have been discovered. Among the most interesting of the antiquities on view was the foundation deposit of the temple, containing about 150 different objects, all inscribed with the hand of the Queen. Among them are several adzes in a very perfect state, and still tied with the original leather binding. There are three coffins of a rather late period, two of which are covered with elaborate paintings. At each corner and in the centre is a sculptured hawk, and at the top a jackal. Each of these contains an inner coffin, while a third case holds the mummy itself. There is also the coffin of a child, in which was found a pair of child's shoes and a rough wooden doll. The drawings of the paintings on the walls of the temple are of interest, and among them is one painted so as to be an exact facsimile of the original.

We recently gave a very favourable notice of Mr. J. R. Boyle's *History of Hedon*. Several of our contemporaries, notably the *Reliquary*, have fully endorsed our opinion. It will interest our readers to know that Mr. Boyle has already made considerable progress with his projected great work on Hull, which is to consist of three large volumes. His original extracts from the Public Record Office, and from the Hull Corporation muniments, cover 2,000 closely-written quarto pages of manuscript. It is his ambition, after the book on Hull is completed, to write volumes, similar to the Hedon one, on Grimsby and on Barton-on-Humber; if this is carried out, and we cordially wish him health and means to fulfil his laudable intention, Mr. Boyle will then have completed the exceedingly interesting commercial history of the Humber.

Mrs. Reginald Gurney is engaged on an important work to illustrate and describe armorial china. The specimens will be exactly reproduced in gold and colours by Messrs. Marcus Ward and Co. The work will be further enriched by autotypes, done from engravings, representing former owners of interesting services, reproductions of mural monuments, and rare book-plates; whilst details of the families whose arms are illustrated will be also given. It will be privately printed in folio, bound in white cloth boards, the edition being strictly limited to 250 copies. The price to subscribers will be five guineas; application should be made to Mr. James Campbell, 51, Abbeygate Street, Bury St. Edmunds. Amongst the arms illustrated will be those of Richard Boyle, Earl of Cork and Burlington; Sir Isaac Heard, Garter King-of-Arms; Frederick II., King of Prussia; John Lewis Ligonier, Viscount Ligonier; John Sidney, Earl of Leicester; Humphrey Parsons, Lord Mayor of London, etc. It promises to be a work of considerable value and research.



In the current number (Part lx.) of that invaluable publication of the British Record Society, *The Index Library*, the abstracts of the *Inquisitiones Post Mortem* for London are continued. They cover the interesting period of 1556 to 1559. John Crymes, citizen and clothworker of London, who died in 1556, left his lands and tenements in the parish of St. Michael's at Quenehythe to his sons and their heirs male, on condition that they do not sell, or by "craft, polyccey, wages, or meanes, put away the same." Thomas Alsop, citizen and grocer (1558), died seized of "all that tenement called the Angell, with all the shops, cellars, etc., thereto adjoining, situate in Buckelersbury, in the parish of the Blessed Mary of Wolchurch, of London." Some of the names are very curious, such as Balthasarius Gevercye, who died in 1557; Richard Ive, citizen and tallow Chandler (1558), leaves to "Roose Ive, my youngest daughter, 2 silver spoons, and a bedstead in the chamber where my brother Agmondesham lies." Ralph Clarvaux (1577) leaves 50s. "towardses the fynding of one poore man's chylde at Saint Nycholas Hospytall in Cambrdyge at lernyng I mean to be precher of god's word."

The forty-ninth annual meeting of the Cambrian Archæological Association promises well. It will be held at Launceston, by invitation of the Royal Institution of Cornwall, on Monday, August 12, and the five following days. On the evening of Monday, August 12, a meeting of the committee will be held at Launceston, and on that of the 13th the President will deliver his annual address. On Wednesday evening the annual general meeting will be held at the White Hart Hotel, to receive the annual report, elect officers for the ensuing year, and fix upon the place of meeting for 1896. On Friday, the 16th, a public meeting will be held in the Town Hall for the reading of papers. On Tuesday, the 13th, an excursion will be made to Lanteglos, Worthyvale, Waterpit Down, and Tintagel. On Wednesday, the 14th, the excursion will be made to Laneast and Warbstow, and on the return journey stops will be made at Treneglos, Penheale, and Egloskerry. On Thursday, the 15th, the association will visit Tavistock and Dartmoor. On Friday, the 16th, the Lewannick, North Hill, and the Cheesewring will be visited, and also the Hurlers. South Hill will be inspected on the return journey. Saturday will be devoted to Launceston.

At the old castle, or royal palace, of Kintdrochit, the ruins of which are almost grass-covered, and which stands on the east bank of the Clunie, near the bridge in the middle of the village, some interesting discoveries were made at the beginning of July. The castle was built by Malcolm Canmore in 1059, and several charters of the date of King Robert II. have been discovered from time to time. Whilst the contractor and his men were removing what appeared to be a heap of rubbish at a point that seemed to be outside the castle enclosure, they discovered that they were working on a part of the massive castle wall, probably a portion of the south-western tower. The uncovered wall was found to be 11 feet thick, and on the inner side a stone staircase leading to the lower chambers was unearthed. The steps are of freestone, and are of light colour. The chisel marks are yet as distinct as when the steps came from the dresser. It is a

spiral stair, and the outer ends of the steps are nicely circled as if moulded out of wood. It is supposed, from the quality of the freestone, that it had been taken from Kildrummy. The excavations will probably be carried further.

The following curious advertisement has recently appeared in the *Times* :

TO ARCHITECTS, Archæologists, Sculptors, and Masons.—For SALE, the ANCIENT COAT of ARMS removed from the front of the Chapel of Emanuel Hospital, or Emmanuel College, Westminster, founded by Lady Dacre, 1594. A perfectly unique and very fine work of art, beautifully sculptured in Portland stone, and which was carefully taken down with a view to re-erection in the vicinity. For particulars address M 735, The Times Office, E.C.

Can any of our readers tell us the fate of this stone, by whose orders it was sold, and what are the arms? Our own application to M 735 "for particulars" was treated with silent disdain.

References have recently been made in the *Antiquary* (vol. xxx., pp. 139, 187) to the charnel-houses or bone-holes found beneath certain of our churches. Another Northamptonshire example is supplied by a correspondent. The picturesque and ancient little market town of Brackley, on the borders of Buckinghamshire, still retains one of its fine and interesting parish churches dedicated to St. Paul. Beneath the Lady chapel on the south side of the choir is a crypt with a plain groined roof supported by a central pillar. It is gained by a stairway in the south wall, and is now used for the heating apparatus. Its use, beyond doubt, was that of a charnel-house, and the older inhabitants can remember its store of bones. There are still visible in the east wall two shoots from the churchyard for the purpose of placing the disturbed bones in this receptacle.

This church contains but few monuments of interest, but the inscription on an old mural slab in the Lady chapel above the crypt is so quaint in phraseology and other ways that it is well worthy of reproduction :

Within this Ile there lyes interred
Old Patricke Lysle with him is buried
William his sonne who left for seed
Seaven yet to cō deaths hand to feed

But when or where breath shall resign
No man doth knowe but the Divine
Yet if agreed both time and place
Layd let them be within this space
Flesh lie thou here for thou art dust
Soul fly thou where livest the just.

1599
This Patrick Lisle was
desended from the An
tient familie of the
Lisles of Filton
in Northumberland.



Within the last few weeks a disastrous change has been made in the fittings of this church. A good substantial pulpit, handsome of its kind, and in no way inconvenient or unsuitable for the church, has been removed. It bore an inscription saying that it was the gift of Paul Methuen in 1720. Paul Methuen was one of the members of Parliament for the ancient borough of Brackley. The new costly pulpit, with elaborately pierced panels, standing on a stone base, is quite out of harmony with the church, and is mean in its proportions. What has become of the old one? When will incumbents and churchwardens learn the lesson of taking jealous care of that which is good and historic in our churches? English history did not end with the Reformation.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.

CHAPTER IV.—HOBGOBLINS, MONSTERS, GIANTS, MERMAIDS, APPARITIONS, ETC.

IN this chapter we are able to add to the information already given some new particulars and stories about the *Phynodderree*, or, more correctly, the *Fenodyree*, the *Dooinnie-Oie*, the *Glashtin*, and the *Buggane*, as well as new tales about mermen and mermaids, and about apparitions and spirits.

In the *Folklore of the Isle of Man*, we had described the *Fenodyree* and the *Glashtin**

* The *Glashtin*, however, has, as will be seen, other attributes.

as partaking of characteristics derived from both Scandinavian (or Teutonic) and Celtic sources; and this view is confirmed, as far as the *Fenodyree* at least is concerned, by Professor Rhys, who writes: "I am inclined to think the idea more Teutonic than Celtic; at any rate, I need not point out to you the English counterparts of this hairy satyr in the hobgoblin, 'Lob lie by the Fire,' and Milton's Lubber Fiend, whom he describes as one that

'Basks at the fire his hairy strength,
And crop-full out of doors he flings,
Ere the first cock his matin sings.'"

In support of it he gives Cregeen's† definition of the word as meaning one who has hair for stockings or hose.

One among the many stories related of the *Fenodyree's* strength was recently told to the writer as follows: "On one occasion, when he was cutting grass, harrow-pins were placed in the meadow to tease him, but he promptly cut them right through, merely remarking, *Cuishagyn Creoi, Cuishagyn Creoi, 'Hard Stalks, Hard Stalks.'*" (*W. J. Cain.*)

The Dooinnie-Oie.

This creature, originally a household spirit, has latterly been invested with the characteristics of the *Fenodyree*. A man from the parish of Rushen told Mr. Roeder that the Night Man "took a hand at the flails" in the night, and he related the following stories about him, which, as will be seen, are practically identical with those about the *Fenodyree*: on one occasion, when he was threshing the corn at a farm near St. Mark's, they listened to him, and believing that he was half naked and had the form of a man, they took pity on him, and brought him a suit of clothes. When he saw it he exclaimed:

"Troosyn er toin,	"Trousers on rump,
Lheiny er dreeym,	Shirt on back,
Wass er dreeym,	Waistcoat on back,
Jackad er dreeym,	Jacket on back,
Hatad er chione."	Hat on head."

He then left the place and the clothes, and was never seen again.

On a previous occasion, he said, the same farmer, for whom the *Dooinnie-Oie* had done the threshing, was talking about getting in his

* "Manx Superstitions," *Folklore*, vol. ii., p. 286.

† Author of *Manx Dictionary*.

sheep from the mountains on the morrow, and all the while the *Dooiñney-Oie** was listening. The next morning all the sheep were in the farmyard, and the *Dooiñney* was in the "laugh" (loft), from whence he shouted that "there was one that he could not get home, but that a hare had sprung up among them, and he had "caught" him and brought him with the rest. This was a little *loghtan* (native sheep). "For," said the man, "he did not know the difference between a hare and a sheep."

The following story about him emanates from the north of the island: "Yer know we have *Night-Men*, too, big, big fellars, and they wear no clothes on them. Many years ago, when I was a lump of a girl like our Kitty theer at one of the farms, cloas (close) where I was livin', a night-man used to come every night and grind the corn for the farmer; he was a terrible big chap, and so awful strong, yer never saw the like; one day the farmer was thinkin', 'Now the *couth* (cold) was comin' he would give the fellow some clothes,' and his wife made the clothes, and in the evenin' the farmer put them down, so that he could see them; in he came, and surely he seed them clothes, and catchin' hould *on* them, he muttered something, and putting on their clothes, he went away and never came back again."

If a scythe were left out at night and an H put on it, the *Dooiñney-Oie* would cut the corn. (C. Roeder.)

The *Glashan* or *Glashtin* is defined by Kelly as "a goblin, an imaginary animal which rises out of the water,"† and by Cregeen as "a goblin, a sprite,"‡ while the popular idea of him varies, as he is sometimes supposed to be a hairy goblin or sprite of similar characteristics to the *Fenodyree*, and sometimes merely a monster in the shape of a *Cabbyl-Ushtey*, "Water-Horse." Precisely similar stories are told about him as about the *Fenodyree*, yet the balance of evidence appears to be in favour of the view of him as a water-horse. Thus one of

Professor Rhys's informants told him "that it had nothing human about it, but was a sort of gray colt, frequenting the banks of lakes at night, and never seen except at night."* And Train speaks of him as "a water-horse, that formerly, like the *Tarroo-Ushtey*, left his native element to associate with land animals of the same class, and might frequently be seen playing gambols in the mountains among the native ponies, to whom the *Glashtin* is said to have been at one time warmly attached, but since the breed of the native horses has been crossed with those of other countries, he has wholly deserted them."† On account of his being seen only at night he is sometimes called the *Cabbyl-ny-Hoie*, or "Night-Horse."

A *Cabbyl-Ushtey*, or Water-Horse, was seen, in 1859, in a field near Ballure Glen, and hundreds of people left Ramsey in order to catch a sight of it, but they were doomed to disappointment. The people about Glen Meay believed that the part of the glen below the waterfall was haunted by the spirit of a man who one day met a monster of this kind, and, thinking it was an ordinary horse, got upon its back, when it ran off and disappeared in the sea, and the rider was drowned.‡

Here follows a more recent tale about the same creature: "Now, theer's a relation of mine, Jim Quirk by name. He's a real smart one, and *terrible* fine, not the man to be afeard of anyone, but one night his senses were near taken away from him; he was tellin' it many times in this house. One winter's night, two years ago, when all the ground was covered with snow, my relation Jim came into the cottage in the evening, covered with snow and as pale as a sheet, like as if he had been frickened. 'Well, Jim,' says I, 'what's been your work to-day?' He looked at me so strange, I began to tremble. Then he laughs, *queer like*, an' says, 'I had work enough to last me some time to come. I left home six o'clock this evening to go to mend Farmer S——'s barn. It took me two hours before I got to the river. I could not see the bridge at all, at all, and the *couth*

* Mr. Roeder's informant spoke of the *Dooiñney-Aeg*, "Young Man," not the *Dooiñney-Oie*; but the writer, who has often heard similar tales about the *Dooiñney-Oie*, never heard of the *Dooiñney-Aeg*, nor has anyone else to whom he has spoken.

† *Manx Dictionary*, *Manx Soc.*, vol. xiii, p. 96.

‡ *Manx Dictionary*, p. 79.

* Rhys, "Manx Superstitions," *Folklore*, vol. ii., p. 285.

† *History of Isle of Man*, vol. ii., p. 147.

‡ Newspaper cutting; name and exact date lost.

(cold) was something terrible. I did not know what to do, when I saw good-luck—an old mare, with bit already in its mouth; so I catches hold of it and jumps on its back. Without my leading, it plunges right into the water, and takes me along under, and the water, woman, was as cold as ice. I thought I should never see the land again, when all of a sudden the *sleetch** plunges out on the other side, and before I could give it a taste of my stick, it had gone under the water again. I was terrible frickened, and it will be a long time before I get on the back of a water-horse again.”—(C. Roeder, *Lezayre*.)

The next tale refers to the same creature under the name of *Cabby-ny-Hoie*, or Night-Horse: “Yes, there’s night-horses. A man was telling me he was for riding one, and it is quite true, *bekase* I know the man very well, and he would not be for tellin’ me a lie, at all. One night he was comin’ home, and he was feelin’ very tired—it’s like he could scarcely go on much further—an’ just as he was turning round the corner of the road, near by *Christian of Milntown*,† he seed (saw) a fine horse, a terrible beauty of a horse, and he gets quicker like in walkin’, and soon gets near to it; the truth, there was no one near about, and the horse was main and beautiful, and there was a splendid saddle on, so he jumped in the saddle and the horse flew oft wid’ him like mad just, and he was thinking surely he would be home soon, when the horse it gives an awful leap right up in the air, an’ he was frickened, and it then gives a regular plump on to the *airth* (earth) again, and, sudden like, he finds himself kicked on to the growand (ground); he got up middlin’ quick, but the horse was gone, and he said it wearnt one of our horses at all he had been ridin’, but a Night-Horse.” (C. Roeder.)

A *Lezayre* woman told Mr. Roeder that her father never allowed the girls and boys to go down to the river by moonlight for fear that the Night-Horse would carry them off. She† would take some people across safely, but others she took “down.” Another in-

formant in the same parish spoke of a Spirit-Horse, evidently a similar creature, which travels on the roads, takes up belated travellers and puts them down at their doors. People she does not care for she tosses off.

The *Glashtin* in his capacity as a Water-Horse much resembles another monster, the *Tarroo-Ushtey*, or Water-Bull, about whom some stories have already been given.*

Mr. Roeder mentions that where there is now the Promenade in Ramsey, there was formerly a large pool, which was inhabited by a *Tarroo-Ushtey*, and people never dared to go near it for fear of harm or mischief being done to them by him. It would seem that in 1852 this breed had not been long extinct, as “a farmer of Kirk Onchan, on returning from a place of worship, met one of these brutes near Slegaby.† He described it as a wild-looking animal, with large eyes sparkling like fire, which crossed the road in front of him and went flapping away.”‡

The vengeance of the *Fenodyree*, the *Glashtin*, and the *Tarroo-Ushtey*, are all invoked upon some person unknown, in the following verse of an old song:

“Cred dy jinnagh yn Tarroo-Ushtey spottagh,
As yn Glashtin oo y ghaoill,
As yn Fenodyree y glionney § sprangagh,
Clooiesagh y jean jeed noi’n voal.

“What if the spotted Water-Bull
And the Glashtin take thee,
And the Fenodyree of the glen, waddling,
To throw thee like a bolster against the wall.”

We must refer our readers to the *Folklore of the Isle of Man*|| for the story of the Great Fiend, called *The Buggane of St. Trinian’s*, where his remarks when he demolished the roof of the chapel so called are recorded.

The following distinct version of them was given to the writer orally:

“Vell oo fakin yn kione mooar aym?
Hee. Hee.

“Vell oo fakin my roihaghyn liauyr? *Hee. Hee.*

* *Folklore of the Isle of Man*, pp. 59, 60.

† A farm in the parish of Onchan.

‡ Quiggin’s *Isle of Man Guide*, 1852.

§ Here the *Fenodyree* would seem to be considered merely as a monster like the other two.

|| Pages 60, 61.

* *Sleetch*, “slime,” a deceitful, slippery person. *Manx Dictionary*, *Manx Soc.*, vol. xiii., p. 169.

† *I.e.*, The estate of Milntown belonging to Christian.

‡ The “Night-Horse” was sometimes a mare.

"Vell oo fakin yn callin mooar aym? Hee.
Hee.

"Vell oo fakin my yngnyn geyre? Hee.
Hee.

"Vell oo fakin my cassyn sceilt? Hee.
Hee.

"Dost thou see my big head? Hee.
Hee.

"Dost thou see my long arms? Hee.
Hee.

"Dost thou see my big body? Hee. Hee.
"Dost thou see my sharp claws? Hee.

Hee.
"Dost thou see my cloven feet? Hee.
Hee."

"This *Buggane*," says the same informant, "was as black as ebony, and covered with wrinkles like the leather of a blacksmith's bellows. When he failed to catch Timothy* he threw his head after him, and it fell in Marown churchyard, where it exploded." (*W. J. Cain*.)

A similar fiend to the *St. Trinian's Buggane* seems to have haunted the Manx coast more than two centuries ago, as Thomas Denton wrote: "In my returne frō Ireland when we were cruising along that coast (*i.e.*, of the Isle of Man) one evening late between Duglas and Ramsey Bays, the master of the ship shewed me a rock where an infernall spirit used to annoy passengers and would so affright passengers wth hydeous noyses and cause such disturbance in y^e waters in y^e night time y^t many ships were thereby wrackt and many more in hazard and that was when he was a cabin boy, but that y^t fiend is now layed to sleep and ye coast is clear."†

Other *Bugganes* of more recent date seem not to have been fiends, but disembodied spirits.

About *Giants*‡ we have gleaned the following additional particulars:

The Great Man's Chamber.

"The Fort of Duglas, which commands the bay, is a very ancient building, but kept in good repair. They say that the great Cara-

tack, brother to Bonduca, Queen of Britain, concealed here his young nephew from the fury of the Romans, who were in pursuit of him, after having vanquished the queen and slain all her other children. There is certainly a very strong and secret apartment underground in it, having no passage to it but a hole, which is covered with a large stone; and is called to this day, *The Great Man's Chamber*."^{*}

There are numerous legends about large stones being hurled by giants, and in support of these legends the Manx peasants formerly showed strangers the giants' quoiting stones, which are two huge monoliths of clay-slate in the parish of Rushen, one being on *Ballacreggan* farm, and the other on *Cronk-Skibhyll* adjoining. The tradition about them is that "two giants tossed them thither in their games from the top of the Mull Hills."† There are also shown marks of giants' fingers, called *Meir-ny-Foawr*, "fingers of the giant," on two similar monoliths, in a field at *Balle Keeill Pherick*, on the way down from the Sloc to Colby. "I was told," says Prof. Rhys, "there were originally five of these stones standing in a circle, all of them marked in the same way by the same giant as he hurled them down from where he stood, miles away on the top of the mountain called *Cronk-yn-Irree Lhaa*."‡ The stones of the Kew Avenue, and the circle at *Lhergydhoo*, in the parish of German, were known by the same name, and there is a "Giant's Footmark" at *Ballacannell*, in the parish of Maughold.

Giants' graves are not uncommon. There is one at the foot of *South Barrule*, and another at *Ballaterson*, in the parish of Maughold. The cromlech at the end of the stone avenue at *Kew* is called *Lhiaght-ny-Foawr*, or "Grave of the Giant." The same name is applied to the stone circle at *Ballakelly*, in the parish of Santon, and the "cup-marks" on the stones there are said to have been made by the giants with their fingers, when the stones were being brought to the spot by them.§ The green mound, 30 yards long, outside the walls of Peel Castle, is called by

* See *Folklore of the Isle of Man*, p. 61.

† MS. 1681, from Mr. G. W. Wood.

‡ See *Folklore of the Isle of Man*, pp. 63-67.

* Waldron (1726), *Manx Soc.*, vol. xi., p. 47.

† Jenkinson, *Isle of Man Guide*, p. 87.

‡ "Manx Superstitions," *Folklore*, vol. ii., p. 285.

§ Jenkinson, *Isle of Man Guide*, p. 76.

the same name. It is believed that a great prince, who never knew death, has been bound there by enchantment for the last 600 years.*



Some Examples of Badges from Monumental Brasses.

By J. LEWIS ANDRÉ, F.S.A.

THAT accomplished antiquary, the late J. R. Planché, thus remarks in his *Pursuivant of Arms*: "Little as is the accurate information we possess respecting heraldry in general, our knowledge of that very interesting and

and some families were as proud of their badges as others were of their coats-of-arms, crests, or mottoes. An instance of this is furnished by the Sussex family of the Pelhams, who, having had the buckle of a sword-strap granted them for valour displayed in the field, appear to have omitted no opportunity of employing their badge, placing it conspicuously on the churches which they benefited, on the houses they built, on their chimney fire-backs and dogs, and other furniture," and even on the backs of their sheep. Almost equal in notoriety was the far-famed badge:

Old Neville's crest,
The rampant bear, chain'd to the ragged staff.
Henry VI., Part II., Act V., scene i.

When it is stated by Mr. Boutell, in his



Thomas de Woodstock



Felbrig



Bourchier. (Badge & Knot.)



Compton



De Bohun.



King.



Richard II.



Beaumont.

J. Lewis André, Del.

curious portion of it—the badges of our royal and noble families—is still more limited." The truth of the above holds good to a great extent at the present day; but when heraldry was held in far greater esteem than at present, the badge formed a very important feature in heraldic science,

* Train, *History of the Isle of Man*, vol. ii., pp. 173, 174.

Heraldry, Ancient and Modern, that "badges or cognizances are figures totally distinct from crests, and are borne without a shield," it must not be implied that badges do *not* appear on shields, as they have done so from an early date. For instances, we see the feathers of the Black Prince on shields about his tomb at Canterbury; and the badge of the fetterlock on the brass of Sir Simon

Felbrigge, 1416, at Felbrigge, Norfolk, is also on a scutcheon. In a similar manner shields on the tomb of Queen Elizabeth bear the Tudor emblems of the fleur-de-lis, port-cullis, rose, and thistle.

The brass of Thomas, Lord Berkeley, 1392, at Wootton-under-Edge, Gloucestershire, shows the badge of a mermaid, but the oldest example here illustrated is the badge on the noble memorial of Alianore de Bohun, dated 1399, at Westminster Abbey. Here in the canopy of her brass is the celebrated badge of the De Bohun family, a swan *ar.* crowned, or, ducally gorged, and chained *or*, as borne by Thomas de Woodstock, and in the inscription the swan is also introduced, but not crowned or chained. Later examples show us badges placed between each word of an inscription, as on one of the Beauchamp monuments at Warwick. The De Bohun swan badge, it is, perhaps worth mentioning, hangs from the neck of the effigy of the poet Gower on his tomb at St. Mary Overie's, Southwark.

The brass of Canon William Langton, 1413, at Exeter Cathedral, bears the badge of the Stafford knot upon the orphrey of his

At Felbrigge, Norfolk, are numerous interesting brasses, and among them is one to Sir Simon Felbrigge, dated 1416, and which displays the badge of a fetterlock, an object which heralds consider to have been an instrument attached to the leg of a horse to prevent his escape. On the same brass, cleverly introduced as a bracket to the double canopy over the figures of Sir Simon and his wife, is the figure of a hart, one of the badges of Richard II., and the origin of so many of our inn-signs. It appears here in consequence of Sir Simon having been standard-bearer to the unfortunate Richard. Officials under the Crown, it need hardly be said, often used the badge of the reigning sovereign, and, on the other hand, royal personages occasionally assumed the badges of those of lower rank; thus, Rous relates of Earl Beauchamp (who died in 1439) that, "The emprise of Almayne taking the Erles livery a Bere from a knight's shoulder, and for great love and favour setting hit on her shoulde"; and there is a portrait at Parham, Sussex, of Queen Elizabeth, where the dress is shown embroidered with the ragged staff of Dudley of Leicester.

The beautiful canopied brass at Burnham Thorpe, Norfolk, commemorating Sir William Calthorpe, 1420, has two figures of falcons facing each other under the canopy, and not in its spandrels, as stated by Haines (vol. i, p. 114). The birds are duly belled and jessed, and standing on mounts, whilst from each falcon is a label inscribed with the old motto of the Calthorpes, *Penser de fyner*. Upton, according to Guillim, is not complimentary to those who first adopted the falcon in their arms, quoting his opinion that "This bird doth show that he that first took upon him the bearing thereof was such an one as did eagerly pursue, vex, and molest poore and silly creatures." The falcon appears to be the badge of the Courtenay family, occurring on the brass of Sir Peter Courtenay, 1409, at Exeter Cathedral (Haines, vol. i, p. 114).

On the brass of Sir Humfrey Bourchier, 1471, in Westminster Abbey, are shields with his badge of a *coudiere*, or elbow-guard, the straps of which are ingeniously twisted into the Bourchier knot, a figure which boasts of a high antiquity, as it occurs on a



Stafford.

cope, and it appears there on account of his relationship to Edward Stafford, Bishop of Exeter, whose arms are on a shield at one of the upper corners of the slab.

Roman bas-relief found at Risingham, Northumberland, now preserved in the library of Trinity College, Cambridge. Sir John Ratcliff (Fitzwalter), who lived in the reign of



Edward IV., had a "garde bras silver" as his badge (see *Pursivant at Arms*, p. 185, where it is engraved).

A brass now in the possession of the Surrey Archæological Society represents a knight and a lady who are supposed to have been members of the Compton family. It is a single plate, and behind the figures are flaming beacons, whilst twisted round the post of each of the latter is a scroll with the motto, *So have I cause*. The same emblem and motto appear in the east window of Sopley Church, Hants, and the flaming beacon is still the crest of the Comptons, Earls of Northampton, though their motto is now, *Je ne cherche que un*.

A large display of heraldry is to be seen on the tomb of Sir Roger L'Estrange, 1506, and which stands in the middle of the chancel at Hunstanton Church, Norfolk.

There is a central figure of the knight in an heraldic tabard, and with his mantled and crested helm under his head, whilst the sides of the canopy have niches, which, instead of saints, contain figures of his ancestors, also in tabards; finally, at the sides and ends of the tomb are eight shields, four of which bear the badge of two clasped hands, a device of considerable antiquity, and which may be seen on a Roman ring engraved in Jones's *Finger-ring Lore*, p. 41; it appears also on others of more modern date.

At Wivernhoe, Essex, are two large but coarse brasses for William, Viscount Beaumont, 1507, and his lady Elizabeth, 1537. The former memorial has a figure of this nobleman, with his badge of the elephant and castle beneath his feet; it also occurs in the spandrels of the canopy, and the clauses of the inscription are separated by a similar figure.

According to Guillim, the elephant in heraldry was considered an emblem of *strength, wit, and ambition*. It appears to have been early used as a symbol of those qualities, and the Danish Order of the White Elephant, dating as far back as 1190, had the collar of the Order originally composed of elephants and crosses.

Badges and epitaphs are often combined up to a comparatively recent date; probably



L'Estrange.

one of the latest examples is found on the tomb of Paul Howard, Earl of Stafford, who died in 1782, and is buried in Westminster Abbey. The badges on this monument,

according to Neale, are no less than eighteen in number; and these, he states, are the ancient badges of honour belonging to the Staffords.



English, Scottish, and Irish Book-Collectors.*

A ROLL OF FAME AND DEATH.

(1676-1894.)

By W. CAREW HAZLITT.

∴ In the following tentative catalogue, collections believed to be still wholly or mainly intact are marked with a *; the date of the dispersion, when it is known to the writer, is added in a parenthesis. The names of the principal libraries are printed in capitals; those of owners, who were or are distinguished apart from their property in this way, are given in italics.



CHAPTER, not the least important, in the transmission of books and in the vicissitudes of taste so powerfully influencing their survival, is that treating of individuals in the various walks of life who have made it their business from different points of view, under different circumstances, and with very unequal results, to collect the literary productions of the ages which preceded their own. This has been a class of curiosity and interest on the part of all the successive nationalities which have existed in the world since the first rise of a spirit of inquiry and intellectual refinement. Many persons have accumulated books without reading them; and some of our greatest thinkers and authors never aimed at possessing a library. The epigram of Hobbes of Malmesbury, that if he had read as much as some he should have known as little, is familiar to us all; but there were times when the mere storage of books or their concentration in a given repository was beneficial, as it tended to awaken a call for the old or obsolete literature, and to secure it from destruction. Till public libraries became more general, volumes which did not appeal to the current taste were apt to fall a prey to ignorance or

* Owing to an unfortunate mishap the first portion of this paper, which has been for some time in type, and which was announced as to appear in our last number, was accidentally omitted. In order as far as possible to rectify the error, the paper is now given here, as a whole, without division.

indifference; and had not a few pioneers directed their researches toward a field outside the pale of the ordinary student, and filled their studies or closets with the neglected publications of prior centuries, there is no doubt that the havoc among the now so precious fruits of our early English and Scottish presses would have been infinitely greater even than we have reason to believe it to have been. The general oblivion which overtook the printed work of Caxton and his followers down to the second half of the eighteenth century is established beyond doubt by the low prices realizable for volumes at present estimated far beyond their weight in sovereigns; and we see clearly enough that it was solely through the unconscious offices of a series of book-lovers or curiosity-fanciers that articles of which the market value long remained from a penny to a shilling, and would now be in many instances calculable by hundreds, nay, thousands, of pounds, were not irretrievably sacrificed. One material point seems to be, that formerly, before a handful of men in this country acquired some degree of sympathy with the existing remains of our ancient literature, and found room for them on their shelves, there was no conception of the *comparative* scarcity of Old English books, and items which are regarded by us as priceless occur in catalogues at the same figures as others which have descended to us in relative abundance. It is when we deliberately contemplate the enormous waste which has actually taken place that we are apt to grow more thankful to those who, whatever their motives were, snatched from the fire, the pie-dish, and other domestic purposes, the examples which we hold at this moment of the literary labours or amusements of our own forefathers. The *dilettante*, the *virtuoso*, the bookworm, the bibliomaniac, or by whatever name he may be called, has done his part, after all; had it not been for his ardour and industry, how much would have been lost for ever to the scholar and the student! It is our privilege to-day to have under our eyes many a record of the past, which has passed from one affectionate hand to another, until it has reached ourselves—until it is as secure from loss as anything human can be secure. The generations of book-collectors, therefore, have deserved well of their country and

their species; and it struck the present writer that this slightly annotated list, alphabet-wise, of at all events the principal names in this branch of enterprise might prove serviceable and interesting.

Here we have a school of men of very varied culture and attainments, yet with one uniform aim before them, who have not merely helped to render possible the collection of material for a British Bibliography, but for the study of the progress and development of our literature during a very long and important period. Now, when a book, once published, can hardly be lost, it is difficult to conceive a time when, either because a volume was very popular or the reverse, the odds were heavy indeed against its existence beyond the immediate generation, even if edition upon edition, and thousands of copies, had been circulated.

I have ventured to admit into the ensuing catalogue the names of a few men, such as Dickens and Thackeray, who were rather book-recipients than book-collectors.

Sir Thomas Abney.

*Lord Acton.

∴ Bought by Mr. Carnegie, but preserved entire at Aldenham.

Samuel Addington.

Canon Addison.

Joseph Addison (1799).

George Allan of Darlington.

T. Allen (1795).

∴ The rarest Early English books and tracts.

**Edward Alleyn*.

∴ Some of his books were conveyed from Dulwich College by Garrick and Malone. The rest still remain at Dulwich.

Lionel Ames.

Joseph Ames (1760).

Robert Andrews of the Inner Temple.

John Anstis, Garter.

John Arden.

∴ Autograph in books in and about 1790-1, with a bookplate.

Earl of Arundel.

∴ Bequeathed to the Royal Society by the founder, and sold by that body for £100, it is said; the transaction awakened a good deal of criticism at the time.

*Dr. Ashbee.

EARL OF ASHBURNHAM.

∴ Chiefly dispersed among the British Museum and other public libraries by private contract.

Lord Ashburton.

**Elias Ashmole*.

∴ In the Bodleian.

Dr. Askew.

Thomas Astle, *Deputy Keeper of the Records* (1894).

Earl of Aylesford (1888).

J. E. Bailey.

**Thomas Baker, Socius Ejectus*.

∴ Many of his books in the library of St. John's College, Cambridge; but others often occur.

Earl of Balcarres.

Sir Andrew Balfour, M.D. (1695).

**Archbishop Bancroft*.

∴ A portion at least of his collections is at Lambeth.

Bulkeley Bandinel (1861).

**Sir Joseph Banks*.

∴ The Banks collection is believed to be, for the most part, in the British Museum.

Thomas Barrett de Lee.

Marquis of Bath (Longleat).

Bateman Family of Derbyshire (1891).

∴ Valuable books and MSS.

Bathurst Family.

William Baynton of Gray's Inn.

Earl of Beaconsfield (1882).

Topham Beauclerc (1781).

WILLIAM BECKFORD.

Thomas Bell.

*Bentinck Family, Dukes of Portland.

Dr. Bernard (1690).

Lord Berwick (1843).

James Bindley, of the Stamp Office (1819).

John Black of the *Morning Chronicle*.

MARQUIS OF BLANDFORD (1819).

∴ The White Knights Library. Comp. *Marlborough*.

Philip Bliss (1858).

Sir Walter Blount.

Baron Bolland (1840).

W. Copeland Borlase.

Sir Alexander Boswell of Auchinleck.

James Boswell.

Beriah Botfield.

Rev. Jonathan Boucher (1806).

Hugh Boulter, *D.D.*

∴ With a curious *ex-libris* of Boulter's Museum.

Lord Brabourne (1893).

**Henry Bradshaw*.

Dr. Watson Bradshaw (1894).

W. Bragge of Sheffield (1876).

Thomas Bramston of Skreens (1885).

John Brand (1807).

Woodthorpe Brandon.

*Marquis of Breadalbane (Taymouth Castle).

Rev. Mr. Brereton, vicar of Acton, North Wales.

BENJAMIN HEYWOOD BRIGHT (1845).

Thomas Britton, Small-Coal-Man.

— Broadley.

J. Trotter Brockett.

Francis Broderip.

The Right Honourable Charles Viscount Bruce of Amptill.

∴ Book-plates dated 1712. Comp. *Aylesford*.

Bruce of Kinnaird.

Sir Egerton Brydges.

Duke of Buccleuch.

∴ Said to be duplicates.

Duke of Buckingham (Stowe House, 1849).

∴ The MSS. were sold privately to Lord Ashburnham.

Earl of Buckinghamshire.

Henry Thomas Buckle.

∴ A portion of the library was acquired by the late Mr. Henry Huth.

Rev. W. E. Buckley (1893-94).

Sir Henry and Sir Edward Bunbury.

Bishop Burnet.

**Dr. Burney.*

∴ Music and periodical literature. In the British Museum.

John Hill Burton (1881).

**Robert Burton.*

∴ Author of the *Anatomy of Melancholy*, 1621. Bequeathed to the Bodleian.

Earl of Bute.

∴ A portion dispersed in 1794.

Marquis of Bute.

Colonel Byng.

*John Byrom of Kersal Cell.

Thomas Caldecott (1833).

Hon. Archibald Campbell.

∴ Book-plate dated 1708.

*Edward Capell.

∴ Bequeathed to Trinity College, Cambridge.

James, Marquis of Carnarvon.

Thomas Cartwright of Aynho.

∴ Book-plate dated 1698.

Chadwicks of Healey Hall.

George Chalmers (1842).

Earl of Charlemont (1865).

**Charles I.*

**Charles II.*

∴ Many of the books formerly belonging to the Stuarts are in the British Museum; but many went astray, and some were sold as duplicates.

Dr. Charles Chauncy (1790).

**Humphrey Chetham.*

Earl of Clare (1881).

Earl of Clancarty.

Lord Chancellor Clarendon.

Charles Clark of Great Totham.

Dr. John Clerk (1769).

Robert Clutterbuck.

Rev. W. Cole.

S. T. Coleridge.

Lord Coleridge.

J. Payne Collier.

William Collins.

James Comerford (1881).

∴ Topography.

Archibald Constable.

William Constable.

Constables of Burton-Constable, near Hull.

Bolton Corney.

Rev. Thomas Corser.

F. W. Cosens.

∴ Shakespeariana, poetical MSS., etc.

Sir Clement Cottrell, *Master of the Ceremonies.*

Charles Cotton.

Rev. Henry Cotton, *Ordinary of Newgate.*

∴ Works on angling, etc.

**Sir Robert Cotton.*

Courtenays of Powderham Castle.

Rev. Mr. Cracherode.

∴ Some books bequeathed to the British Museum.

T. Gibson Craig.

**Archbishop Cranmer.*

Richard Cranmer.

Robert Cranmer.

Rev. C. H. Craufurd (1876).

W. H. Crawford, of Lakelands, Cork.

EARL OF CRAWFORD AND BALCARRES.

∴ Partly dispersed.

Joseph Crawhall (1894).

James Crossley.

*— Cryne.

∴ Bequeathed to the Bodleian.

*Mr. Cunliffe, of the Albany.

∴ At present in possession of his widow.

Peter Cunningham.

Miss Richardson Currer (1864).

*Earls of Dalhousie.

Alexander Dalrymple.

Arthur Dalrymple.

GEORGE DANIEL OF CANONBURY (1864).

Dashwood Family of Romsey, Hants.

Thomas Davidson, of Newcastle-on-Tyne.

Robert Davies.

Charles De Laet of Lincoln's Inn.

Edward Denison.

John Dent (1827).

*Earls of Derby.

Derings of Surrenden (1861).

Robert Devereux, Earl of Essex.

*WILLIAM SPENCER CAVENDISH, DUKE OF DEVONSHIRE.

∴ Mr. Payne Collier's Duke.

Sir Simonds D'Ewes.

Rev. T. F. Dibdin.

Charles Dickens.

Sir Everard Digby.

George Digby, Earl of Bristol (1680).

Sir Kenelm Digby (1680).

Digbys of Sherborne Castle.

C. W. Dilke (1880).

The Dimsdales (1824).

John Disney.

Roger Dodsworth.

John Donne.

**Francis Douce.*

∴ The chief part of his books went to the Bodleian.

Sir James Douglas of Dalkeith.

∴ MSS. mentioned in his will (1390).

Drake Family.

**William Drummond of Hawthornden.*

∴ Bequeathed to Edinburgh University, but many, alas! lost.

Rev. Henry Drury.

Dr. Ducarel.

Robert Dudley, Earl of Leicester.

Sir Robert Dudley, son of Robert Dudley, Earl of Leicester, and titular Duke of Northumberland.

Sir David Dundas.

**Rev. Alexander Dyce.*

∴ Bequeathed to South Kensington.

Humphrey Dyson.

∴ Early English literature.

Edwards of Halifax.

∴ Once owner of the Bedford Missal.

*Francis Egerton, Earl of Ellesmere.

∴ The Bridgewater Library, rich in Early English literature. See next entry.

John Egerton, first Earl of Bridgewater (1800).

∴ Said to be duplicates; but some, such as *Shakespear's Sonnets*, 1609, and *Wither's Hallelujah*, 1641, were parted with by error. The former was bought back, and what is known as the Bridgewater House Library still remains.

Princess Elizabeth (1863).

**John Evelyn.*

Sir John Evelyn.

∴ A considerable portion of the books collected by the diarist and his successors still remains at Wootton; but there has been a lamentable system of conveyance from time to time. It was once a noble collection.

J. W. King Eytton (1848).

∴ Choice copies, privately printed books, etc.

Bryan Fairfax.

Thomas Fairfax, Lord Fairfax.

∴ A benefactor to the Bodleian.

Fairfax/Family.

Fanes, Earls of Westmoreland.

Richard Farmer (1798).

George Francis Farnham.

Viscount Farnham.

John Felton.

Sir John Fenn.

John Field (1827).

∴ Theatrical and dramatic collections.

*Earl Fitzwilliam.

∴ A buyer at West's sale in 1773.

— Fillingham (1805).

Martin Folkes.

*Buxton Forman, late of the General Post Office.

John Forster.

∴ Bequeathed to South Kensington.

Richard [?] Forster (1806).

Birket Foster (1894).

Sir Andrew Fountaine.

∴ Fine Books of Hours and other MSS.

Abraham Francke, A.M., of Trinity College, Cambridge.

∴ Label bookplate dated 1710.

Fraser of Lovat.

Sir Francis Freeling of the Post Office (1836).

John Fry of Bristol.

∴ Early English Bibles.

**F. J. Furnivall.*

John Gage of Lincoln's Inn.

Major Gaisford.

J. Dunn Gardner (1854).

DAVID GARRICK (1823).

∴ The most valuable portion of Garrick's library went to the British Museum. Comp. *Allyn.*

George I.

∴ Books with his arms in gold on sides occasionally occur.

George II.

∴ Comp. *Moore* *infra*.

*GEORGE III.

∴ A large buyer, no doubt under advice, at the early sales, where Caxtons were given away. Transferred by George IV. to the British Museum for a good consideration.

Edward Gibbon.

*Henry Hucks Gibbs.

Octavius Gilchrist (1824).

**W. E. Gladstone.*

Sylvester Lord Glenbervie.

Oliver Goldsmith.

∴ In a copy of Jonson's works, folio, 1616, occurs: "Oliver Goldsmith, Temple Garden Court, July 17, 1767. Oh Rare Ben Johnson."

**G. L. Gomme.*

∴ Anthropology, folk-lore, prehistoric subjects.

James Gomme.

Sir Robert Gordon of Gordonstoun (1816).

Frederick Robert Gore.

Earl of Gosford (1884).

**Richard Gough.*

∴ In the Bodleian, except what were sold in 1810.

Gourlay of Great Yarmouth (1871).

Sheffield Grace.

Viscount Granville.

Thomas Gray (1851).

Sir George Grey.

∴ Colonial books.

*RIGHT HON. THOMAS GRENVILLE.

∴ Bequeathed to the British Museum.

Joseph Gulston.

D. Gurney (1881).

J. M. Gutch (1858).

Edward Gwyn.

∴ Books occur with this gentleman's name stamped in gold on the covers.

Edward Hailstone.

J. O. Halliwell.

DUKE OF HAMILTON.

∴ The Beckford Library was added to that at Hamilton Palace. The whole has been scattered under the hammer.

Lord Hampton (1881).

∴ A portion.

Sir Thomas Hanmer.

∴ The earliest modern editor of *Shakespear*. Some of the old quartos used by him were offered for sale by Kinsman of Penzance not very long ago.

P. A. Hanrott.

Earl of Harborough.

ROBERT HARLEY, EARL OF OXFORD.

*Archbishop Harsnet.

∴ Preserved at Colchester.

L. L. Hartley (1885-7).

Gabriel Harvey.

John Harward (1858).

Joseph Haslewood (1833).

Marquis of Hastings.

∴ Of Moira House, Armagh, and Donnington, Leicestershire.

Sir Joseph Hawley (1894).

S. Haworth.

Dr. Hawtrey.

**Haslitt Family.*

Thomas Hearn.

RICHARD HEBER (1834-6).

Rev. Prebendary Hedgeland, of Penzance.

∴ See *Bookworm*, November, 1894.

John Henderson, the actor.

∴ Comp. *Kemble* *infra*.

Henrietta Maria, *Queen of England*.

∴ Books with the arms of England, and *H.M.* in a monogram at each corner of the covers.

Prince Henry, son of James I.

∴ This library was kept at St. James's. Comp. *Lumley*.

William Herbert.

Herbert Family, of Wilton.

∴ The books, it is understood, are sadly neglected.

William Hewer, of Clapham (uncle of S. Pepys).

∴ Possibly the diarist imbibed his taste for books from this relative.

George Hibbert (1829).

Thomas Hill.

Henry Hoare, Goldsmith, of London.

∴ Book-plates dated 1704.

Sir R. Colt Hoare (1885).

Richard Hoby.

John Hodge of the Six Clerks' Office.

∴ Time of Charles II.

W. Holborn.

*Robert Holford.

Thomas Hollis.

Thomas Brand Hollis.

Lord Holmsdale (1850).

Dr. Honeywood, Dean of Lincoln.

∴ Bequeathed to the Chapter Library. The most curious, at all events, were sold to Dr. Dibdin for £525, about 1811, by the holders in trust! Comp. *Arundel*.

Beresford Hope (1882).

Earl of Hopetoun.

— Horner (1854).

Sir Edward Hulse, Bart. (1894)

*JOHN HUNTER.

∴ Bequeathed to Glasgow.

*HENRY HUTH.

John Hutton (1764).

∴ Early English literature.

Sir Edward Hyde. Comp. *Clarendon*.

C. M. Ingleby.

Sir William Ingleby.

J. B. INGLIS (1826 and 1871).

∴ Most valuable early typography, dramatic literature, etc.

*ISHAM FAMILY.

∴ The most important, though not the largest, portion of this library, formed in the time of James I., has lately passed into the hands of Mr. Christie-Miller, who gave up certain duplicates, etc., to the British Museum.

— Jadis.

James V. of Scotland.

Rev. J. Burleigh James.

Thomas James.

∴ A benefactor to Sion College.

Sir William Jerningham.

EARL OF JERSEY.

∴ Early English literature and typography, acquired in the last century on the dispersion of the Harleian Library, etc., by the Child family.

Llewellyn Jewitt.

Thomas Johnes of Hafod.

R. Johnson.

∴ About 1520. A collector of Caxtons, many of which are in the Public Library at Cambridge.

Samuel Johnson.

*Johnsons of Spalding.

THOMAS JOLLEY.

Benjamin Jonson.

Bishop Juxon.

Charles Kemble (1838).

J. P. Kemble.

∴ His collection of old plays passed into the Devonshire Collection. Some of them appear to have been obtained from Henderson, the actor.

White Kennett, Bishop of Peterborough.

∴ Library at Peterborough Cathedral.

Thomas Kidner (1676-7).

John King, *Philomath*.

— Knight (1847).

T. H. Lacy (1873).

DAVID LAING.

Charles Lamb.

Sir James Hay Langham, Bart. (1894).

Rev. Lambert Larking.

**Archbishop Laud.*

E. H. Lawrence.

Sir Peter Lely.

Peter le Neve, Norroy.

Sir Hamon le Strange.

∴ Early English books and tracts.

J. D. Lewis.

Canon Liddon.

Lord Lindsay.

∴ Partly dispersed by his son, the Earl of Crawford.

Lloyd of Wygfair (1816).

— Lloyd (1819).

**Frederic Locker-Lampson.*

Michael Lort (1791).

— Loscombe.

Luke Lowsley (1894).

Lord Lumley.

∴ Many of his books passed into the hands of Prince Henry. Some are now in the British Museum. Lord Lumley died in 1609.

Narcissus Luttrell.

Rev. E. Luxmoore.

Rev. C. H. Lyte (1849).

Lord Macaulay.

Lord Chancellor Macclesfield.

- Angus MacDonald, M.D.
 J. M. Mackenzie.
W. C. Macready (1868).
James Maidment.
 Mainwarings of Peover, Cheshire.
 *EDMOND MALONE.
 ∴ The chief portion of his books went to the Bodleian. The rest were sold in 1818.
 DUKE OF MARLBOROUGH (Blenheim).
 ∴ The Sunderland Library was incorporated with this; both have been dispersed. I have been told that the books were so neglected that birds built their nests among them.
 Archbishop Marsh.
 ∴ Trinity College, Dublin.
 J. Fitchett Marsh (1884).
 Frank Marshall.
 Julian Marshall.
 Thomas Martin of Palgrave.
William Maskell.
 George Mason (1798).
Charles Matthews, the elder.
 Maule of Panmure.
 Dr. Mavor.
 **Maxwell of Keir*.
 Dr. Mead (1754-5).
 Samuel Merriman, M.D.
Sir Samuel Meyrick (1871).
 James Midgeley (1818).
 *W. H. MILLER of Craigentinny.
 ∴ A large buyer at the Heber sale.
 S. Christie-Miller.
 — Milner.
 Rev. John Mitford (1860).
 Viscount Montagu of Cowdray Park, Sussex, and of Ditton Park, Datchet.
 Duke of Montagu.
 *JOHN MOORE, Bishop of Ely.
 ∴ Presented by George II. to University Library, Cambridge.
 *Mores of Loseley, near Guildford.
 *MOSTYN FAMILY, of Mostyn and Gloddaeth.
 William Muir.
 ∴ Bookplate with a Moor's head.
 Sir David Murray, of Gorthy.
 John Myddelton, Esq.
 Robert Mylne (1749).
 Richard Nash (Beau Nash).
 Hon. Mr. Nassau (1822).
Sir Isaac Newton.
Thomas Newton of Cheshire, the elder.
 ∴ Books occur with his autograph: *Tho. Newton Cestreshyriensis*.
 Sir Edward Nicholas, Secretary of State to Charles I. (1877).
 J. B. Nicholl (1865).
John Gough Nichols.
 Dudley, Lord North of Kirtling.
 The Hon. Frederic North.
 John North.
 Roger, second Lord North of Kirtling.
 George Ofor.
 ∴ Bibles, Bunyans, etc. The collection is supposed to have perished in the fire at Sotheby's in 1865.
- William Oldys*.
 Arthur Onslow, Speaker of the House of Commons.
 Frederic Ouvry.
 Henry Oxenden of Barham, Kent.
 ∴ One of the earliest collectors of Old English plays, which he bound up together in six volumes. See *Waring*.
 Paget Family.
 ∴ The books occasionally present themselves with *P* crowned in gold on the binding.
 Cornelius Paine.
Thomas Park.
 **Archbishop Parker*.
 Joseph Parkes.
 George Paton.
 Major Pearson (1788).
 Francis Peck.
 Sir John Peechey, Lord Selsey (1871).
Sir Robert Peel.
 ∴ Irish collections.
Dr. Pegge (1798).
 Thomas Pellett, M.D. (1744).
 Samuel Baker's first sale.
 General Pennefather.
 Lord Penrhyn (1809).
 **Samuel Pepys*.
 ∴ Bequeathed to Magdalen College, Cambridge.
 Sir John Percivale, of Burton, co. Cork.
 ∴ Bookplate dated 1702.
Thomas Percy, Bishop of Dromore.
 *Percy Family.
 ∴ Including books with the arms of the Wizard Earl.
 FREDERIC PERKINS (1889).
 HENRY PERKINS.
 James Perry, editor of the *Morning Chronicle* (1822).
 Lord Petre.
 J. D. Phelps.
 SIR THOMAS PHILLIPPS, of Middle Hill.
 ∴ In course of gradual dispersion.
 Fabian Phillips.
 Robert Pitcairn.
 Plummer of Middlestead.
 Henrietta, Countess of Pomfret.
Alexander Pope.
 Popham of Littlecote.
 Sir Charles Price (1867).
 J. B. Pulham.
 ∴ Original editions of George Wither.
 Henry Pyne, of the Tithe Commission.
 Duke of Queensberry (1813).
 John Ratcliff (1776).
 Richard Rawlinson.
 Thomas Rawlinson.
Isaac Reed of Staple Inn (1807).
 Hugh Galbraith Reid (1894).
 Charles Weatherby Reynell.
 — Rhodes (1829).
 ∴ Old Plays.
 Rev. J. M. Rice (1834).
 Robert Rich, Earl of Warwick (1678).
E. F. Kimbault.
 ∴ Early music and old plays.

Joseph Ritson (1803).

**Roberts or Robertes* of Llanhydrock.

John Robinson.

∴ Elizabethan and Jacobean literature.

Dr. Rock.

Earl of Roden.

William Roscoe.

**Earl of Rosebery*.

∴ Scottish literature.

H. Roundell.

JOHN KER, DUKE OF ROXBURGHE (1812).

Thomas Ruddiman.

Sir Benjamin Ruddyerd.

Rev. Fuller Russell (1885).

**Russell Family*, of Woburn.

∴ A large number of books, possibly duplicates, were thrown into the market about thirty years ago.

**Mrs. Rylands*.

∴ See *Spencer* below.

**Archbishop Sancroft*.

**S. Sandars*.

∴ Rich in early English typography.

Savile Family.

**Sir Walter Scott*.

Lazarus Seaman, M.D. (1676).

**John Selden*.

∴ Bequeathed to the Bodleian.

Charles Kirkpatrick Sharpe.

∴ Curious Scottish and Northern literature.

**Earl of Shelburne*.

∴ MSS. now forming the Lansdowne Collection in the British Museum, and printed books with *S* crowned on the back and a bookplate.

**E. P. Shirley*.

∴ Irish collections.

Earl of Shrewsbury (1857).

Sir John Simeon.

John Thomas Simes.

S. W. Singer (1860).

— *Skegg* (1842).

**Skene of Skene*.

∴ Now the property of the Duke of Fife.

Philip Skippon.

**SIR HANS SLOANE*.

Charles Roach Smith.

George Smith (1867).

Joseph Smith (1773).

∴ The residue.

Richard Smith, Secondary of the Poultry Compter (1682).

Dr. William Smith.

Edward Solly.

Lord Chancellor Somers.

∴ Owner of the famous Somers Tracts, bound in thirty folio volumes.

Robert Southey (1844).

∴ Owner of Spanish literature. Many bound by Mrs. Southey and known as the Cottonian Library.

SPENCER FAMILY, AT ALTHORP.

∴ Sold by private contract to Mrs. Rylands.

Edmund Spenser.

Scipio Squyer.

Rev. F. J. Stainforth.

∴ Female authors of all periods.

Colonel Stanley (1813).

Mark Stapfer.

Staunton of Longbridge.

∴ Shakespeariana, etc., presented to the Public Library at Birmingham, and destroyed with it in 1879.

George Stevens (1800).

Sir John Stoddart, Chief Justice of Malta.

Henry Stopes.

∴ Works on Brewing, Malting, etc.

John Stow.

Amos Strettell (1840).

Lord Stuart de Rothesay.

Sir Edward Sullivan.

EARL OF SUNDERLAND (1881-3).

∴ See *Marlborough*.

John, Earl of Sutherland.

— *Swainson* (Berners Street sale).

General Swinton.

Sir Philip Sydenham.

Mary Sydney, Countess of Pembroke.

Robert Sydney, Earl of Leicester.

∴ Bookplate dated 1704.

Sir William Sydney.

SIR M. M. SYKES (1824).

Sir Charles Talbot (1814).

**BISHOP TANNER*.

∴ In the Bodleian.

Joseph Tasker.

Baron Taylor (1853).

Lord Taunton.

W. M. Thackeray.

W. Matthews Thomas.

W. J. Thoms.

Ralph Thoresby.

SIR JOHN THOROLD (1884).

∴ The Syston Park Collection.

Sir William Tite (1874).

**TOLLEMACHE FAMILY*, of Helmingham Hall and Ham House.

John Towneley (1883).

Dawson Turner (1853-9).

∴ Rich in MSS.

R. S. Turner.

Turnor family.

M. C. Tutet (1786).

— *Tytrell, City Remembrancer*.

Thomas Tyrrwhitt.

∴ Some of his books went by bequest to the British Museum.

Samuel Tyssen (1802).

**Tyssen-Amherst, Lord Amherst*.

William Upcott.

∴ See *George Daniel's Sale*, 1864, No. 1693.

E. V. Utterson (1852 and 1857).

Vaughans of Hengwrt.

∴ Sold privately to Kerslake of Bristol.

Vaughans of Rüg.

∴ Lord Vernon, Dantesque, and other Italian literature.

— *Voigt*, of the Custom House (1806).

Gilbert Wakefield.

James Walker of Innerdovot, M.D.

Edmond Waller.

Alfred Wallis of Derby.

∴ Some of the books collected by predecessors.

Horace Walpole.

Isaac Walton.

Sir William Walworth.

∴ MSS. left by his will in 1385.

Bishop Warburton.

Lee Waring.

∴ A portion of the Oxenden Collection seems to have come into the hands of this family. The whole has been dispersed of late years.

Joseph and Thomas Warton.

G. L. Way (1881).

Dr. Webster (1690).

Sir Godfrey Webster.

Josiah Wedgwood (1846).

JAMES WEST (1773).

Joseph Whatley.

B. R. Wheatley (1884).

*H. B. Wheatley.

Henry White of Lichfield.

Roger Wilbraham.

— Wilkes (1847).

Ralph Willett of Merly.

Griffith Williams, Bishop of Ossory.

Rev. Theodore Williams.

∴ Choice copies and bindings.

Winnington Family.

Michael Wodhull.

Wolfreston Family (1856).

— Woodhouse (1803).

H. Woodthorpe.

William Wordsworth (1850).

Archdeacon Wrangham.

Dr. Wright (1787).

— Wrightson.

∴ A buyer at Heber's sale (Withers, etc.).

*WYNNS OF PENIARTH.

* — Wynnstay.

∴ Much of the old collection was destroyed by fire.

Edward Wynne of Chelsea.

∴ The books of Narcissus Luttrell are said to have come to this gentleman.

Duke of York (1827).

Yorke, Earl of Hardwicke.

Hon. Charles Yorke.

Alexander Young.



Notes on the London Bridge Waterworks.

By E. WYNDHAM HULME AND RHYS JENKINS.



RIOR to the year 1582 the failing and contaminated sources of the water-supply of the Metropolis were supplemented by means of water drawn from the higher levels on its northern

and western boundaries. In this year water was first raised by a new engine, described by a contemporary as "a most artificial forcier," and delivered into men's houses in Thames Street, New Fish Street, Gracechurch Street, and as far as Leadenhall, at which point a standard was erected at the cost of the Municipality for distributing the waste of the new system. The inventor, one Peter Morris, is described as a Dutchman by birth, but a free Denizen. The additional facts which are here collected respecting the inventor and his new system are offered as a contribution to the history of the London Bridge Waterworks, which existed down to the removal of the Bridge in 1822.

The well-known versions of this enterprise which are to be found in Holinshed, Stow, and the latter's continuators, although not deficient in accuracy, omit certain facts which we propose to chronicle here. Morris's claims to be considered the first introducer into this country, if not the true and first inventor,* of the force pump appear to be well founded. Patents for various systems of raising water for different purposes form the largest class of the Elizabethan monopoly patents—a reign which is remarkable for the advances made in deep mining, fen drainage and water-supply—but none of these grants indicate that the inventions embodied the new principle of raising water by forcing as opposed to suction or other and more ancient methods. From a petition preserved in the *State Papers*, *Dom. CXV.*, No. 62, ? 1575 (a more probable date is 1577), we learn that Peter Morice, or Morris, was in the service of Sir Christopher Hatton, then captain of the Queen's Guard, and that the latter was exerting his influence to obtain for his follower a patent for an engine "to draw and raise up water higher than Nature itself onely serveth out of any manner of fen grounds or other places." As Morris was of Dutch extraction, the application of the invention to land reclamation naturally suggested itself as the most feasible method for its profitable employment; but on his arrival in this country his attention appears to have been entirely devoted to its application for the purposes of water supply.

* That the force-pump was known to the Greeks will be apparent on reference to *Hero. Spiritual. Lib.*, 1575, p. 33, where a force-pump for use in fire extinction is described.

The patent was granted on January 24, 1578, and is reproduced here for the benefit of those who still adhere to the belief in the hostile verdict pronounced by Hume and other writers on the monopoly system of this reign.

Patent Roll, 20 Eliz., p. 10, memb. 34.

De concessione pro Petr' Morris pro xx Annorum.

Elizabeth by the grace of God etc. To all Justices Mayors Sheryffes Baylyffes Constables Hedboroughes and all other our Officers Mynisters and subjectes to whome these presents shall come gretinge. Whereas our welbeloved subjecte Peter Moris hath by his great labor and charges founde out and learned the skill and cōing to make some newe kynde and manner of engynes to drawe and raise vp waters higher then nature of yt selfe only serveth out of any manner of fenne groundes or other places not nowe or heretofore as we are informed made practized or vsed by any other within this our realme of England whereby greate benefyte maye come to our subjectes and whole cōmon wealth and to the ende he maye not be defrauded of the frute of his labours herein employed by others that shoulde attempte the making or practyzyng of the same worke hath made humble sute vnto vs that yt myghte please vs to graunte vnto hym pryviledge and lycence that none but he his executors admynistrators and assignes or such as he or theye shall specialle appoynte or lycence shall interpryse to make or putt in practize any such worke within the space of twentye one yeres nowe nexte ensueng we lett you witt that consydering howe much the fyrste fynders and searchers of this or any such thinge profytable or cōmodyous for the cōmon wealth ar to be favored and encouraged we have as well in respecte thereof as for other consyderacons vs moving graunted vnto hym his said suyte and therefore of our especiall grace and mere mocion we do geve and graunte for vs our heires and successors to the said Peter Moris his executors admynistrators and assignes full and sole privileged lycence power and aucthorytie to enterprise make putt in vse and practise all and every such engyn not nowe or heretofore wythin memorye of any

man made or vsed by any other within this our sayd realme of Englande for or touching the draweng or rayseng of any water or waters engyne or engynes worke or workes as the said Peter hath invented learned or devised or he or any of hys executors admynistrators or assignes shall invente learne or devise within the space of twentye one yeres nowe nexte ensueng And that none other parson or parsons but he the said Peter his executors admynistrators or assignes or such as he or they or some of them shall nominate appoynte or lycence so to do shall interprise to make putt in use or practyse any such engyne or engynes worke or workes as laste before is menconed during the said space of twenty one yeres To have exercise and enjoye the said privileged lycence power and aucthorytie to the said Peter Moris his executors admynistrators and assignes fully solye and only wythout any lett intermeddling or ympeachmente of any other parson or parsons for and during the said whole terme of twenty one yeres nowe nexte ensueng And therefore we will and straightly charge and commaunde all and singuler our subjectes of what condycyon or estate soever they be that neyther they nor any of them do make or cause to be made or vse any such engyne or engynes for any such kynde of worke or workes during the tyme of twentie one yeres next ensueng the date hereof with out hys specyall consente lycence or appoyntment Straightly charging all our Officers Mynysters and subjectes to whome yt shall apperteyne not only to be ayding and assisting to the said Peter Moris his executors admynistrators and assignes and his and theire servantes deputies and assignes in the putting in vse of all the said engynes and workes but also from tyme to tyme to apprehende and commytt to warde all and every such parson and parsons as contrarye to thys our graunte shall after warning given by the said Peter Moris hys executors admynistrators or assignes or any of them make or cause to be made vse or cause to be vsed any such engyne or engynes for any such kynde of worke during the said terme of twenty one yeres causing all such offenders to remayne in warde without bayle or maynprise vntill he shall have made fyne vnto vs for such contempte And also payd vnto the said Peter

Moris one hundreth poundes of lafull money of Englande for every moneth wherein he or they shall vse any of the said engynes in or for any suche kynde of worke as is aforesaid after warning gyven by the said Peter his executors, admynstrators or assignes as you and every of you tender our pleasure and will aunswere to the contrarie at your perilles Provided allwayes that yt shalbe lafull for all manner of parsons to make or cause to be made all and every such kynde of engynes or workes as be or have benne vsed within the space of twentye yeres before the date hereof for drawing of waters out of fenne groundes or for other conveyeng of waters within this our realme in as large and ample manner as they myghte have done before the graunting of this our priviledge Provided also in case the said Peter Morys his executors or admynstrators or assignes do not within the space of three yeres nexte after the date of these presentes putt in vse and practize the premisses that then this our graunte and letters patentes to be vtterly voide and of none effecte any thinge herein conteyned to the contrarye in any wise not with standing ffor that expresse mencon etc In wytnes whereof etc. Wytnes our selfe at Westm̄ the fower and twentieth daye of Januarye.

per ipsam Reginam.

In 1580 we learn from the *Remembrancia*, p. 551, that Morris had secured a contract for supplying water from the Thames to Leadenhall, but required an extension of time for the completion of the work. In the following letter dated July 5, 1580, from the Lords of the Council to the Lord Mayor, Morris complains of delay on the part of the Civic Authorities. As a matter of mutual arrangement the works had been suspended, as Morris had other business to attend to, and the provision of certain lands for the erection of his works was not completed; but now Morris is desirous of proceeding, and the Council request to be certified of the reasons of delay on the part of the City. A third letter dated December, 1582, explains that all difficulties had been surmounted by the promise of a large sum of money by Bernard Randolph, Common Sergeant of the City, on the strength of which Morris "had

entangled himself in bonds and bargains," and was again in urgent need of money. The Mayor vouches that the works will not prove a hindrance to the poor water-bearers, who would continue to supply water from the conduits, while they would be of great benefit to the City both in cases of fire and infection. The works must now have been practically completed, for the system was opened on the Christmas Eve of the same year. From the above allusion to the application of the works for fire extinction we gather that Morris had already demonstrated



his ability to throw water over the steeple of St. Magnus Church—a feat never before witnessed in this country.* The statement of Stow and others that the water was conveyed in pipes of lead over the steeple of St. Magnus Church is inconsistent with later accounts and the illustration of the works in Norden's map. The difficulty might be surmounted by assuming that a temporary cistern was erected in the tower, and that the water tower shown by Norden was of later date. It is certain that the pipes eventually were laid under the street "and so into men's houses," and not as described in the above authorities. In 1583 Camden narrates that

* We are unable to produce the authority for this statement, which is attributed in *Matthew's Hydraulia* to the 1633 edition of Stow.

the citizens of Norwich conveyed water out of the river through pipes by an artificial instrument, or water forcer, up into the highest places of the city. As Morris enjoyed a monopoly of this kind of engine, it would seem that the works were carried out simultaneously with those at London Bridge, but the fact is not corroborated in any of the local histories to which we have had access. In 1584 Morris obtained the lease of a second arch, but in spite of the additional power thus obtained the public supply of water in the conduits is noticed by Stow (2nd Edit., 1598) as falling below the public requirements. Morris appears to have amassed a considerable fortune at this period, so we may assume that the bulk of the water supplied passed into private channels.

The earliest representation of Morris's engine known to us occurs in the second edition of Bates's *Mysteries of Nature and Art*, published in 1635. Owing to the fire of 1633 which destroyed all the buildings at the north end of the bridge our author was enabled to inspect the machinery, and from a rough sketch made from memory immediately upon his return a fairly accurate idea of the original engine of Morris can be obtained. This sketch we propose to reproduce in a following number.



Directions for navigating a Vessel from Portland to Plymouth.

[These directions are taken from a sailing-book, which appears to date from the last year of the seventeenth century. The frequent topographical reference to buildings as landmarks is valuable, and will be noted. In one case, that of the Mill at Plymouth, the landmark has since conferred a place-name on what is now well known as Mill Bay.]



FROM *Portland* to *Exmouth*, the Course is West by North twelve Leagues; about mid-way betwixt them lieth a little Island, close by the Land, before the Haven of *Lime*, and is called *Lime-Cob*, where Vessels lie a ground at low Water.

Before *Exmouth*, you may ride at the South end of the *Beach*, which lieth before the Haven, in 7 or 8 fathom; so that the Rocks

of *Tomans-stones* do bear South and South by East from you; there you will have good Ground, and lie Land-lockt in Southerly Winds.

The going into *Exmouth* is very narrow, having Rocks on the East side and a Sand on the West side; at low Water there is but six or seven foot upon the Bar, but high Water sixteen or eighteen foot Water; the going in is so difficult, that it is best to take a Pilot, who will always be ready to come off to you: Being in, there is a place called *Star Cross*, where ships may ride a float; but they that go to *Topsham* lie aground at low Water, and Goods that go to *Exon*, are carried up in Lighters.

Tinmouth, or *Tingmouth*, lieth about five Miles South West from *Exmouth*; it is only a Tide Haven for small Vessels.

Five Leagues South West from *Exmouth* lieth *Torbay*, which lieth from *Portland*, West 13 Leagues.

For to go into *Torbay*, you must bring the West Point or the *Berry*, S. by E. or SSE. from you, and anchor there in 7 or 8 fathom; there you lie Landlockt for South, and South-West Winds, here are two Peers in this Bay, where small Ships lie a ground.

At the North East side of this Bay, is also a Tide Haven called *Tormoune*;* before it is good Anchor Ground in four or five fathom.

To sail into Dartmouth.

Two leagues to the Westward of *Torbay* lieth the Haven of *Dartmouth*, which hath a narrow Entrance going in betwixt two high Lands; upon each side of the Haven standeth a little Castle: On the West side on the high Land is a Church called *St. Patrick's*.† Its very dangerous going into or out of this place, except the Wind blow either in or out.

For to sail in, coming from the Westward, you must run in along by the Wester Land, so far to the Eastward, until you bring the Key of the Town (on the East side of the Haven) in the midst of the Entry of the Haven, and so sail in the mid-Channel: Also you must be ready with your Boat, if a Gust of Wind should come down from the high Land, for to row in; and being come in, edge over to the West-side before the

* Tor Mohun.

† St. Petrock's.

Brew-House, and there Anchor in ten or twelve Fathom, or before the Town on the East side where you please.

At the East side lieth a sunken Rock, the Marks to avoid it are these: steer in with *St. Patrick's Church*, and bring not the Village which standeth on the West side of the Harbour without the said Church, but keep the outer House of the said Village, on the East side of the Chappel, and always in sight without the Bulwark on the North side by *St. Patrick's Church*, and you need not fear the Rock.

Between *Dartmouth* and the *Start*, nearest to *Dartmouth*, standeth a white spire Steeple, called *Tackman*, which is a very good Mark to know *Dartmouth* by.

The *Start* lieth from *Dartmouth* South West by South, about 3 or 4 Leagues, betwixt them is a Bay, the shore bold, only a small Rock half a Mile or more East South East from the *Start*. Under the Point of the *Start* at the East side is a good Road for westerly Winds, betwixt the Point and a Church that standeth on the high Land, in 10 or 11 fathom, so that the Point bears SW. from you.

About a League to the Eastward of the Westernmost Point of the *Start*, lieth a Haven called *Salcomb*, between the two Points called the *Praul* and the *Bolt-head*, when you come from the westward, it showeth itself open. The West side of it is ragged, and the East side goes sloping down: Close to the West point lieth a Range of Rocks, therefore you must give a good Birth, and leave the Rocks on your Larboard side, you may see them break, therefore you need not fear; and being within, you may Anchor in the *Bagg* in three, four, or five Fathom at low Water; the shoars on both sides are bold: the *Black Stone* (a Rock that lies over against the Old Castle in the narrowest place going in) appears at the last quarter Ebb.

Upon the Barr there remaineth at low Water and Spring Tides no less than eleven foot, but within it is at least 3 fathom.

To sail into Plymouth.

Seven Leagues to the Westward of the *Start* lieth *Plymouth Sound*; at the outermost or East going into the Sound lieth a high round Rock, called the *Mewstone*;

Between which and *Ramhead* lieth the Sound of *Plymouth*, being round and deep.

About a Mile North West by North from the *Mewstone* lieth the *Shaggstone*; and West about three quarters of a Mile from the *Shaggstone* lieth the *Shagg Rock* or *Tinker*; and North by West a large Mile from the *Shagg Rock*, lies the *Shovel* or *Cloudsley Rock*, which is now Buoyed; there is at Low Water upon it about seventeen foot. The Mark to know when you are a breast of the *Cloudsley Rock* is *Maker Steeple*, on the high Land over *Casant* West North West, then are you a breast of it.

The best anchoring in *Plymouth Sound* is *Plymouth Church*, upon the West end of the Cittadel (so that you can but just see the Church) and *St. Nicholas's Island* North West at which time *Penlee Point* will be South West, there you will have 7 fathom clear coarse Sand; likewise for coming into *Plymouth* with ships, from Eastward that are bound for the Westward, the Mark is to keep *Plymouth Old Church* about a Hands-dike's length to the westward of the Cittadel; keeping them so you may boldly sail in without fear of the Dangers in the Sound.

A little to the Northward of the *Penlee* is a fair sandy Bay called *Causon*, where you may Anchor close under the Land in 9 or 10 fathom.

Four Leagues South by West from *Ramhead*, lieth a Rock above Water, called the *Eddystone*, the Point of *Penlee* from the *Eddystone*, is N. by E. distant four Leagues, and N.E. from the Lighthouse, about a quarter of a Mile, lies a Rock under Water, except at low Ebb or Spring Tides, and then shews it self about the bigness of a But; there is 6 Fathom all round about within a Ship's length of it.

In *Plymouth Sound*, by the Land of *Plymouth*, lieth a little Island, called *Sir Francis Drake's Island*, which joins to the West side with a Range of Rocks under Water, so that you must sail along to the Eastward of it, whether you are bound either into *Catwater*, which is the East Harbour, or *Hamouse*, which is the West Harbour.

If you would go into *Catwater*, then run in betwixt the Island and *Mount Batter* (*sic*) on the East side, in with the Land of *Plymouth*, until you see *Catwater* open on your Star-

board side; go then to the Eastward, betwixt the Point of *Plymouth* and *Mount Batten* Point on your Starboard side, leaving most part of the Channel on your Larboard side, till you come within the Point, and there anchor right against the high steep North Land; there is at low Water, with spring Tides, four or five fathom.

When you sail into *Catwater*, you must give a good Birth to the Southern Point in the Entrance, for there lies off from the said Point a Ledge of Rocks under Water, about two Cables' length from the shore. Upon the Point of the Ledge lieth a Buoy, which you must leave on your Starboard side; and when you have *Catwater* open, you may run in to the Eastward, leaving in the Entry of the Harbour, two-thirds of the Channel on your Starboard side, because the South shore is somewhat flat, there lying a Sand Bank, which reacheth to the second Point of the South shore of *Catwater*.

A little to the Eastward of *Drake's* or *St. Nicholas's* Island lieth a Rock called the *Winter*, upon which, at low Water, is not above two fathom.

For to sail within the Island, you may go to the eastward or westward of the Rock, according as occasion shall serve.

If you will sail in at *Hamouse*, you may keep to the Westward of the *Winters*, between it and *St. Nicholas's* Island, for to the westward of the Island is all foul Ground, and sunken Rocks, that the Passage is very difficult, except for small Vessels, or those that are well acquainted; and to go to the Eastward of the Island, take the Soundings of the Island in four or five fathom at low Water, and so run by it, until that *Fisher's* Village lying to the Northward (a little within the Land) come on the West side of the Village, on the N. shoar, then are you to run through between the Island and the Rock, and to the Westward of the Rock, upon the Land of *Plimouth*, within the Island, standeth a Wall, when you see it end ways, and the Chappel of *Fisher's* Village cometh to the North side of the Valley, and *Catwater* open, then you run over the Rock between the Island and the Main, and there anchor in 12 or 13 fathom.

Likewise you may sail into *Hamouse*, between the Island and the Land of *Plimouth*;

and sailing in the midst of the Channel between the two Lands, until the Entry of *Hamouse* be open, then run in to the Northward as the Channel leadeth, until you come about the West point, and anchor in 16, 15, 12, or 10 fathom, in the narrow it is 16 and 20 fathom deep, between the Island and the Main 8, 9, and 12 fathom.

About half a Cable's length to the Eastward of the Passage going into *Hamouse* lieth a sunken Rock called the *German*, about two Ships' length from the shore, which at *Low-water* hath not above 4 foot on it: When you come near this Rock going into *Hamouse*, either with the Flood or Ebb (for the Tide will set you right upon it, if it be calm) give it a good Birth, until you bring the Houses of *Fishers* Village open of the Eastward point of the Passage, and then run over to the North shoar, until you have shut the Island behind the foresaid Eastward point of the Passage. For to avoid a sunken Rock that lieth off to the Eastward, from the North point of the Beach, on the West side of the Passage, half a Cables Length off, run a midst the Channel into *Hamouse*: Upon the said sunken Rock at Low Water, is not above 3 or 4 Foot.

On the Sound of *Plimouth*, not far to the Northward of the *Mewstone*, lie two or three sunken Rocks, on which at Low-Water there is not above four fathom. The Marks for them are these, to the Eastward of *Plimouth* standeth a Tower called *Mount Batten*, with a Mill, and to the Westward of *Drake's* Island, standeth a House called *Mount Edgcomb*; when the Turret thereof cometh over the Point to the Westward of the Island, and *Mount Batten* and the Mill come one in the other, then you are upon the innermost sunken Rock, which hath on it four Fathom at low Water. But when the Point of *Hamouse* cometh without the Point to the Westward of the Island, and the foresaid Tower and Mill one in the other, then are you upon the outermost Rock; on which there is at Low Water and Spring Tides three fathom and a half.

East and West *Loo*, lie three or four Leagues to the Westward of *Ramhead*, it is a small Bar Harbour fit only for small Vessels and fishing Boats; having but ten foot Water upon the Bar at high Water, and it is but a wild

Road to Anchor in before the Town. You may know the Place by a high Island, that lieth a little to the Westward of the Harbours Mouth, called *Loo Island*.



Mona, Anglesea.

BY THE LATE MR. H. H. LINES.

(Continued from p. 89.)



QUESTION now suggests itself as to the probable period when this *carnedd* was desecrated. There is no appearance of a recent disturbance. The old Celtic tribes, either of the Cymric or Gwyddelian families, were not tomb desecrators; but the Danes, or Black Pagans, as the Welsh chronicles call them, are well known as robbers of tombs. Two of their earliest invasions of Anglesea occurred at the end of the ninth century, and there were five invasions in the tenth century. These were all of them piratical plundering inroads, and we may suppose this *carnedd* to have been rifled on one of these occasions of the arms and other valuables which it was then customary to deposit with the dead. I have a strong impression, from the conformation of the adytum in this group, that burnt offerings, and not libations only, were offered to the spirit of the entombed. The form of the adytum, backed up by a wall of rock about four or five feet high on the west, is an arrangement suggestive of an excellent device for sustaining a fire. Again, the row of stones, level now with the turf, which mark off the upper half of the adytum, would prevent the scattering of the fire or the victim. The space so marked off is 10 feet by 12 feet—quite large enough for a holocaust, and possibly we may not be far wide of the mark by supposing that on rare occasions a human being may have been the propitiatory sacrifice on this unholy spot.

Two miles west of Bodafon is another large group of remains, covering many acres in extent, in the area of which are farm-build-

ings and houses, also a broad public road running through the midst. This group is situated in the parish of Llandyfyrdog, and its name is marked in the Ordnance Map with old English text as *Maen Chwyt*. The first thing which attracts attention on the surrounding lands are the numerous remains of large blocks of stone, vestiges of stone rings, more or less destroyed to supply material for field walls, houses, cottages, and farm-buildings. The place has been resorted to as a quarry for building materials, and probably the entire village of Llandyfyrdog consists of the stones carried from *Maen Chwyt*. Many, however, are too bulky to be easily carried away, and these remain in their original places, grouped with masses of rock *in situ*, which masses formed part of the original design. In consequence of these portions of the arrangements being left undisturbed, it occasionally is not difficult to decide in what manner the missing links were disposed. The principal feature of the group is a bare outcrop of rock from 11 feet to 12 feet high, surrounded in various directions by excavations, other rocks *in situ*, and the remains of stone rings. The public road cuts off this portion from others, which I observed were incorporated into a sort of terrace garden, and possessing features of great interest. I very much regret my time being too limited to allow me to make plans, or even to form an accurate idea of the various parts, as I gave the whole of my available time while at this place to one structure, the central portion of which happened to remain nearly complete. It is apparently a *carnedd* with its north-west front buttressed up by seven or eight long stones of 10 feet standing upright, and partially clothed with ivy. Access to a terrace 10 feet broad, level with the tops of these long stones, appears to have been carried up a steep incline between the central uprights; probably a flight of steps originally existed here. The back of the terrace consists of eight stones, forming the base of a *carnedd*, 25 feet by 18 feet; the other sides also retaining the stones which formed the entire base, twenty-two in all. The small stones and earth of the *carnedd*, excepting a small portion, have been removed. Adjoining this on its south side are two small

stone rings entire; beyond are vestiges of others, also a stone 3 feet 6 inches high, apparently one half of a circular pedestal. For the age of this monument we must go back to those times when it was customary to celebrate ceremonial rites of some kind before a tomb. In the present case those rites would probably be enacted on the terrace on its western front. On referring to Giraldus Cambrensis, I find he mentions Llandyfyrdog under the name of St. Tefredancus—(St. Tyvrydog was one of the sons of Arwystyl Glof in the latter part of the sixth century). Probably the church and present village were built from the remains of some place which had been in existence many years previously. Is the name Maen Chwyt derived from Chwybleian (guardians of mysteries), the same as Obwen or Llwy?

At a distance of six miles west of the above group is another of these weird-looking structures, a combination of the rock *in situ* with stone rings and isolated stones, showing a considerable amount of human labour on the surfaces. It is situated on the edge of a rushy marsh, and named in the Ordnance Map Caer Gwrie. It retains all its original features, which are of a character well worth investigating, and appear to have been left untouched.

The question is sometimes asked, with a conviction of its being unanswerable, "What do we know as to the religious observances of the old Celtic tribes? Where do we find their altars, their idols, or their temples?" Some of these certainly are to be found at Caer Gwrie. Archæologists of the old school made grievous mistakes on this subject when they imagined the cromlechs to be the altars of the Druids. This absurdity threw their followers off the scent, and tended to fix itself upon the investigators of Celtic remains generally, but, like many other popular errors, having had its day, will be swept away by unprejudiced investigation. The remains of Caer Gwrie consists of one of the enormous outcrops of native rock, which characterize every part of Anglesea, rising up in the middle of cultivated lands, and on the borders of bogs, generally from 20 to 30 feet high. The top of Caer Gwrie is about 8 or 10 feet high in its highest part, from which it

declines at a slight angle towards the north, where it sinks beneath the marsh. On the south it has a vertical scarp, the surfaces of which have been wholly subjected to manipulation to render them smooth. The natural angles of the rock have been taken advantage of, and in some instances altered to obtain the required form, resulting in a series of steps, platforms, and seats. There are three stones placed on the latter for the different purposes of initiation, lustration, and worship. These three stones have been laboriously wrought into the required shapes. The western stone is a slab 10 feet in length by 4 feet 11 inches in width, and including the platform on which it stands is 5 feet high. It is a lustration stone with three cavities of a circular shape placed in a triangle. Fourteen feet distant is another of the three stones, a four-sided cone, with a step at one angle, standing upon a symmetrical angle, backed by a ridge which forms a screen, enclosing that part of the platform on which stand the three stones. The third stone stands on a straight line south-east and north-west equidistant from each other. The four-sided cone is the central object around which are clustered all the other arrangements, and doubtless was a stone of adoration, representing some one of the attributes or energies of nature. The character of the observances practised here may be more readily surmised than proved, but lustration in some special form was obviously a preliminary act. In front of the adoration-stone, and placed somewhat lower, is an oval ring of eight stones, each standing 4 feet high. The diameter of the oval is 8 feet by 5 feet, with an entrance 2 feet wide. It forms an enclosed cell, and has all the aspect of being part of the original plan, and is so considered by the owners of the land. Upon these eight stones another series has been added in later times in order to convert the oval cell into a pen for the purpose of milking sheep. I cannot think this cell was ever intended for a *carnedd*, but rather that it was connected with some superstitious pagan rites and ceremonies. These, whatever they were, appear to have been concentrated around the cell and the four-sided cone, and I think it probable that originally there was an outer ring of stones from 25 to

30 feet diameter surrounding the whole. A few stones which may have helped to form this enclosure are remaining, also a portion of another small oval ring, of which one of the stones stands 5 feet high, another is a four-sided cone with a flat top. Upon the rock behind these are mounds, about a dozen boundary-stones, and outstanding portions of the rock *in situ*, all partially enclosing five or six slight depressions of 8 or 10 feet across. Whether these are the foundations of dwellings or of *carneddau* is a question, but the probability is that they represent the residences of the priests who had charge of, and officiated on, the rock. At a distance of 60 feet west is a large well, excavated in the rock, 7 feet across, with a ledge or step for the purpose of reaching the water. This well is within the enclosure of the caer, and has been considerably enlarged by quarrying close up to it. Thus far we find a group, every portion of which may be identified as corresponding to the requirements of a superstition which is described in the writings attributed to the Bards, with the exception that I failed to detect any stone which bore the character of a sacrificial-stone. I may have overlooked such a stone, or it may have been carried away, or it may have been a triangular wedge-shaped stone I found lying on the platform. The whole of these stones, as I have before observed, appear to have been worked into shape with flat smooth surfaces, but no tool-marks are visible—at least, I did not observe any. The means employed must have been rubbing with blocks of quartz.

The eastern division of this outcrop of rock presents features entirely diverse from those we have just examined, and apparently having no connection with them except that of proximity. The western division, though presenting evidences of superstitious observances of an ideal character offered to representative stones of geometric figure, fails to show us any stone of the nature of an idol representing a living creature; there is no such stone in the group. The eastern division was, I believe, a subsequent innovation upon a system which was of a more intellectual and purer character, if we may apply these terms to our old British paganism. Its great central feature is a block of the

native rock, standing 5 feet high, and bearing the general shape of a huge head, as though blocked out in the rough by a sculptor intending to represent the head of a lion, tiger, or a sphinx. No features are indicated; there is nothing more than the outline of a head, which usually forms the groundwork upon which the features are to be cut. I will refer to this again, and proceed to its surroundings. This simulacra of a head is accompanied by a convex rock forming the body, somewhat bulging up into about sixteen patches, divided by turf in the manner of walks in a garden, only the patches are the bare rock without any earth, diverging from the great head as from a centre. In one of the rocky patches nearest the head is a lustration-basin. Upon a line in front of the head is a stone 7 feet long and 3 feet high, with two smaller stones, which is probably all that is left of a semicircular ring which may have extended round the head. The lustration-basin would indicate rites having reference to the rock-head close by, appearing to show that here were practised ceremonies independent of those on the west side of the rock. The artificial look of the intersecting turf divisions is very striking, and if they are not produced by some amount of human labour, I can only say it is a remarkable eccentricity of Nature. However, whether natural or artificial, the old Britons have incorporated this peculiarity into one of their old pagan places of worship. After my return home, and occasionally cogitating upon the extraordinary and diverse character displayed in these remains of Caer Gwrie, it occurred to me that I had met with an account of some strange and unintelligible adventures in one of the triads, the *Mabinogion*, or the *Red Book of Hergest*, now in the library of Jesus College, Oxford, and the impression I received was that these remains of Caer Gwrie were the results of what we there learn of the adventures of Coll. I am quite aware that we are now falling back upon mere tradition, but is it wise to eschew tradition entirely? I believe that when the voice of history is silent upon a subject, and we find tradition disguised and coloured according to the mythology of the time, if we try to brush aside both masque and colour we may arrive at some portion at least

of the simple truth. The worst accusation we can bring against tradition is that it is only the shadow of real history. As such, I bring forward the following extracts :

In the sixtieth and ninety-seventh Triads we find notices of Coll blended with traditional mythology, yet I think an examination and collation of certain passages will help to clear up to some extent much that appears at first sight contrary to common-sense. We find Coll first mentioned in the sixtieth Triad as "one of the three benefactors of the nation of the Cymry;" he is the son of Collvrewi, and he first brought wheat and barley into the Isle of Britain, where oats and rye were only to be found previously. He thus appears to be connected with merchandise. We next find Coll, the son of Collvrewi, in the ninety-seventh Triad, mentioned as "one of the three powerful swineherds of the Isle of Britain," who kept the Sow of Dallwaran Dabllen, or, as the name occurs in another copy of the Triad, Dallwyr Dallben. This sow is in fact nothing more than a ship with a boar's head prow, as is evident from certain deposits which the vessel left at various places where she touched. Among other imports was one of peculiar character described as an animal of the feline tribe, a mere cub; this the triad informs us was deposited under the Maendu or Black Stone on the Arvon shore of Menai. This act must have been performed without the sanction of Coll, for we are told he threw the kitten into the Menai, from whence it was rescued by the sons of Balug, in Mona, who nursed and reared it to their own molestation. It was called Cath Balug, and it introduced into Mona one of "the three chief molestations" bred there. The creature, whether the cub of a lion, a tiger, or a leopard, is mentioned as a kitten, denoting that it was young, playful, and of winning deportment. This character at least marked its introduction, and whether it was a living specimen of the feline tribe, or a sculptured idol of the sphinx character, brought by Phœnician traders from the East, it became through the tyranny of its protectors one of the three great injuries inflicted on the island. This I believe to be the meaning of this "inexplicable enigma," and that this strange symbolic tale is founded upon an old tradition, which seems to point

to the introduction into Mona of something apparently innocent, but which afterwards turned out to be fierce and bloodthirsty.

It may be that this tale symbolizes the introduction into Mona of some foreign, mysterious, pagan superstitions, adopted and grafted upon an older system as practised at Caer Gwrie. Taliesin in his enigmatic, yet graphic, manner predicts, "The spotted cat shall be disturbed together with her sons of foreign language." Without entering into the peculiarities and nature of the institution of which the spotted cat was the symbol, and her foreign protectors were the ministrators, I would suggest the probability of Caer Gwrie being the locality in which the Balug cat was received, tolerated and pampered, not to be disturbed till the bright light of a purer faith dispelled the unholy superstition.

I will now notice one or two points connected with the curious simulacra of a head I before mentioned. Its subordinate position upon the rock, being at one end instead of occupying the central part, shows that it was something added to the original arrangement, and that its introduction did not destroy that arrangement, but that the two systems flourished side by side. I have detected other instances where remains seem to indicate a similar toleration of two idolatrous systems closely adjoining each other. In Merionethshire there is a dual system, showing the stone of worship, two altars and two lustration-basins; another exhibited several altars, two lustration vessels, one, if not two stones of worship, and two cromlechs, with stone circles or rings defining the boundaries of the sacred adytum in each. Here are three instances of an innovation creeping in and establishing itself upon an equality with the more ancient system. I have also met with other instances, but the evidence could not be so clearly shown in consequence of the absence of some of the requisite symbolic stones. This objection may be urged in the case of Caer Gwrie, inasmuch as no altar could be detected, at least by myself, during the time I was engaged in obtaining measured plans, but there required no altar to decide the character of these remains. The Cath Balug is behind the old orthodox Druid place of celebration, and the whole of the area or body of the rock behind the head is

"spotted" by fifteen or sixteen detached surfaces of bare rock, each spot, as I have before remarked, being isolated from the others by borders of green turf, each strip of which diverges after the manner of rays from the unfeathered head, suggesting the idea that this simulacra of a head was a symbol of the sun.



Publications and Proceedings of Archaeological Societies.

PUBLICATIONS.

The first volume of the Transactions of the JEWISH HISTORICAL SOCIETY OF ENGLAND promises well for this new society, which was founded in the summer of 1893. Besides the report of the society, with financial statement and other business matters, the volume contains the papers which were read before the Society during its first winter session. They are the following: "A Hebrew Elegy concerning the Massacres in 1190," by Mr. S. Schechter; the "Domus Conversorum" [in other words, the Hospital for Converts from Judaism founded by Henry III. on the site of the present Record Office, and now represented by the Rolls Chapel], by Mr. C. Trice Martin; "A Homage to Menasseh Ben Israel," by the Rev. Dr. Adler, Chief Rabbi; "Crypto-Jews under the Commonwealth," by Mr. Lucien Wolf, president of the society; "Little St. Hugh of Lincoln," by Mr. Joseph Jacobs; "The Debts and Houses of the Jews in Hereford in 1290," by Mr. B. Lionel Abrahams. There are several illustrations, and facsimiles of documents. The volume, we may add, is sold to non-members at 12s. The publishers are Messrs. Wertheimer, Lea, and Co. The honorary secretary of the society is Mr. Israel Abrahams, whose private address is given as 77, Elgin Avenue, W. We mention this in case any of our readers may wish to join the society, which appears not to have any official home at present. The amount of the annual subscription does not seem to be stated.

No. xxxvi, being the third part of the eighth volume of the Proceedings of the CAMBRIDGE ANTIQUARIAN SOCIETY (covering the period from October 23, 1893, to May 16, 1894), has reached us. It ought, with other publications of the Cambridge Antiquarian Society, to have been acknowledged sooner. The part contains among others the following papers: "On an Etruscan Inscription at Perugia," by Professor E. C. Clark; "On some Ancient Ditches, etc., near the Pitt Press," by Professor Hughes; "On the Assessments of Cambridgeshire, 1291-1889," by the Rev. Dr. Pearson; "On Objects of Antiquarian Interest dug up in Trinity College," by Mr. W. White; "Some Twelfth-Century Charters of the Priory of

S. Radegund," by Mr. A. Gray; "On the Antiquities of the Immediate Past," by the Rev. C. L. Acland; "A Newly-discovered Dyke at Cherryhinton," by Professors Hughes and Macalister, and Mr. W. H. L. Duckworth; "On a British Jar found at Haslingfield," by Professor E. C. Clark; "On a MS. kept by John Duckworth of St. John's College about 1670," by Mr. G. C. M. Smith; "On Monuments to Cambridge Men at the University of Padua," by Professor Clark; "The First and Early Cambridge Newspapers," by Mr. R. Bowes; "On Ancient Libraries: (1) Christ Church, Canterbury; (2) Cîteaux, Clairvaux; (3) Zutphen, Enkhuizen," by Mr. J. Willis Clark. There are a large number of excellent illustrations to the different papers. The part also contains various items relating more particularly to the business of the Society.

The first part of the third volume of the Papers and Proceedings of the HAMPSHIRE FIELD CLUB has just been issued. It fully maintains the high character for excellence which the previous volumes of the Hampshire Field Club have justly obtained. It contains articles on various subjects, but with two exceptions they are all archaeological. The first paper is a thorough and exhaustive one by Mr. B. W. Greenfield on "Stoke Charity, the Church and its Monuments, and the Descent of the Manor." The monuments in Stoke Charity Church are of exceptional interest, and are (considering their high importance) very little known. Undoubtedly the most interesting is the altar-tomb (a real altar with a footpace, as well as a reredos, and in excellent preservation) of John Waller, who died in 1527. It is very fortunate, as well as very remarkable, that it has survived in so perfect a condition to the present day. The panels which form the front of the altar still retain original paintings in oil of St. Thomas of Canterbury and our Lady. An illustration is given of this very noteworthy object, which is unique of its kind. There are also some excellent brasses and other tombs, all of which are illustrated. The main point of interest centres, however, in the "altar-tomb," above mentioned, of John Waller. Mr. Greenfield laments the bad condition in which the church seems to be, but we may be thankful, on the other hand, that these remarkable tombs and brasses have not only escaped the spoiler's hands, but also the process of a "restoration." "Bronze Implements found at Bitterne" form the subject of a paper by Mr. W. E. Darwin. These implements consist of four palstaves and four socketed celts. They were discovered last October, and are illustrated in a couple of plates. Mr. Darwin's paper contains a very clear and concise account of prehistoric bronze implements, and is rather addressed in the main to those members of the Field Club who are not archaeologists. The fuller technical description of each of the implements is given separately with the illustration. We have seldom read a better paper describing such a "find," as it does not make the mistake of assuming that people know all about a subject which, in fact, has been studied by comparatively few. Mr. N. C. H. Nisbet contributes a good paper on the roof of the Pilgrim's Hall at Winchester. A palimpsest brass of Bishop White at Winchester College is described by

Mr. Percy G. Langdon, both papers being illustrated. The Rev. R. G. Davis contributes "Notes on the Manors of Merstone and South East Standen in the Isle of Wight," while the editor (the Rev. G. W. Minns) writes on the painting by Sir Joshua Reynolds of Lady Betty Delmé, which was recently sold for the extraordinary sum of £11,000. The part is, as we have already said, an excellent one, and highly creditable to the Hampshire Field Club.

The first part of the twelfth volume of the Journal of the ROYAL INSTITUTION OF CORNWALL has reached us. It contains what we may term a report of the society, with an account of the annual meeting of 1893, besides several papers on different subjects. Of these papers three are archaeological, viz., a paper on the "Rude Stone Monuments of Cornwall," by Mr. R. N. Worth; "Notes on the Duloe Circular Enclosure," by the Rev. W. Iago; and "Inscribed Stones of Cornwall," also by Mr. Iago.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OFF THE MILL. By the Right Rev. G. F. Browne, Bishop of Stepney. *Smith, Elder and Co.* Crown 8vo., pp. 270. Price 6s.

We scarcely recognise our old friend Professor, and afterwards Canon Browne, under his new designation of Bishop. The pages of the *Antiquary* have more than once been enriched by contributions from his pen, for Bishop Browne has long been known as a most capable antiquary, particularly in connection with pre-Norman sculpture. We have long known him as a many-sided, broad-hearted man, but never knew till we opened these pages that he was an old member of the Alpine Club. This is a volume of holiday essays, and we must acknowledge frankly our disappointment. Most of them are thirty-year-old Alpine papers, reprinted from the *Cornhill*, such as "How we mounted the Oldenhorn," and "How we did Mount Blanc." They are not old enough to be in any way curious, and yet sufficiently old to be useless; the style is anything but brilliant, and they had far better have been left in their obscurity. The only paper of any antiquarian value is "Archæological Frauds in Palestine"; but this appeared in the *National Review* more than ten years ago, and possesses no present interest.

OUR RAMBLES IN OLD LONDON. By E. S. Machell Smith. *Sampson Low, Marston and Co.* Pp. 170, nineteen illustrations. Price 2s. 6d.

This little book cannot fail to be of much service to all those who are interested in the out-of-the-way nooks and corners of the city of London. It is written in a pleasant chatty style, and conveys in a

short compass a good deal of carefully-gleaned and descriptive information. The writer is undoubtedly one of the fair sex, or there would not be such a lavish use of italics. Another characteristic that proves the same fact is the curiously-frequent application of the feminine epithet "dear" to the most unlikely things and persons. What would Dr. Johnson have said if he had lived to see himself described in print as "the dear doctor"? We can readily imagine the indignation and roughness of his retort.

The italics are really trying, and detract much from the smartness that would otherwise be a special feature of this well-printed book. There is no reason or method in their use. Why, for instance, on p. 103, should we find *Pepys* in italics, and "Mrs. Pepys" in plain type? or, on p. 154 (in a description of the Drapers' Hall), *dining-room* and *staircase* in italics, but "quadrangle" and "fountain" in ordinary print? The capital letters, too, are almost as capricious. These are blemishes, however, that can readily be corrected in a future edition, and the book is so good on the whole that we feel sure the author will not have to wait very long before there is a pleasant opportunity for revision.

When that time comes, we also hope that the author will be a little more careful about some of the details in her descriptions of the City churches. It would also be as well to leave out the bits about early luncheon taken at home, and the elaborate and would-be funny description of the luncheon kindly provided for herself and friend at the George Inn, Southwark. The various caretakers, sextons, and other officials in charge, who assisted these ladies in their notetaking excursions, are usually personally described with much freedom, and placed in ridiculous lights. Has it not occurred to the author that a cheap book of this kind is very likely to get into the hands of these officials, and cannot fail to give pain? Moreover, almost every one of her readers would willingly see these passages erased in order to make way for more substantial matter.

The plan of the book is excellent; it is divided into six "walks," and to each walk is prefixed an admirable little map, showing the route taken and the places visited. We have only space to give quite briefly an outline of the second walk, which may be taken as a fair example of the rest. St. Saviour's, Southwark, is reached by steamer from the Surrey pier; the monuments are neatly and concisely described. On leaving the church the Clink is visited, which is still the property of the Bishop of Winchester, and where, in a miller's warehouse, are some remains of the old Bishop's palace. The Borough High Street was in olden times the highway of the pilgrims to the Beckett shrine at Canterbury. A memorial of these pilgrimages still exists in a succession of ancient taverns all close together, but down separate little turnings on the left-hand side. The first, the White Hart of Dickens fame, has been quite modernized; the next, the George Inn, has a double tier of bedroom galleries with the original wooden balustrades of the seventeenth century. The Tabard exists only in name, the old inn being destroyed by fire in 1873. The Queen's Head has an old wooden balcony and other details still extant. A description is then given of the Marshalsea Prison, which used to stand close by,

and of St. George's church and churchyard, which was the burial-place of the prisoners. The Mint (where marriages used to take place, varying in price from 1s. 6d. to 5s. 6d.), Lant Street, Southwark Bridge Road, the locality of many early theatres, are all briefly described. Crossing Southwark Bridge, in Upper Thames Street, the church of St. James, Garlickhithe, was visited in order to see the skeleton of a tall man in a narrow cupboard with a glass front. Who he was, or why he was here, the author fails to tell us. The hall of the Skinners' Company, in Dowgate, is next inspected, and the walk concludes with a description of the far-famed London Stone, built into St. Swithin's church, and covered with an iron grille. It is just possible that it may have been a Roman milliarium, or milestone, but to describe it as "one of the most perfect historical relics of the Roman occupation" is an absurdity.



THE BEST PLAYS OF THE OLD DRAMATISTS: BEN JONSON (2nd series). *T. Fisher Unwin*. Post 8vo., pp. 446. Price 2s. 6d.

The last issued volume of the excellent "Mermaid Series" contains Ben Jonson's "Bartholomew Fair," "Cynthia's Revels," and "Sejanus," which are literally reproduced from the old text. These three plays afford a striking proof of the versatility of Jonson's genius. The first two have no common feature save that they are both mainly in prose. "Bartholomew Fair," first produced at the Hope Theatre in 1614, was always a favourite, owing to the stinging and singularly coarse ridicule with which it covers the Puritans. After the Restoration, it was frequently performed before Charles II. It possesses singular attractions for the student of manners and times, as well as for the searcher after obsolete words and phrases. More of the customs of the common folk of the time of James I. can be learnt from this play than from everything else that Jonson wrote. The very sparse and brief notes might with advantage have been extended. "Cynthia's Revels" was a much earlier play. It was printed in quarto in 1601, and was "frequently acted by the children of Queen Elizabeth's Chapel." The tragedy of "Sejanus" was first acted at the Globe in 1603. We are surprised at it being included in selected plays; the blank verse is for the most part stilted and inharmonious, whilst the plot is involved and puzzling.



GEORGE MORLAND, PAINTER. By Ralph Richardson. *Elliot Stock*. 8vo., pp. viii, 176. Six illustrations.

This once-celebrated and still-popular English painter, who flourished from 1763 to 1804, has already been the subject of four brief lives or biographies; but as the last of these (written by George Dawe, R.A.) was issued in 1807, and as all four of them are exceedingly rare, Mr. Richardson need not in any way apologize for producing a fifth. He has given us an attractively-written volume, not hiding Morland's many faults, but pointing out the many good features of his character. George Morland still remains a famous man, and his admirers continue to increase in number. "His pictures somehow appeal to English people as no others do—perhaps because he was so thorough an Englishman himself, and because he

painted English subjects in a way no man ever did before or has done since."

The biography covers eighty pages, the remainder of the book being taken up with a valuable series of appendixes. Their titles are: "Paintings by George Morland exhibited publicly in Great Britain;" "How Morland signed his Pictures;" "Critical Remarks on the Works of George Morland;" "List of Oil Paintings and Drawings by Morland, sold by Messrs. Christie from 1888 to 1892, with the Prices obtained;" "Engravings after Paintings or Sketches by Morland in the British Museum;" "Chronological Catalogue of Engravings, Etchings, etc., after Morland, and bearing the Years of their Publication;" "Engravings sold by Messrs. Sotheby, December 20, 1894, with the Prices obtained;" and "Index to the Engravers of the Works of George Morland."

The reproductions of five of Morland's best pictures are remarkably good.



SCOTTISH POETRY OF THE SEVENTEENTH CENTURY.

Edited by George Eyre-Todd. Glasgow: *William Hodge and Co.* Crown 8vo., pp. viii, 296. Price 3s. 6d.

This is the first anthology of the Scottish poetry of the Stuart period. Mr. Eyre-Todd shows much wisdom in his selections, and has produced a book of value and interest to all students of poetry, and which is sure to be appreciated by patriotic Scotchmen. The contributing poets are Sir Robert Aytoun, Sir David Murray, Sir Robert Ker, Sir William Alexander, William Drummond, the Marquis of Montrose, and the Semples of Beltrees, of each of whom a brief biography is given.



THE WORLD'S OWN BOOK, OR THE TREASURY OF A KEMPIS. By Percy Fitzgerald. *Elliot Stock*. Pp. 98.

The bibliography of the *Imitation* seems inexhaustible. Mr. Elliot Stock has recently done good service by publishing three works on this subject—namely, (1) the faithful rendering of the great book into English rhythm, after the manner in which it was originally written; (2) the facsimile reproduction of the Augsburg edition of 1470; and more especially (3) *The Story of the Imitatione Christi* by Mr. Leonard Wheatley. We should have thought that the issue of Mr. Wheatley's admirable little volume had rendered Mr. Fitzgerald's disquisitions quite superfluous. The secondary title to this book, which appears as the head-line of every page, is "Thoughts on 'The Imitation of Christ.'" Every English lover of the *Imitation* should possess Mr. Wheatley's book, but Mr. Fitzgerald's meditations on the subject are neither novel nor attractive.



STUDIES IN FOLK-SONG AND POPULAR POETRY.

By Alfred M. Williams. *Elliot Stock*. 8vo., pp. viii, 396. Price not stated.

Mr. Edward Clodd has written a brief commendatory preface to this volume of American essays. To our mind the best in the book, and certainly those which will have the most interest for English readers, are the two opening chapters on "American Sea-Songs" and "Folk-Songs of the Civil War." Mr. Williams is much to be commended for having

rescued the ballads of the great Slave War from oblivion. His essay on "English and Scottish Popular Ballads" is perforce, considering the extent of the subject, far too sketchy. There are also chapters on the folk-songs of Brittany, Poitou, Portugal, Hungary, and Roumania.



FEUDAL ENGLAND: Historical Studies on the Eleventh and Twelfth Centuries. By J. H. Round. *Swan Sonnenschein*. 8vo., pp. xvi, 587. Price 12s. 6d.

There is no doubt that Mr. J. H. Round is an historical scholar of no mean ability, more particularly in connection with the period treated of in this book. But it is also equally beyond doubt that Mr. Round badly mars his reputation by the fierceness and bitterness of his attacks upon others in the same field. It really seems to be a greater pleasure to Mr. Round to convict his predecessors and contemporaries of blunders than to establish fresh facts. Mr. Round is a past-master of chastened vituperation and thinly-veiled contempt with regard to historians who will live when he is altogether forgotten.

The first half of this work is, however, less spoilt than usual by this characteristic fault. This division is termed "Territorial Studies," as opposed to the "Historical Studies" of the latter part of the volume. It comprises chapters on the Domesday Book, the Northamptonshire Geld-Roll, the Knights of Peterborough, the Worcestershire Survey, the Lindsey Survey, the Northamptonshire Survey, together with a praiseworthy essay on the Introduction of Knight Service into England. The Domesday chapter, which covers about 150 pages, is of much value, and we are disposed to agree with the author's conclusions on the carucate and hide. He also establishes the fact that the word *soluanda* meant an estate such as a prebend, and was not a unit of measurement.

The latter part of the book is a more or less elaborated attack upon the late Professor Freeman, but the greater part has already appeared in various magazines and reviews. The attack is conducted with considerable ingenuity and much persistence. In sections where the reader would expect to be quite safe from anti-Freeman assaults, Mr. Round, with misplaced cunning, contrives to strike at his literary foe. In view of the great Professor's death, some of these attacks almost verge on the malignant. No one will contend that Mr. Freeman was immaculate; no historian has yet been found whose accuracy in everything was beyond all gainsaying, and unless a phenomenal being appears, it is hopeless to expect it. But we are entirely in accord with a recent statement of Mr. Herbert Fisher, one of the ablest representatives of the Oxford school of history, that Mr. Freeman reached "the highest standard of scholarly exactitude."

Mr. Round's chief and most elaborate attack is on Mr. Freeman's fine account of the battle of Hastings, especially "the palisade" episode. The great majority of scholars are, however, abundantly satisfied with the defence of Mr. Freeman's descriptions and contentions by the Dean of Winchester and other competent men. The defence has also proved that Mr. Round's attack actually bristles with blundering errors, including an astonishing mistranslation of the crucial passage in Wace.

Short Notes and Correspondence.

TO THE EDITOR OF THE "ANTIQUARY."

A writer in the current number of the *Antiquary* (p. 208), in an interesting paper entitled "Some Mediæval Closing Rings and Knockers," referring to the word *hagolay*, or as I have always heard it pronounced, *haggaday*, says: "Whether there is ancient authority for this name, or whether it is merely a modern invention like that of hagiroscope for a squint, we do not know. It sounds as if it were a modern invention."

Sounds are sometimes misleading in philology as in other matters. *Haggaday* certainly did not come into being with the revival of Gothic architecture. I well remember hearing it used upwards of half a century ago by illiterate Lincolnshire peasants who had never heard of the Cambridge Camden Society, to whom, as it is averred, we owe the word "hagiroscope," and some other terms of the same sort.

In Lincolnshire the word is still in general use for the latch of a door or gate, especially for the old-fashioned fall latches. Haggadays are often put on cottage doors on the inside, without anything projecting on the outside by which the latch can be lifted. A little slit is made in the door, and the latch can only be lifted by passing through this slit a nail, or thin slip of wood or metal. Words of this kind are seldom written down, and still seldomer get into print, so that dictionary-makers may become aware of them. I have, however, been fortunate enough to come across an example of the use of this word in days when James I. was king. It is doubtless, however, very much older. In the churchwardens' accounts of Louth (a market-town in Lincolnshire) for the year 1610, we read that there was paid

"To John flower for hespes, staples, a hoop, a pycke, a sneck, a haggaday, a catch & a Ringe for the west gate ijs. vjd."

I dare not make a guess as to the derivation of "haggaday," but I feel well assured that unlike the modern word "hagiroscope," it has no connection with *ἀγίος*.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*



The Antiquary.



SEPTEMBER, 1895.

Notes of the Month.

FROM a paragraph which has been supplied by one of the Press Agencies to the newspapers, it would seem that one of our "Notes" for August has been misunderstood, or twisted to bear a meaning which was disclaimed in its first sentence. It is scarcely necessary to repudiate once more any desire on our part to favour one political party or the other. The *Antiquary* knows nothing of party politics, and in expressing our regret that the change of Government should have necessitated the removal of Mr. Herbert Gladstone from being First Commissioner of Public Works, we were careful to disclaim any political bias whatever. Yet the newspaper paragraph which has appeared in several "Liberal" papers, assigns to us an expression of regret at the defeat of the late Government at the General Election. We feel, of course, highly flattered at being quoted on such a subject, but we wish those who were so ready to claim our partizanship for their cause had been careful to read what we really did say. Antiquaries may be Liberals, Home Rulers, Tories, or anything or nothing, but the *Antiquary* is, and always must be, wholly neutral in all such matters.

We are sorry to learn that the tower and spire of Salisbury Cathedral are reported to show dangerous signs of weakness. We hope we may take it as an indication of the improved knowledge in such matters that the Dean, in issuing an appeal for £5,000 to secure the spire, is careful to state that nothing of the nature of a "restoration" is contemplated.

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We feel confident that under these circumstances whatever sum may be really required will be easily raised. The difficulty and hesitation which antiquaries feel in these cases is the dread that, in subscribing to such a fund, they may be helping to destroy, and not to preserve, the original features and history of an ancient building. In the case of Salisbury all danger of this appears to be avoided.

To the cathedral churches of Salisbury and Peterborough we regret to hear that Winchester must be added as showing signs of partial insecurity. At Winchester it is the external roof of the nave which is in a bad way. Mr. John B. Colson, the architect to the Dean and Chapter, has recently reported that "the time has now arrived when something must be done to the leads, even if the timbers are allowed to remain in their present condition. On the south side, where subsidences have taken place, three places to the extent of 12 feet 6 inches, 16 feet 6 inches, and 17 feet 6 inches wide respectively, and on the north one place 9 feet wide, the whole length, from gutter to ridge, require relaying; and I unhesitatingly say that, unless this receives immediate attention, there is danger of the whole slipping, perhaps forcing the parapet, and falling on to the lower roofs, with an effect to the timber and vaulting that must at least be disastrous and expensive to remedy. Other parts of the leads being in a bad condition will be a constant expense to patch and repair; and, as I said in my 1893 report, nothing less than one-half of the north side and the whole of the south side requires absolute relaying."

From a paragraph in the *Hampshire Chronicle*, we see that Mr. Colson's report, together with a previous one made by him, and also one by the late Mr. Ewan Christian, have been forwarded to the Ecclesiastical Commissioners, who, we are told, suggest "that either a call should be made on a fund which the Commissioners have, belonging to the Dean and Chapter, to meet the expenses of temporary repair (about £200), or that an appeal should be made to the public to raise the estimated amount of the entire cost of the renovation of the fabric (about £6,000)." The newspaper adds that it believes that "it

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is the present intention of the Dean and Chapter to deal with the smaller amount. Here, surely, is a suggestive comment on the "restoration" panacea proposed whenever a church needs repair. A "restoration" at a cost of £6,000 is suggested, while repairs to cost £200 will suffice. Are we to apply the same principle to the appeal for £12,000 for the restoration of the west front of Peterborough, and say that £400 will be enough? We are inclined to believe that we may do so, more especially as it could scarcely cost more than £12,000 to build a modern copy of the west front of Peterborough from the ground. The Dean of Winchester is an antiquary, which his brother of Peterborough is not. In this latter fact, perhaps, lies the explanation of the matter.



The summer months have, as usual, been taken advantage of for the annual meetings and outdoor excursions of the different antiquarian societies. The Royal Archæological Institute met under adverse circumstances in the midst of the General Election at Scarborough. The British Archæological Association was more fortunate in this respect, as it met at Stoke-on-Trent after the election had been finished. In spite of the General Election, the Scarborough meeting of the Institute was an instructive and successful meeting, although several of those who had promised to take part in it were unable to fulfil their obligations.



With regard to these summer excursions one or two mistakes are wont to be made, which it would be well if those having charge of the arrangements would endeavour to avoid. In the first place there is a tendency to attempt too much, and so in the end the result is that the programme has to be hurried through in a very cursory and unsatisfactory manner. This was the case with the excursion of the Yorkshire Archæological Society to Pickering and Lastingham, where the programme provided work for quite a couple of days, which had to be squeezed into six hours. We hope such a mistake will not be made again. As one of the local papers put it, "When it came to endeavouring to carry out, within a space of six hours, a programme which included a drive to Lastingham, with

an exploration of the interesting old church there as its object, a luncheon at the Black Swan at Pickering, and a subsequent survey of the castle ruins and the fine church at that place, the party found that they had a task the due performance of which was beyond their powers. Owing to lack of time their examination of the various places of interest to which they were conveyed was of a somewhat hurried character, the visitors having ever before their eyes the fear, first of being late for luncheon, and secondly, missing the return train home." This is very true, and we would add that, so far as our experience goes, the big mid-day meal at these Yorkshire meetings always occupies too prominent a place in the programme. It would be better if there were less of the picnic and more of archæology at these meetings. The Yorkshire Society does so much good work in its publications that we suppose the summer meeting is looked upon as more or less of a piece of well-earned recreation. Nevertheless, it is a mistake that this should be so, and certainly the inclusion of an impossible amount of work to be done ought to be avoided.



Another mistake is that the printed accounts of the history and archæology of the places to be visited, are sometimes not so carefully and accurately prepared as they should be. This, besides casting an element of reproach on the work of the particular society, is disastrous in many other respects. As many persons like to preserve the annual programmes, it is all the more necessary that the information they contain should be as accurate as possible.



Speaking of programmes, that issued by the Royal Society of Antiquaries of Ireland for their Galway meeting at the beginning of July last, strikes us as being in many respects a model of what such a pamphlet should be like. It consists of about a hundred pages of printed matter, carefully compiled from the best and most trustworthy sources of information, and profusely illustrated. It serves the double purpose of forming a guide for use on the spot, as well as a useful handbook for after reference. The same society has likewise made a new departure, by pub-

lishing, what we presume is to form, an extensive series of antiquarian handbooks to various parts of Ireland. The idea is excellent, and the first number of the series is devoted to Dunsany, Tara, and Glendalough. It is fully illustrated, and is issued for the small sum of sixpence. The Galway programme, we may add, is sold at a shilling. The idea of the series of antiquarian handbooks might well be followed by many of the different local societies in England.



At the meeting of the Yorkshire Society, Mr. W. H. St. John Hope pointed out that Leland, and others following him, have erroneously misidentified a tomb in the chancel of Pickering Church as that of members of the Bruce family. The error is really manifest, as the arms sculptured on the surcoat of the knight are those of Roucliffe, and not the Bruce arms at all. It is curious that no one should have corrected Leland's mistake long before this.



We are glad to be able to record the formation of a new local society. In response to an appeal from Mr. W. T. Vincent, author of *The Records of the Woolwich District*, a number of persons interested in the study of archæology met recently at the Town Hall, Woolwich, and resolved on founding an archæological society to be known as the Woolwich District Antiquarian Society. Mr. Vincent was elected the first president of the society, and Mr. Richard J. Jackson, of 40, Lee Street, Plumstead, honorary secretary. Letters of encouragement were received from Lord Stanhope, president, and Mr. George Payne, F.S.A., secretary of the Kent Archæological Society. It is intended to hold excursions during the summer, and meetings for the reading and discussion of papers during the winter months. We wish the new society a long career of prosperity and usefulness. Anyone wishing to join it should communicate with Mr. Jackson. The first excursion of the new society was to Darenth, where Mr. Payne conducted the members over the Roman villa. The pre-Norman church at Darenth was also inspected.



What is the origin of the word "dumb-bell"? We have no doubt this question has often

crossed the minds of many of our readers. It would seem as if Chancellor Ferguson has found the true answer to the question. In a short paper in the *Archæological Journal* he describes a curious object called the "dumb-bell" at Knole, of which a photograph is given. The object in question had a rope attached to it, by means of which, in a lower room, a person could virtually practise silent bell-ringing, the weight of the absent bell being arranged for by short iron bars with knobs at their ends, which swing round as a church-bell would. These iron bars and knobs bear a strong likeness to the modern dumb-bell, and it seems almost certain that the latter must have originated in machines similar to that still fortunately in existence at Knole. The discovery is highly interesting and curious, and we cannot do better than refer our readers to the picture, as well as to the verbal description by Chancellor Ferguson, which are to be found in the *Archæological Journal*, vol. lii., p. 45, recently issued.



A correspondent at Leicester writes to us to complain that, in spite of the protests raised against such a piece of vandalism, the Jewry Wall in that town has passed into the hands of the Railway Company, and is to be demolished in order to enable the company to build a new station. Cannot anything be done, even at the eleventh hour, to avert this disaster? We should have imagined such a piece of outrageous vandalism impossible in England at the present day.



The noteworthy pre-Reformation vicarage at Alfriston, Sussex, is to be preserved to the nation, the Ecclesiastical Commissioners having consented to transfer the building for a nominal sum to the newly-founded *National Trust for Places of Historic Interest or Natural Beauty*. The building, which is constructed of oak framing, filled in with wattle and dab, has a thatched roof, and is believed to have been erected in the fourteenth century. It is one of the few existing parsonages of mediæval date remaining in the country. Thirty years or so ago two other ancient parsonages were in existence at Chalvington and Alciston, both villages being near Alfriston. That at Chalvington was pulled down and rebuilt; and the vicarage at



THE OLD VICARAGE, ALFRISTON.

Alciston was, at the time of which we speak, occupied by a labourer as an ordinary cottage. We are not aware whether it is still standing or not. It was a low thatched cottage, without an upper story.



For several years past there has been arranged by private enterprise at the annual meetings of the Church Congress a loan exhibition of ecclesiastical objects of antiquarian interest. In more than one instance local archæological societies have informally assisted in obtaining the loan of objects for the exhibition. For the first time, however, in the history of the collection, the *Norfolk and Norwich Archæological Society* and the *Suffolk Institute of Archæology* have jointly issued a circular, in which they appeal for the loan of articles for the exhibition at the ensuing Church Congress at Norwich. Both counties (Norfolk especially) are very rich in the possession of articles of ecclesiastical interest, and the Loan Exhibition at the Norwich Church Congress should, therefore, be of quite exceptional interest. The date of the Congress is fixed for October 7, 8, 9, 10 and 11, during which period the Loan Collection will be open.

In issuing the joint circular, the committees of the two societies state that they have in view the desirability of making the loan collection representative of the Diocese of Norwich, and on that ground they beg "to invite clergy, churchwardens, and other custodians or owners of ecclesiastical antiquities, to co-operate by lending them for exhibition." The committees draw attention to the special provisions made by Mr. Hart (the promoter of the Loan Collection) for the safety of the articles on loan, which include the employment of a special watchman day and night. The committee of the *Norfolk and Norwich Archæological Society* undertake to see that these provisions are duly carried out, and will employ an additional watchman of their own. It seems probable, therefore, that on the present occasion the Loan Collection will be of a very complete and important character. The local secretary, it may be convenient to add, is Mr. W. Heaver, Rampant Horse Street, Norwich, to whom all communications should be addressed.



While these Notes are passing through the press the news has reached us of the death of Professor George Stephens, of Copenhagen, at

the ripe age of eighty-three. Professor Stephens's name has been so widely known throughout Europe for a long period, that anything more than a passing reference to his great services to the study of archæology would be quite superfluous on the present occasion. It is not often that a foreigner, (or, at any rate, that an Englishman in a foreign country), succeeds in establishing himself so thoroughly in the country of his adoption as Dr. Stephens did in Denmark, where, as politician, poet, prose writer, and, above all, as a profound antiquary, he gained a reputation for himself of which Englishmen have felt a just pride. Of his great and many services to the study of archæology in general, and of runes in particular, this is hardly the place to speak, but it would scarcely be fitting were no reference to be made to the loss which archæology has sustained in Professor Stephens's death.

At a meeting of the Corporation of Bury St. Edmunds, held on August 13, a petition was presented by a number of representative Jews in London and elsewhere, including Dr. Adler (the chief rabbi), Messrs. Rothschild, and others, praying the Corporation to rescind their previous resolution to turn Moyses Hall into a fire-engine station. The building, which dates from the twelfth century, is one of two or three ancient "Jews' houses" remaining in England, and the best preserved of all.

We quote the following concerning Moyses Hall from Mr. Murray's *Handbook to Essex*, etc. (edit. 1875), p. 134 :

"The *Police station* in the market-place, known as *Moyes Hall*, seems to have been a Jew's House, like that at Lincoln, which is earlier. This is Trans. Norm. of the twelfth century, and has an upper story, resting on a vaulted substructure. The windows are deeply recessed, and have seats. There seem to have been no windows on the ground-floor, and the upper part of the house has been too much altered to allow of any certainty as to its plan. It may have been a tower, of which the upper part has been destroyed."

In a recent letter to the *Daily Graphic* Mr. H. W. Brewer suggests, with much


probability, that Moyses Hall was originally a synagogue, and if so, it is, as such, a building of the very highest interest. We are glad to learn that the Corporation decided to refer the matter back to the committee, whose report had been previously adopted.



Notes on the London Bridge Waterworks.

By E. WYNDHAM HULME and RHYS JENKINS.

II.

 HE sketch of Morris's engine as given in the second edition of John Bates' *Mysteries of Nature and Art*, 1635, is here reproduced, Fig. 1. It will be seen that the undershot waterwheel imparts, by means of a crank and connecting-rod, a rocking motion to a disc by which the pump rods are actuated. John Bates' own description is, however, sufficiently quaint and interesting to bear quotation in full. He states: "Divers rivers there are, which according unto their propinquity or remoteness from their mother sea, run and returne (I meane ebbe and flow) more or lesse; whose force and stream in some is of its own accord, sufficient to mount its proper water, as may be seene at the watermill or engine neare the north end of London Bridge; which engine by the ebbing and flowing of the Thames, doth mount the said water unto the top of a Turret, and by that meanes it is conveighed above two miles in compasse for the use and service of that city. Which engine I circumspectively viewed, as I accidentally passed by, immediately after the late fire that was upon the bridge Anno 1633, and the device seeming very good when I came home I drew a modell thereof and have here presented it to the view. A, B, C, D, E, F, G, H, I, K, L, M, doe signifie a frame strongly made of timber. x, x. signifie the water wheele, the gudgins of this wheele must be set to turne in strong brasse sockets, firmly set in the two middle beames of the frame I K L M. The ends of the said gudgins must be made to reach a good way over the

beames, and they must be made square towards their ends, and have each a handle pinned fast on. Then in the middle beames I K L M must be likewise fastened another strong wheele as P, which must have as it were a spoak, reaching out from it upon the lower side. There must also be another half or 3 quarter wheele as Q, placed directly above it, whose Diameters must be of one size or proportion; directly under the utmost edges of these wheeles must be firmly set two

an iron band, that must compasse the circumference of the uppermost wheele noted Q: a long and strong wooden barre must come over the handle of the maine wheele, and upon the spoake of the wheele P, the barre is noted with R. N N N signifie the pipes whereinto the water is forced. These pipes carry the water to the top of a turret neare adjoyning unto the engin, and there being strayned, thorow a close wyer grate, it descendeth into the main wooden pipe, which is laid along

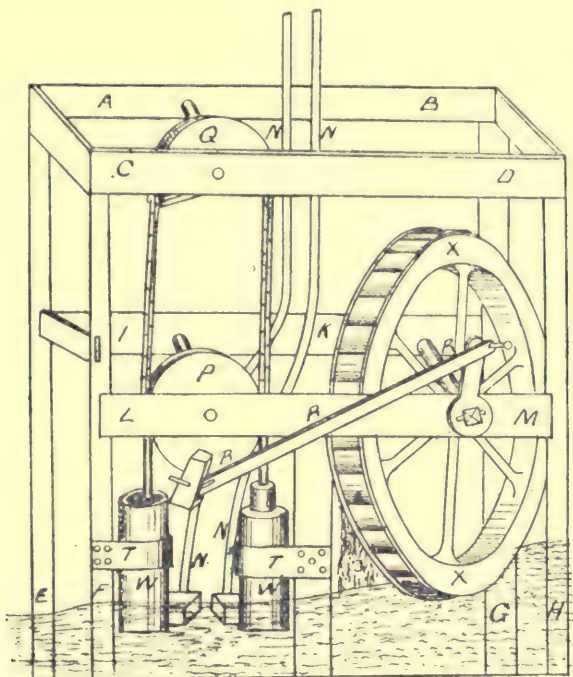


FIG. I.

strong barrels of brasse or iron, which is of more durance, as w w having each of them a succur cast with the barrels, these barrels must be bound fast unto two posts of the frame, with two strong yron bands as T T to the end they may not stirre; unto each of these must be fitted a force well leathered, and in the tops of the forces must be set two pieces of wood, two foot long, and about two inches thick, and to the tops of them must be linked two chaines of iron: which must be linked straight up to the two ends of

the streets and into it are grafted divers smaller pipes of lead, serving each of them to the use and service of particular persons."

In 1666 the whole of these works were again destroyed by fire down to the water level, and from an Act passed in 1670 we gather that the Water Tower still remained unbuilt in spite of the express permission contained in the Statute of 1667. It is probable that for some years at least the supply was continued on a limited scale only.

We know that in addition to the first arch

of the bridge leased to Morris in 1582, the Corporation had in 1584 granted a lease for the second arch. In 1701 a lease for the fourth arch was granted to the grandson of the proprietor, who sold the concern to Richard Soames for £38,000; the latter thereupon formed a company with a capital of £150,000. Probably it was at this time that the next important step in the mechanical engineering of the works, *i.e.*, the installation of Sorocold's machinery, was undertaken. Very little is known of Mr. Sorocold, but he appears to have been an engineer of some

Hatton's *A New View of London*, 1708, vol. ii., p. 791, contains the following account of the undertaking in its then state:

"*London Bridge Water-work.*—The contrivance of that great English engineer, Mr. Sorocold, whereby the Thames water is raised from the N. end of the bridge to a very great altitude, by which means many parts of the City, etc., are served with Thames water. The Flux and Reflux of the water worketh the Engine. Here are several proprietors who serve houses for the most part at 20s. per ann., paid quarterly, and they

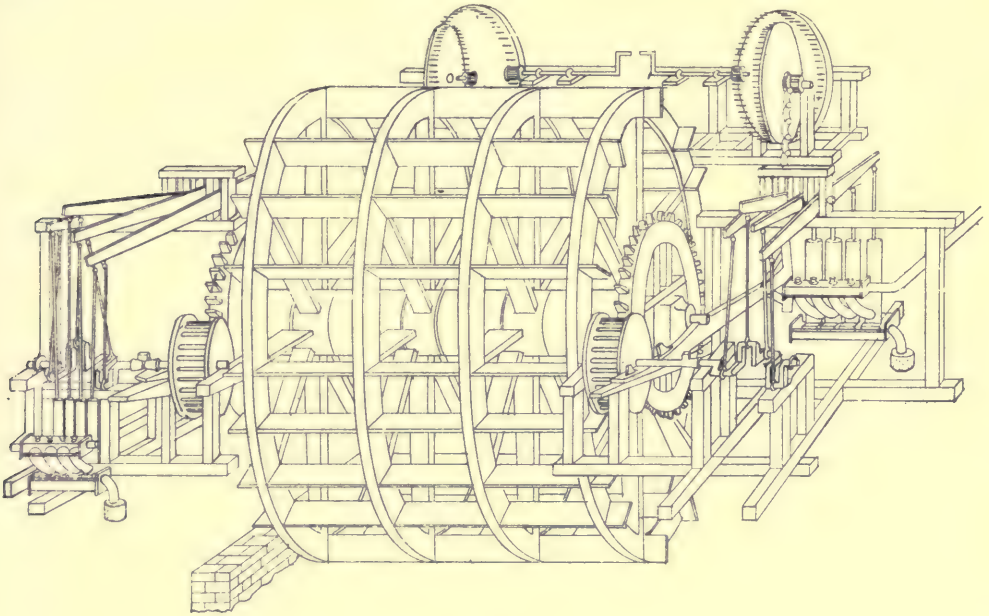


FIG. 2.

consequence in those days. Switzer in describing the London Bridge machinery (*Hydrostatics and Hydraulics*, 1729) speaks of him as a good engineer, and Thoresby tells us that at Leeds, in the year 1695, "the ingenious Mr. George Sorocold, the great English engineer, constructed a water-engine by means of which water was conveyed through lead pipes to the several parts of the town," and that he had done the like at Macclesfield, Worksworth, Yarmouth, Portsmouth, Norwich, King's Lynn, London Bridge, Deal, Bridgenorth, Islington new works, and Bristol.

have proportionably more from Brewhouses, etc., according to what they consume. To this Company also belongs the works at Broken Wharf, and the City Conduit Water. The chief proprietors are Mr. Somes, Mr. Jenkins, Mr. Stafford, Mr. Dunwell, Mr. Gold, Mr. Dearing, etc. The old stock was 500 shares, and valued at 500*l.* per share, since which those shares were divided into 1,500 shares, each valued at about 100*l.* per share. They pay the City 700*l.* per ann. for the Conduit Water, and about 10*l.* per ann. for the Bridge: Also 300*l.* to Sir Benj. Ayloff or his Assignees for the Broken

Wharf,* to which place 2 of the engines at the bridge do work, and there are also at that wharf 2 Horse-works. It is managed by a Committee of 3 or upward, a Treasurer, Supervisor, Book-keeper, 4 Collectors, besides that of the Conduits and 3 Turncocks.

"And besides the Old Work erected by Mr. Morris, the new placed in the 4th arch of the bridge consists of 2 wheels with 7 engines set up about the year 1702, so there are in all 13 engines. They chiefly serve Goodman's Fields, Minories, Houndsditch, White Chapel, and Birch Lane."

A very complete description and drawing of the new plant by Henry Beighton is to be found in vol. xxxvii. of the *Philosophical Transactions* (1731); it is reproduced in Desaguliers's *Experimental Philosophy*, 1744. Altogether there appear at that time to have been fifty-two pumps worked by four water-wheels, one in the first, and three in the third arch. The particular wheel described by Beighton, and shown in Fig. 2, worked sixteen pumps of 7 inches in diameter, arranged in sets of four, through the intervention of cog-wheels and crank shafts having four throws each. It was mounted so as to be movable vertically upon a contrivance invented by Hadley, of quadrant fame, by whom it was patented in 1693, and which had prior to this been applied at Worcester. This device is stated by Beighton to have been but seldom used, as the wheel would run in almost any depth of water, and in any direction according to the current.

Towards the end of the last century the affairs of the company seem to have fallen into a bad way. They suffered severely from the competition of the New River Company, their plant was becoming worn out, and the power of their machinery was falling off partly in consequence of the loss of head caused by the removal of the centre pier of the bridge in 1763. It was to compensate for this that in 1767 a lease of the fifth arch was granted to them; they had obtained the third in 1761. In this arch they erected machinery designed by Smeaton and described in his

reports as consisting of a water-wheel 32 feet diameter by 15 feet 6 inches wide, and six 10-inch pumps of 4 feet 6 inches stroke. They were also granted a lease of the second arch on the south side of the bridge so that they might supply the Borough without the necessity of carrying pipes across the bridge, which was found to suffer from the leakage thereof. Just before this date there appear to have been at least seven wheels and a steam-engine at work.

In 1817 a new iron water-wheel was erected in place of one of the wooden ones, and in 1822 the whole concern was demolished with old London Bridge, the New River Company buying up the undertaking. In excavating for the piers of the new bridge various pieces of old pump work, which somewhat resemble the plant described by Bate, were brought to light. They are described by a correspondent in the *Mechanic's Magazine* in 1828 as consisting of two pump barrels $5\frac{3}{4}$ inches in diameter, each furnished with trunnions similar to a cannon for the purpose of securing them in their places, and with the valves seated in separate chambers. With the barrels was found a large square iron shaft which appeared to have carried a cross-arm, to each end of which one of the pump-rods was attached, the journals of which were much worn on the under side as if from having performed a reciprocating movement in an arc of about 90° . It would be interesting to know what became of these relics, which, even if they did not belong to the original engine of Morris, were certainly examples of very early mechanical construction. Morris's success in pumping up the river water soon led to many imitations. Bevis Bulwer, at Broken Wharf, between Blackfriars and Southwark Bridges, erected in 1594 chain pumps worked by horse-gear. Later on there were other pumping plants worked by horse-gear near Somerset House and at Millbank. The York Buildings works also pumped from the river, and it is there that the first steam-engine introduced into London appears to have been erected.

* The works at Broken Wharf had been started by Sir Bevis Bulwer, who in 1593 had obtained a lease for 500 years from the City authorities. He employed chain-pumps worked by horses. Hatton also mentions the Millbank Waterworks and Merchants' Waterworks.

[It should have been stated in the preceding article that the illustration accompanying it is a reproduction of a part of a drawing in the Pepys Collection at Magdalen College, Cambridge, taken from an engraving in Thomson's *Chronicles of London Bridge*. The original drawing dates from about the year 1600;

it is in pen and ink, with colouring, on vellum. It will be found reproduced in its entirety, from a photo-chromo-lithograph made for the New Shakspeare Society, in the illustrated edition of Green's *Short History of the English People.*]



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.

CHAPTER IV. (*continued*).—MERMAIDS AND MERMEN.

The Mermaids' Jewels.

T WAS supposed that the sunlight flashes on the ripples of the wave-lets, as they broke on the pebbly beach, were the jewels of the mermaids, and that when the ripples thus sparkled the shore could not be approached by any marauder who intended to injure the inhabitants, as the mermaids had protected it by their spells. It is the sense of protection conveyed by this spell that is referred to in the verse "*Ben Varry** hath bound the broad beach with a chain," in the poem of Cutlar Macculloch. Let us not suppose from the story of the "Mermaid's Revenge"† that the loves of mortals and mermaids always ended unhappily, as near the *Niarbhl* there still lives an old fisherman who told people that he used to meet a mermaid who sang to him "most beautiful" when she visited him, and that she had told him that she had married a man she had taken a fancy to. He did not, however, know the man. (*C. Roeder.*)

The Bloody Sea.

The following story, taken from the lips of an old Dalby man not long dead, also treats of the affection of a mermaid for a man which ended beneficially:

"They're sayin' that there's things takin' in the say as well as on lan'! Meermaids they're callin' them mostly. Tho' there's odds of men among them too I've hard. I've a mind of a story about them, an oul' story that you're

seldom hearin' now. It wass from an uncle of my own I gor* it. Terrible gud he wass at yarns, and many's the yarn he has been tellin' me, when I wass a lump of a lad out at the fishin' with him. This yarn wass before his time tho', aw' yis, hundreds of years I b'lieve, anyway he gor it from his grandfather, and faikes I don't know who before that.

"Well, it wass about a time (something like the present) when the herrin' fishin' wass bad uncommon—no herrin's goin' at them at all. The boats would be goin' out night after night, and there would naver be any take, till they hed'n no sperrit lef' in them. But there wass one boat for all—scowtes they were callin' them in them times—and she would hev' fish mostly every night. There wass seven unmarried men goin' in her. These ones would navar let on how they war gettin' fish, tho' the rest would be axin' them still about it. They kep' it close enough till it was forced out of them. At las' there wass so much talk about the grand takes this scowte would be hevin' that it come to the ears of the quality,† and sure enough it wass brought it befoore the House of Kays‡ they did! Then they had a meetin' on Port Iron shore—Kays and Dimsther§ and the whole lot of them. Befoore them these ones war tuk, and so they hed to tell their secret—and it wass this. Every night they would be throwin' a *jiss* (that's a plate in English) of supper overboard and a meermaid would come up and take it and would tell them where they were to fish. Well, that evenin' you may be sure all the res' of the fleet followed these ones' boat close: and for sure jus' as they war' goin' to shoot their nets they seen a figure of a woman, with a fish's tail, rise up out of the say and take the *jiss* full of herrin' and pridders from the men in the scowte—I'm thinkin' they war'nt near enough to hear what she said to them; at any rate they never lived to tell the tale, for every fishin' boat wass los' that night but the one, and you may be sure it wass the one that wass thick with the meermaid. They toul' afterwards that she called out to them 'Make for the shoore,' and for the shoore they did make as quick as they cud, and they war no

* "Woman of the Sea," or Mermaid.

† *Folklore of the Isle of Man*, pp. 68, 69.

* Got.

† Gentry.

‡ The Manx House of Commons. § Judges.

sooner in till a terrible enough storm come on and every boat that wass out wass los'. So that is how the place come to be called the 'Bloody Say' for hundreds of years, aye, even when I wass young I would be hearin' that name goin' on them; and never would it be allowed for seven unmarried men to be goin' out together afther that, but always a married man with them in the scowte, and no man naver would fish in the Bloody Say. It's many a time I've seen the place; on the south side of the Calf it iss, and that's the story of them as I hev' hard it many's the time over the fire before I turned into my bunk of a night." (*C. Graves.*)

The Merman and the Fishermen.

The merman, or *dhooiney-marrey*, "man of the sea," as he is called, is much less conspicuous in Manx legends than the mermaid. By the fishermen, however, he was regarded with considerable apprehension. No one on board a boat dared to whistle, lest he should send more wind than was convenient, and the following shows the need there was of propitiating him, though it bears a remarkable likeness to the story just related of a mermaid; and as the heroes in both cases were seven unmarried men, it would seem more probable that a mermaid interested herself in them than a merman.

"There was a tradition that there was a herring fishing-boat that was manned by a crew of seven single young men; she was called *Baatey ny Guillin*, 'the Boys' Boat.' Every place that they shot their nets they got herring. They were in the habit every morning when they were hauling their nets of throwing a fistful of herring overboard to the *dhooiney-marrey* 'merman,' with the result that good luck followed them wherever they went. The admiral* saw that they had more herring than any of the others, and, not knowing how it came to be so, he had them summoned to appear on a certain day on Port Erin shore to be sworn that they would undertake to show the rest of the fleet where they were fishing. They swore that they always fished to the south of the Calf, with the result that all the fleet started for that ground. After the fleet had shot their nets some time, the night being fine and calm, the men on the *Baatey ny Guillin*

heard the *dhooiney-marrey* saying: '*Te kiune as aalin nish agh bee sterryim cheet dy gerrid*'—'It is calm and fine now, but a storm is coming shortly'—with the result that they at once put their nets on board and gained the harbour. No sooner had they arrived there than a sudden storm arose and destroyed the fleet. Only two men—brothers—were saved, and they, trying to save their father on the rugged rocks at the Calf, nearly lost their lives, but succeeded in bringing their father's corpse to land. It was given for law ever after that no crew should consist entirely of all single men. There had to be at least one married man on board. And no man was bound in his hiring to fish in the South Sea, which was called the *Bloody Sea* ever after."* (*W. Cashen.*)

The Mermaid of the Traie Vane.

"One day a man was walking on the *Traie Vane*—'White Strand'—and saw a beautiful woman lying there. He went up to her, and when she saw him she said: 'For God's sake don't touch me, but get a pole and push me into the sea.' He did so, and after he had got her into the sea she told him that not one of his race should die by drowning. And this has hitherto been the case, though he and his descendants were fishermen." (*C. Graves.*)

Apparitions and Spirits.

To this day the Manx people believe in apparitions and spirits. That they did so nearly two centuries ago is clear from the account of them given by Waldron, and by the following stories which he relates:

The Quarrel on the Shore.

"A very great enemy to good fellowship with one another is the belief the natives are possessed of, and endeavour to inspire into everybody else, that there is not a creek or cranny in this island but what is haunted either by fairies or ghosts. A person is thought very foolhardy who, if any business carries him to the north side,† ventures to stay out after the close of day. They say such a temerity has been fatal to many, and to prove it, tell you a long story of a man, who quarrelling with his neighbour, they went out together toward the seaside to

* The connection between this and the story related by Miss Graves will be observed.

† *I.e.*, of the island.

* The fisherman in charge of the fleet.

decide the matter with their swords. In the combat the one happened to run the other into the belly, with which wound he fell; and the conqueror was about to return home, when his wife, coming to the place and hearing what had befallen, ran to the poor man, and, to prevent his living long enough to relate with whom he had fought, tore open the wound her husband had made and plucked out his bowels. This murder, they say, was never discovered till the author of it, the woman, confessed it in the agonies of death; but the troubled spirit of the unrevenged continues to hover about the place till this day. When any passenger comes near his walk he cries out, *Who is there?* and if the person so called to makes any answer, he is sure not to outlive three days.”*

The Duchess of Gloucester.

“It was in this castle (Peel) that Eleanor, wife to Humphrey, Duke of Gloucester, uncle to King Henry VI. and Lord Protector of England, was confined after being banished through the malice of the Duke of Suffolk and Cardinal of Winchester, who accused her of having been guilty of associating herself with wizards and witches, to know if her husband would ever attain the crown, and other treasonable practices. Sir John Stanley, then Lord of Man, had the charge of her, and having conducted her to the island, placed her in this castle, where she lived in a manner befitting her dignity, nothing but liberty being refused. She appeared, however, so turbulent and impatient under this confinement that he was obliged to keep a strict guard over her, not only because there were daily attempts made to get her away, but also to prevent her from laying violent hands on her own life. They tell you that ever since her death, to this hour, a person is heard to go up the stone stairs of one of these little houses on the walls constantly every night as soon as the clock has struck twelve; but I never heard anyone say they had seen what it was, though the general conjecture is that it is no other than the troubled spirit of this lady, who died, as she had lived, dissatisfied and murmuring at her fate.”†

* *Manx Soc.*, vol. xi., pp. 66, 67.

† Waldron's “Isle of Man,” *Manx Soc.*, vol. xi., p. 14. There is no reliable evidence that the Duchess of Gloucester was ever imprisoned in Man.

There are numerous tales of more recent date on similar subjects communicated by people still living. We will first give some related by Mr. Cashen: “The Manx people firmly believed in ghosts. They believed that if the ghosts were troubled in any way they would come back to where they had lived. If the person when living had hidden money or any other thing, or if he or she had died through foul play, they would come back. Care had to be taken in making the shroud that no knot was put upon the thread in the making of it, as, if it was, someone would have the unpleasant work of unloosing it. Many are the stories of men having taken a ghost and put it to rest. A Peel fishing boat was lost at the Calf about fifty years ago, and a certain man, being anxious to know how it happened, and where the souls of the departed had gone to, expressed a wish to meet the ghost of one of the men that were drowned. One day he felt an unusual fear come over him in a field where he was ploughing, and, looking round, he saw the ghost of his friend close beside him. His fear increased so much that he had not the power to question the ghost, but he signified a desire that he should come to him in the night-time, when he was in bed, believing that he would be stronger when he would have the company of his wife. That night, as the clock struck twelve, he heard a noise, and immediately the ghost of his friend stood beside the bed. His wife had fallen asleep in the meantime, and he found it impossible to waken her. However, he had to make the best of the situation, and while speaking to the ghost he found that it was not alone, but that there were two at least, if not three, in company with the one he was speaking to. After they went away he was able to waken the wife quite easily, but what he heard and what he was told he never let any person know. This same man was known in this neighbourhood (Peel); he was considered a truthful man, and a man above reproach. At a place near Peel, about sixty years ago, there was a young man came by his death, as many thought, through foul play. A certain house and people were so troubled with his ghost that they had to get a Roman Catholic priest to lay the ghost; for the Manx people believed that a priest of that faith had more power over a spirit than a

parson or any other minister. Many persons alive yet remember the priest being brought there, and how, walking backward, and reading out of a book, he put the ghost to rest, and consigned him to the Red Sea, after which they had rest. Many other stories can be told of a like nature. The priests could send the ghost to the Red Sea, from whence it was supposed that there was no return. They could also consign it to go between the bark and the tree, but that would only last for seven years, at the end of which time it was liable to come back again.

No ghost could cross a newly-ploughed field; neither could a ghost cross a line drawn with iron or steel. You could not injure a ghost with a knife by shoving it from you; you had to cut backwards to do so. Any man on a road where he was afraid of ghosts always carried his knife with the blade pointing behind."

We commend the following Manx ideas on spirits, also communicated by Mr. Cashen to the Psychological Society:

The spirit of a person would sometimes come home to his or her family while the person was alive or recently dead. This might perhaps happen when a man was in great distress at sea. If his spirit appeared *wet*, he was drowned; if *dry*, he was only in danger. It might be that a man, without being in any danger, but only anxious about his home, would be seen about the house or crossing a field, or entering a house. It appears that the man in such a case was not usually conscious that his spirit had departed from him for a time, though sometimes it might happen in times of great anxiety that he would be conscious of something unusual having taken place.

The Scaa Goanlyssagh.

The *Scaa Goanlyssagh*, "The Malicious Ghost," was the revengeful spirit of a living person that had an ill-feeling against some other person or persons, whom it would haunt in the night, when they were in bed. It would torment, nip, and pinch them, and give them no rest. But if the tormented persons knew who tormented them they could get relief by calling out his or her name. Sometimes the tormentor was a disappointed lover, sometimes merely a spiteful person,

and sometimes people were tormented in this way without any apparent reason.

A *Scaa Goanlyssagh* could cut the clothes off a person, just as if they were cut with a pair of scissors, and without the operation being seen or felt. It could also cut clothes even though they were locked in a drawer. It differed from a witch in so far that it had *no power to do real injury to the person it tormented.*

Arc-Vuc-Sonney.

The *Arc-Vuc-Sonney*, "Lucky-Boar-Pig," was an apparition that was sometimes seen to cross a man's path on a fine moonlight night in the form of a young pig. As long as a person could keep it in sight and follow it, it led him to good luck, but the moment he took his eye off it, it vanished. It was considered fortunate even to see it. But if the man who saw it was lucky enough to catch it, his fortune was made. If a fisherman saw one in the beginning of the fishing season he was sure to be lucky.

The Gob-na-scute Buggane.

This was, however, not really a *Buggane* at all, as will be seen by Kennish's description:

The story went that once in olden time

A murder was committed on the moor,
And that the man supposed to have done the crime
Vanish'd from earth and ne'er was heard of more.

But strange to say ere he his exit made,
His ghost was banished to the *Gob-na-scute*,*

There to remain, and never to be laid
By magic art from its dark ghostly nook;
Though Ballayockey and old Ballawhanet
Tried their united art for many an age

To put to flight old *Gob-na-scute's Bogane*.
But he was proof from their witch-searching page.†

He then relates how the superstition was put an end to by

... Jem Kermeend, the son of Jemmy-Jem, Jem-beg,
Jem-Mooar,§

under which truly Manx patronymic he disguised his own personality. It would seem that a wailing sound, supposed to proceed from the spirit of the murdered man, came

* A name given to the north-east promontory of the mountain called North Barrule.

† The names of two farms situate in the north of the island, whose owners were supposed to have in their possession a book containing instructions how to lay ghosts, and cure all manner of diseases inflicted by witches and fairies.

‡ *Mona's Isle and other Poems*, p. 13 (1844). § *Ibid.*

from a narrow cleft in the face of the *Gob-na-scute* rock, and was caused by the wind entering the cleft and rushing out at the top of it a little below the surface. As Kennish succeeded in demonstrating that the sound was only heard when the wind was in a certain quarter, even the most credulous ceased to believe in this *Buggane*.*

The loss of another *Buggane* of the same kind is described as follows by Mr. Rydings, of Laxey:

The Buggane of Lherghy Grawe.

"The old Manx people of Laxey were firm believers in this *Buggane*, which on windy nights would yell and shriek as if a whole legion of infernal creatures were being throttled. The people living on the Ballamilgean side of the valley were as familiar with these fearful noises as they were with 'Cooper's Feer.'† Old Johnny Fargher, Grawe, one extra windy night, when the *Buggane* was 'houlin' and tearin' tremenjous,' after leaving Mr. Mylrea's with a skin as tight as a mollah,‡ and a bottle in his pokhad,§ was, as Juan Thobm Hormmy|| said, 'deta^rmant¶ to have it out wis that divil.' But Fargher was evidently stopped by the fairies before he got to the spot, being found the next morning fast asleep with his head stuck in a gorse bush and the bottle empty. He declared, however, that he 'haddn** purrit†† to his mous,†‡ and that he would 'have tuk a Bible oas§§ to his las' dying day' that he had seen a fairy pick it up and drink it all except the last drop, which the fairy shook from the bottle into a gorse-seed shell. Having done this, he placed it on the top of Fargher's head, and, as he said, 'in swinting||| at it wis me two eyes cross, I mus'¶¶ have gone off to sleep as soun*** as a bell.' But the *Buggane* was soon afterwards settled in a summary way by a Scotchman, who, wanting a lintel, bethought him of the numerous slate slabs on *Lherghy Grawe* which were suitable for that purpose. But as he

did not want to be detected in taking them away, he selected a dark night, which also happened to be windy, to go there. When he arrived at the *Buggane's* quarters he selected two beautiful lintels, but just as he was putting his crowbar under one of them, a fearful yell came from between them. He was terribly frightened, but discovering by accident that by putting his hat over a hole between the two lintels he could stop the noise, he persevered with his work, and carried off the lintels. Such was the end of the dreaded *Buggane of Lherghy Grawe*, which was caused by the wind whistling through this hole between the two lintels."

The Slieauwhallin Bugganes.

These are also not true *Bugganes*, but spirits who haunted the steep side of the mountain called Slieauwhallin. One was that of a witch, who was put to death there in the usual manner;* the other, that of a man called Thomas Carran, who suffered the same death, but protested his innocence of the crime of which he was charged, that of murdering his master's wife. He told his accusers that if he were not guilty a thorn-tree would grow at the head of his grave, and a spring of water would gush out at his feet; and he warned them that his spirit would trouble the locality as long as grass continued to grow and water to flow. The thorn-tree and spring are pointed out at this day, and his groans are said to be still heard there.†

A White Lady.

"A white lady was seen every night after dark, and one night, when all were in bed, a servant heard a knock at the door, and put her head out of the window, when she saw a little doll pop round the house and knock three times. She was so frightened, she could not get her head in till others pulled her. The house was then suddenly illuminated, and, when quite dark again, the bedclothes pulled off." *N. and Q.*, v. 341, 1852. (*Castletown*.)

A White Woman.

"A man met a white woman and kissed her. She followed him after that, and at night came in 'thunder and light,' and put her hand under his pillow to make him speak

* *Manx Soc.*, vol. xxi., p. 194.

† A Laxey fair, formerly held on a waste piece of ground on Grawe, near Chibber y Pherick.

‡ A dog's skin blown up as a bladder, and used to float the herring-nets.

§ Pocket.

|| John, the son of Thomas, the son of Thomas.

¶ Determined. ** Had not. †† Put it.

‡‡ Mouth. §§ Oath. ||| Squinting.

¶¶ Must. *** Sound.

* See p. 91.

† Train, *History of the Isle of Man*, vol. ii., p. 167, and *Manx Soc.*, vol. xxi., pp. 260-262.

to her. To prevent her appearing again he put a knife in the door." (*C. Roeder.*)

Other Apparitions.

"A man living near *Agnaish*, in the parish of Lonan, was met on the *Slieau Rea* Hill by something as white as snow resembling a

unicorn. He at once said, 'Father, Son, and Holy Ghost,' and it departed."*

Some years ago Mr. Roeder was told that in the parish of Rushen a man without a head, on a black horse, was occasionally seen passing along the roads.

(*To be continued.*)



On a Communion Cup and Cover at Halwell, Devon.



WE are indebted to the kindness of the Rev. Benjamin Wheeler, Vicar of Halwell, Devon, for the photograph from which the accompanying illustration of the Elizabethan Communion

cup with its paten-cover has been taken. The cup is of the usual type, but has a broad lip, over which the cover fits. Both cup and cover are rudely fashioned of beaten silver.

* Jenkinson, p. 106.

The cup has the usual interlacing strapwork round the bowl, and on the button of the cover is engraved the sacred monogram.

The dimensions of these vessels are as follow: Cup, height $6\frac{1}{2}$ inches; diameter of bowl $4\frac{1}{4}$ inches; diameter of foot $3\frac{1}{2}$ inches. Cover, height $1\frac{1}{4}$ inches; diameter $4\frac{1}{4}$ inches; of button $1\frac{1}{4}$ inches.

The most interesting feature of the cup and cover is that they bear unknown and unidentified hall-marks, which point to the probability that they were fashioned by a goldsmith residing in the neighbourhood, perhaps at Totnes, or Dartmouth. These marks follow the Exeter system of hall-marks prior to the Act of 1701. The principle of that system seems to have been the use, as a rule, of three marks: (1) The initial letter of the goldsmith's Christian name; (2) the official town mark; (3) the goldsmith's surname in full. This system was, so far as is known, peculiar to Exeter alone, and was not invariably adhered to there.* In the case of the Halwell cup and cover the marks† are: (1) A capital S in a punch following the outline of the letter; (2) a mark which may be described as being formed of five small circular lobes placed crosswise, with four straight lines stretching outwards from between the four external lobes. This mark is also in a punch, rudely shaped to follow the outline of the device; (3) the name MORE in Roman capital letters within a plain straight-sided label.

The inference to be drawn from these marks is that the vessels were made by a local goldsmith whose name was S. More, and who probably lived in one of the neighbouring towns. The town mark has not, so far, been met with on any other pieces of plate. A systematic examination of the church plate in that part of Devonshire might possibly reveal a few other examples of it, and so lead to its eventual identification. It cannot, however, indicate anything like a general marking of plate at the town (whichever it may be), or other instances would have come to light before now.

* Cf. *Old English Plate* (5th edit.), p. 99.

† The reproduction of the marks given above from a seal taken from them does not show the central mark quite accurately. It is not so much like a conventional seeded flower as the illustration suggests, the four outer lobes being in reality rounder and more distinct from each other than the copy indicates.

The Sochmen of Cambridge-shire and the Isle of Ely.

By EDWARD HAILSTONE.



HERE is a remarkable passage in the Inquisition of King John (A.D. 1210-12) headed thus: "Of Serjeantries and lands without service.

Roger de Mumbray holds 10 librates in Fulburne and 16 librates in Swaveshullhe (Swavesey) of *the lands of the Britons* of the gift of King John: William de Mumbray 25 librates of land in Hinton of *the lands of the Britons*, Cardo de Freskeville 15 librates of *the same*." And then it goes on: "William de Warbinton holds 10 librates in Teversham which were of William fil' Audelin by serjeantry." Fulbourn, Hinton, and Teversham are in the Hundred of Flendish. In that Hundred, then, there were in all here mentioned 60 librates, equivalent to 30 hides of land in culture or 45 hides in area. They were lands which at the death of Alan Fergant had come into the King's hands, but were restored at a later date to the Honour of Richmond, and appear in the register of that Honour in the Inquisition of A.D. 1282 as valued at a total of £90 in money or kind. As the value in the Reg. Hon. Rich. is uniformly double of the area in hides, we have the above 45 hides here described. And this area corresponds exactly to the statement in Domesday Book of these lands in cultivation—viz., demesne, tenant, and meadow—with a value of £1 per hide. Space will not allow us to go in detail into the way this calculation is made and conclusion arrived at. Suffice it here to state that we have more than once gone through every estate in the county, and find exact concordance between the Inquisitions of Domesday, the Hundred Rolls, the Barnwell Feodary, that of King John, the Testa de Nevill, and the Register of the Honour of Richmond. We must for the moment ask our readers to assume the above-mentioned point. As to the 16 librates of Swavesey, they form 12 hides in area, being that portion of Alan's manor there held by the tenants with the meadow as described in Domesday Book, but they do *not* include the lord's demesne or the Home Farm.

Now, who were these Britons? Clearly the descendants of the Romano-British population established before the Saxon Conquest, the sochmen-villans or sochmen-bondmen of the Hundred Rolls. Their lands were held free from knight's service, but defended or paid for in various ways by themselves to their lord in Saxon and in Norman times, and through him to the King. The names of Mervin in Domesday Book as a tenant of Alan in Haslingfield on a limb of Swavesey Manor, and of Brito (a Briton) in Papworth (in the Ely Inquisition) as a tenant of Richard fil' Gilbert under Alan, are worth noticing as an indication of race. But it is a most remarkable fact that, wherever sochmen are mentioned in Domesday Book, there have been found remains of Roman occupation, the nature and extent of which are in direct proportion to their numbers. This can easily be verified by a careful comparison of Professor Babington's volume on the Roman roads in Cambridgeshire (Cambridge Antiquarian Society's publications), with Dr. Walker's tables of the Cambridgeshire Domesday. More than this, we find that the lands on which sochmen are found are, or were for the most part, pasture lands. Thus we find numerous socage tenures throughout a broad line extending from Triplow, Melbourn, and Foulmire heaths, across Abington and Babraham pastures, through Hinton, Fulbourn, Wilbrahams, Bottisham, Dullingham, Swaffham, and so on over Newmarket Heath. Again, in the Fen districts of the county and isle sochmen are found wherever there are or were islands, ground liable to constant inundations, and hence unsuitable for corn culture.

If then, as we believe, there is reason to suppose that these men were sochmen because of their difference of race and antiquity of possession, then there was and is far more British blood in fenmen and others in the county than we have hitherto supposed. A rough calculation in the county and isle gives us about 673 families, or, at five to each, a total of 3,365 persons. But this number on a more careful inspection will have to be reduced, because where sochmen's lands extend over one or more parishes on the same manor, they may have been in some few instances mentioned twice over.

Coming back to Fulbourn, we see in

Domesday Book that Picot the sheriff held 26 sochmen under the King's hand with 4 hides of land (six in area). At first sight it might be thought that these sochmen all lived on this land, but we observe that in John's Inquisition these lands of the Britons in Swavesey, Fulbourn, Hinton, and Teversham are in juxtaposition, and we know that the manor of Swavesey included lands in Willingham, Fen and Dry Drayton, Haslingfield, and Grantchester; Newnham Mills in Cambridge and Sheeps Green being subject to the manor. Now of the sochmen in Domesday Book—viz., Hinton 8, Teversham 2, Swavesey 8, Fen Drayton 5, Boxworth 2, Willingham 1—a total is formed of 26. Is this a mere coincidence? Or does it not rather tend to show that these sochmen, though under Alan, were also through him under the rule of Picot the sheriff, and that they or their ancestors, having been the guardians of the Fleam Ditch, held in after-times their lands by other than knight's service? Their foreign service was dispensed with perhaps on account of their race, and they had acted or did act as a sort of militia at home.

The number of sochmen seems large in direct proportion to the vicinity of Roman roads and stations and the well-known British dykes. At the south-west end of the county there are altogether 3 in Abington, 11 in Bassingbourn, 6 in Wendy, 17 in Whaddon, 4 in Croydon, 2 in East Hatley, 3 in Tadlow, 12 in Morden, and 26 in Meldreth and Melbourn at the end of the Heydon Ditch. At the commencement of the Brent Ditch are 1 in Abington (whom Picot the sheriff holds under the King's hand), 12 in Babraham, 5 in Pampisford, 11 in Duxford, 27 in Hinxton (of whom 7 are under Picot under the King's hand), 3 in Sawston, 1 in Whittlesford; at the end of the Fleam Dyke are 6 in Quy (in Wilbrahams no sochmen are mentioned, but the lands in Wilbraham Magna are in the King's hands, with a certain value of customs attached to them, and are subsequently held in socage, and on which are many customary tenants), 3 in Balsham, 12 in Watting, 4 in Weston Colville. At the Devil's Ditch are 19 in Dullingham, 11 in Westley, 7 in Carlton, 36 in Swaffham. As to the latter place, our readers are aware that

remains of a Roman house have been discovered in recent years ; but there is possibly also the site of a Roman station near Swaffham Follis and Sourmore (significant names), in Swaffham Bulbeck and Bottisham, for the manor has in Domesday Book no less than 22 sochmen marked on it. In Burwell are 3 sochmen, Fordham 4, Isleham 18, Chippenham 2, Kennet 1, Snailwell 6 ; Exning, Soham, Fordham, and Isleham are all royal manors where, in some cases, sochmen are subsequently mentioned, but all furnished customs beside their own natural Domesday value.

If, then, these sochmen guarded the ditches or Roman camps within their vicinity, we shall appreciate the meaning of Agnes de Barrington's holding of 1 hide in Triplow of the fee of De Mandeville "by the service of coming to meet the Earl as often as he shall pass through Triplow and accompanying him within the bounds of Triplow" (Hundred Rolls, vol. ii.). And so again in Bourn a tenant of Gilbert Pecche is bound "to carry the Lord's shield to the end of the County when he goes to war." This sort of militia service seems to be the oldest form of serjeantry. Later on, on the King's manors especially, the customary tenants are bound to provide food and instruments of the chase, such as birds for hawking, dogs for coursing, etc. The food consisted of all kinds of corn, hot loaves for the royal table, honey and spices ; feeding the poor and benighted travellers. As to the last, the Hundred Rolls tell us that the Prioress of Swaffham had a *place* at Reach (a well-known British settlement) *for the easement of the whole country*, and the Prior of Anglesey was fined by the sheriff because he refused to entertain him. Most of our readers know of a curious custom on a manor at Stow Longa, by which a truss of hay had to be furnished to the King's foreign chamber (*alias* privy) when he came to Barnwell. In one instance—viz, at Barrington—when the lord should be in Wales in the army, two trusses of hay and a leathern halter had to be found ; in Hatley St. George, a pair of spurs and one pair of wheels ; in Soham and Teversham the tenants had to carry long distances, the lands in the latter parish being held (according to the Testa de Nevill) by Marshall's service ; in Snailwell,

two carts had to be found to convey loads from the King's wood in the neighbouring parish of Cheveley. May we, then, look upon the traditional employment of the poor on the roads as a kind of servitude accounted for in this way ?

Food and means of locomotion, then, were the chief services besides those of defence. Excepting in the places above-mentioned and the Isle of Ely, there is an abnormal number of sochmen at Barton and Caxton, both situated on Roman roads or the King's highway. We have no record of the quality of their services. At an early time they were probably commuted for a money payment, but they were possibly connected with the roads. In Elsworth, however, a tenant had to make ploughshares (*vomera*) and cultivate 3 carucates of land ; while in Hinton and Bottisham there were customs of 4 *soci* ; and from Duxworth pasture 1 *socus*. These, maybe, were not ploughshares (French *socs de charrues*), but horseshoes. Our reason for thinking so is seen from the following note never before published, written by a Vicar of Bottisham in March, 1852 : "At the back of the Green Hill at the west end of the church, in a field forming the commencement of a tract called Braddons [Broad Denes], a low flat on each side of the parish drain which runs under Sax Bridge, while digging for clay to make clay bats, about 4 or 5 feet from the surface, the workmen came upon about 20 or 30 horse-shoes, very thick and large, turned up at the heels very deeply, and with large nails in, such as are used now for frosty weather, also a great quantity of the bones of animals of various kinds, including the *bos longifrons* and two fine flint and bronze implements." Was this an old rubbish pit, and were these horse-shoes the tribute in early times of the ancestors of the sochmen ? As to their number, we must bear in mind that the British custom was but to shoe the two fore-feet.

Again, where sochmen are mentioned in Domesday Book and correspondingly in the Hundred Rolls serjeantry lands, in the latter a special indication of the tenure is often added thus : *According to the law of England* in Barrington, Fen Drayton and Bourn : *of ancient tenure* in Isleham and Litlington : *of ancient "conquest"* in Caxton and Over : *of*

ancient *feoffment before the conquest* in Over : *sokemen* or *bondmen of ancient demesne* or of *folkland* in Stanton Swavesey, and Fen Drayton : the term *liber homo* as distinct from *liber tenens* in Caxton and Hatley St. George : many cases of *several pasture*, as in Bourn, Foulmire, and particularly in Stanton, for 35 beasts of *old usage*, and another for 21 beasts ; while in Caldecote only the tenants are termed *latini* (natives as opposed to foreigners, Duncange). In most cases there are few or no suits of court, no scutage or sheriff's aid paid. In Dullingham especially the 6 hides (9 hides area) of the principal manor are described in the Barnwell Feodary as "quit of everything."

A curious service is mentioned under Shelford on Valence's or Lemoyne's manor, whereon is a Roman encampment, and which formed a part of the Berewick of Newport in Essex. It is termed "Goldsmith's service," and consists of making or repairing the King's crown when necessary. Was this tenure a reward for service in battle ? We have no means of knowing ; but here, though in the time of King Edward this land was held in farm, no sochmen are enumerated, though there are many on the adjoining lands. Abington and Camps were held by the Earls of Oxford as part of the barony for the service of being the King's chamberlain. Hardwick was held of the barony of the Bishops of Ely, and here one free tenant was bound, besides seeing that the corn was well stacked, "if the Bp. or his head Steward should deliver to him a sealed letter to carry it wherever ordered within the County." This is possibly the survival of a socage tenure.

It is interesting to record the strong traditional feeling about the freedom of these sochmen. Within our memory in the parish of Bottisham, on certain fen lands, which are now cultivated in allotments, the villagers who had the right of cutting sedge and digging turf for fuel, always strongly maintained that the land was theirs "for them and their heirs for ever," and have even attempted to warn strangers off the ground. For years the land was called "the poor's fen," and looked upon in the nature of a charity, but now it is vested in the hands of trustees for the good of the parish. This feeling, whether right or wrong, was doubtless handed down from the time of Domesday

Book, and perhaps earlier, when these men resided on the marsh. Yet part if not all of the pasturage in the fourteenth century had come under the jurisdiction of the manorial courts as being the lord's waste, for the bailiff's account of 13 Edward III. records the names of those who had overburdened it by allowing in too great a number their cattle to feed there.

So we conclude, if the foregoing suppositions be correct, that the sturdy nature and traditional independence of the Fenmen of Cambridgeshire and the Isle of Ely is largely owing to the British element in their character.



Some Portraits of Archbishop Laud.

BY MACKENZIE MACBRIDE.



HERE seems to be no finality in the judgments of history on the men who have flitted across the political stage in times past. Queen Bess was the bad Queen Bess to perhaps the majority of schoolboys until Mr. J. R. Green published his splendid study of her character, which proved to most people that, if in some instances she committed cruel acts, she was at least a woman of commanding character and genius. In the same way Mary Queen of Scots is to poets and to most Scotsmen a martyr, but to many historians and Englishmen a traitor and an adulteress. Guy Fawkes, and Thistlewood, and the heroes of the French Revolution in the same way are to some heroes, to others bloodthirsty scoundrels. When we were boys the name of Archbishop Laud called up memories of the torture-chamber, and was regarded as that of an intolerant fanatic ; to-day he is looked upon as a hero and a martyr.

Before pronouncing a verdict upon his character in the presence of so much conflicting evidence, it is perhaps as well to wait further developments. None the less, however, we can heartily appreciate the excellent historical lesson contained in an exhibition like that held a few months ago at All Hallows, Barking, through the

exertions of the Laud Commemoration Committee. Such an exhibition cannot fail to assist us in arriving at a just estimate of one who in any case was in mind and character a man of large proportions. That the public are to-day sufficiently dispassionate to pronounce final judgment is doubtful, but we can, of course, as a preliminary, ascertain the facts. The committee, who were especially anxious to keep the commemoration free from any partizan or controversial character, brought together much of the existing data, and this the excellent little handbook to the exhibition, written by Professor Collins, set forth in a clear manner.

Among the most complete and interesting features of the exhibition was the series of portraits of the Archbishop, which included pictures by and after Vandyke and engravings from independent sources.

The dissimilarities between the portraits are remarkable, and are such as could not be accounted for by any difference in age. The interesting bust attributed to Herbert le Sueur, dated 1633, looks like an honest and faithful portrait. The careful modelling of the eyes and brow even suggests that the sculptor resorted, as sculptors of course frequently do, to a cast from the life. This part of the face is very singular and striking, as indeed is the whole face, though it cannot be called either handsome or refined; the eyes set close together betoken a narrow and crooked, if a strong-willed, character. The eyebrows are raised in a very peculiar manner, and the nose is somewhat short and coarse in type. The forehead is low, but the frontal region over the eyes, in which we generally consider the perceptive organs are situated, is large and remarkable. The jowl is broad and vulgar. The face in type is like other faces of the period, saving the raised eyebrow and the great development of the frontal sinus. The ears, which are set very forward, are indifferently modelled, and suggest again that the work of Nature, reproduced by the mask, ended here, and the work of the artist began. The accuracy of this bust was corroborated by other portraits, especially by the fine, strong, unsigned engraving, marked 380, lent by Mr. Breun, the smaller engraving at the top of the same case; and the engraving from the *New Uni-*

versal Magazine (66A) also showed the thick nose. On the other hand, favoured by the admirers of the Archbishop, were the Vandyke portraits. One of these (No. 58) had, however, little of the strength and precision of the great master; the St. Petersburg portrait agrees practically with this in representing the Archbishop as a man of handsome features and thin and refined nose, but shows the characteristic arched eyebrows. The small portrait of Laud wearing a skull-cap in Mr. Breun's case, also corroborated the bust in the matter of the low skull and large perceptive organs, and we should say (with all deference to the remarks of the writer of the catalogue, who expressed the contrary opinion) that it is undoubtedly a portrait of the Archbishop. On the whole, however anxious admirers may be to find that Laud was as handsome as the Vandykes make him, the manifestly honest bust and the weight of evidence in the series of independent engravings is in favour of the ugly, and not the handsome, Laud.

Shortly after the opening of the exhibition this view (which was then expressed by the writer) was corroborated by a miniature which was added to the collection; this was a copy by Mr. Davies-Cooper of a contemporary portrait by Mytens. The miniature was painted in 1858. Efforts to trace the original have hitherto proved unsuccessful. In this portrait some of the asperities of the face, shown with so much honesty in the bust, are modified, partly, doubtless, by the increased age of the sitter; but we have the same low skull, the same raised eyebrows and general outlines. The only discrepancy is that in the miniature the nose seems long, whereas the bust shows it short and broad; but this difference is more seeming than real, for, owing to the pose of the face, the bridge of the nose is not very clearly seen, and the great distance from the corner of the eyebrow to the tip of the nose, which is characteristic of the face in all the portraits, gives the appearance of length.

This portrait stands between the bust and the Vandykes, but more closely resembles the former, and therefore supports the suggestion that the ugly and unrefined, but intelligent and vigorous, face of Le Sueur's bust represents the true Laud, and that Vandyke was a flatterer.

A Sixteenth-Century Sundial.

BY MISS FLORENCE PEACOCK.

THE sundial, of which an illustration is here given, is, in some respects, the most curious one that I have ever seen. It measures a fraction more than $7\frac{1}{2}$ inches square, and is made of brass. Long exposure to the weather has pitted the metal surface of the dial, but the

clear-cut as they were upon the day that it left the engraver's hand.

There is a small piece chipped out of the brass, almost exactly above the figure II, otherwise it is perfect.

The four round holes by which it was fastened to whatever supported it still remain; and the heads of these nails, or whatever they were that held it in place, must have been very large, for there is a smooth circle of considerable size round each hole.



BRASS SUNDIAL OF 1579.

From a Photograph by Mr. C. S. Alger, Diss.

gnomon is quite smooth, and is evidently of a much later date. It is formed of copper, and most likely is not older than the beginning of the eighteenth century. It springs from the centre of a Tudor rose. This rose is a most beautiful piece of workmanship. The engraving is very finely executed, and it was evidently done by someone well skilled in the art of working upon metal. The figures round the edge of the dial, and the lines which divide the hours, are as distinct and

The extraordinary thing about this dial is the crest. The dog, a greyhound, is a very poor specimen of that animal from a heraldic point of view. The wreath upon which it stands is far too long, and the whole thing is out of scale; but what first strikes anyone upon looking at it is the fact that it faces the wrong way on, and is very badly and roughly engraved—a great contrast to the rose, and the date, 1579, below; they are evidently the work of a master hand.

My explanation of its inferior workmanship is that most likely the owner bought the dial from someone whose trade it was to make them; and I think that afterwards he wished to have his crest engraved upon it, and that it was sent to some local worker in metals, who added it.

Most likely a seal was sent with the crest upon it, to be copied, and probably the

There is no means of finding out the history of this sundial; I have attempted, but without success, to trace it.

It has recently come into the possession of Mr. England Howlett, of Kirton-in-Lindsey.

[NOTE BY THE EDITOR.

The initial letters "G. N." which are stamped just below the central rose and



ELIZABETHAN CUP WITH "G. N." MARK.

engraver followed exactly what he saw before him, and copied the seal, forgetting that it was the impression, not the matrix, that his finished work ought to represent; hence the reason for the crest facing the wrong way. Most likely the wreath was also enlarged by the same man.

above the greyhound on the dial are of considerable interest, as they are the same as those which have been found, accompanied by a third nondescript mark, on pieces of Elizabethan church plate in the Midlands. Mr. Trollope discovered several Elizabethan cups with this mark in Leicestershire, and

Mr. W. H. St. John Hope tells me that he has found others in Derbyshire. I have in my possession a cup (see illustration) with this mark (reversed) on it, which I bought fifteen years ago in London. It had no doubt been sold from its parish church by someone who preferred modern plate to it. The letters "G. N." are evidently the mark of a Midland goldsmith of the time of Elizabeth, but who he was, and where he lived, have not yet been discovered. All that the London dealer could, or would tell me, was that the "G. N." indicated the "old Grantham and Newark mark."! The fact that he should name those two towns suggests the probability that he had bought the chalice from someone in that neighbourhood. It is a well-established fact that goldsmiths used to be employed to engrave monumental brasses. Here, it seems evident that a dial-plate not only was engraved by a goldsmith, but that the goldsmith impressed it with the mark he was wont to employ for his gold and silver wares. This fact adds an additional element of interest to the dial, and would make the discovery of who "G. N." was all the more acceptable.]



A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 28, vol. xxx.)

COUNTY OF STAFFORD (continued).

3. Frodeswall.
Barlaston.
Colton.
Staundon.
Mukelston.
Offelley.
Newcastell.
Ronton.
Madley.
Wolstanton.
Thursfeld Chappell.
Stoke.
Bromley.
4. Audley.
Adbaston.
Stonne.
Burston Chappell.

COUNTY OF STAFFORD (continued).

- Fulforde Chappell.
Mylwiche.
Chebsey.
Stighforde.
Ecclesall.
Chorleton Chappell.
- 5. Ellaston.
Bradley.
Croxden.
Warslow Chappell.
Ypstone.
Shenne.
Chedulton.
Merbroke Chappell.
Wattersall.
Kingeley.
Blowar.
Lingnor.
- 6. Dulnorne.
Butterton.
Chekeley.
Rusheton Chappell.
Wetton.
Rossettor.
Calton.
Elkerston Chappell.
Ilom.
Kniston.
Caldon.
Horton.
- 7. Mathefede.
Careswall.
Leigh.
Felde Chappell.
Draycott in the Mores.
Alleton.
Chedull.
Grotwiche.
Uttoxator.
- 8. Grendon.
Oncotte Chappell.
Bromshell.
Oker.
Alstonffelde.



Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

PART III. of the fifth volume (new series) of the Transactions of the ESSEX ARCHÆOLOGICAL SOCIETY has been issued. It contains an anonymous paper on "Some Essex County Families," "The Abbeys of Coggeshall and Stratford Langthorne," by Mr. Round, as well as a very useful collection of Essex field-names by Mr. W. C. Waller. The value of this list would be greatly enhanced if the dates were given in brackets with the names. As we see that the list is to be continued for the other Essex hundreds, we hope some means of adopting our suggestion may be

found to be possible. Mr. Waller has been wise enough to resist the temptation to guess at the meanings and derivations of the names.

We have received a copy of the third part of the Portfolio of the MONUMENTAL BRASS SOCIETY. It is a pleasure to be able to commend such a good work as that done by this new society, which deserves all the cordial support of antiquaries. The part just issued contains photo-lithographed rubbings of the brasses of Reynard Alard (matrix only), 1354, at Winchelsea; of a priest at Crondall, Hants, c. 1370; of Sir William de Burgate and his wife Alianora, at Burgate, Suffolk, 1409; of John Lambarde, his wife Anne, and their family, at Hinxworth, Herts, 1487; and of Richard Payton and his wife Mary, at Isleham, Cambridgeshire, 1574. We hope the society will receive the support it deserves, until every known brass has been reproduced in the Portfolio. The plates measure 17 inches by 11 inches, and the photo-lithographs are the work of Mr. Griggs, which is in itself a sufficient guarantee of their excellence. Mr. O. T. Charlton, 1, Eldon Square, Newcastle-on-Tyne, is the treasurer of the society, and from him copies of the Portfolio can be obtained.

PROCEEDINGS.

OWING to an accident, the following account of the excursions of the CARDIFF NATURALISTS' SOCIETY did not reach us in time for insertion in the August number of the *Antiquary*. It contains so much information worthy of being placed on permanent record, that we have no hesitation in giving it in full in the present number, although as a mere piece of "news" it may be a little out of date. On June 11 the Archaeological Section of the society made its first whole day excursion. Under the leadership of Mr. W. Riley, an enthusiastic local antiquary, the party first visited Coity Church, near Bridgend, an aisleless cruciform building, with central tower, wholly, or almost wholly, rebuilt during the Decorated period. This church has several unusual features. The crossing is narrower than the nave, and the wall on each side of the arch between the latter and the former is perforated with a small pointed arch, about 2 feet wide, and 3 feet from the ground, opening into the transepts. Their probable use was to allow of people in the north-east and south-east angles of the nave seeing the high altar. The transepts were used as chapels, and both contain piscinas and squints into the chancel. In the north transept is a remarkable flight of stone steps to a former rood-loft. The stone steps are supported on a flying recessed arch, the voussours of which are built into the west wall. A passing glance was then given to the adjacent castle, one of the chief mediæval strongholds of Glamorgan. It was originally built in the Norman period, but the oldest work noticed was Early English, while the keep and the gatehouse are still more recent. Thence the party proceeded to Pen-yr-allt, where were inspected the tall base of a pre-Norman cross, and in the valley hard by a portion of an iron furnace, reputed to be mediæval, or even older, but in the opinion of many present not older than the last century. A halt was next made at Llangynwyd

Church. This church (which has recently been over-restored, as unfortunately seems to be the rule in Glamorgan) is smaller and architecturally inferior to that of Coity. The rood-loft steps are still intact within a broad external projection of the north wall of the nave. The piscina takes the form of a short pillar, the engaged capital containing the basin, and the octagonal disengaged shaft the drain. Until the recent restoration, a large portion of the basin had long been preserved in the church, and its former use was unknown. It is probable, however, that originally the shaft was engaged, having a semi-octagonal section. On the west wall of the nave are two fine sepulchral slabs, probably of thirteenth-century date. On each is incised a plain calvary. On the smaller may be faintly traced crossed keys, twice repeated on the shaft of the cross, and in the space on the left, a chalice. The larger stone is quite 7 feet high, and is remarkable in having the central cross flanked with two smaller crosses, growing, as it were, out of the foot of the shaft. This church contains several massive oak seats, coeval, apparently, with the present building (Perpendicular); one was removed, with very doubtful taste, to the Cardiff Museum during the restoration. On each side of the apex of the chancel arch is a deeply-recessed quatrefoil. During the drive several barrows, rectangular intrenched spaces, and many curious trenches were observed on Mynydd Baidan. The latter reappeared at widely distant points during the drive round this elevated tract, and the most feasible conjecture was that they related to one prehistoric fortress on a very large scale.

On the 26th the society made their annual field-meeting. Arriving at Abergavenny, the castle and the priory church were briefly inspected, the latter under the guidance of the vicar, Rev. Canon Capel, who described the interior before the restoration, about twenty years ago. The nave had been rebuilt early in the century, and so very few vestiges of the older fabric remained, that the present nave has little in common with it, beyond standing on the old foundations. The choir with its chapels exhibits work of various periods, beginning with late Norman. The Herbert Chapel contains a remarkably fine series of altar tombs, but they all stand in need of judicious restoration; and there is some excellent Perpendicular oak screen-work and stalls, including the base of a huge Jesse-tree. A halt was next made at the extremely interesting church of Llantillio Pertholey, which has recently been restored, judiciously on the whole. This church has a very irregular plan, and contains work ranging from Early English to late Perpendicular. On the north side of the chancel is a small chamber, about 10 feet long, with groined roof, known as the Neville Chapel. Across its eastern end is an altar, the slab of which was found a few years ago, and is now restored to its former place; and immediately on the right is an arched recess in the chancel wall, about 6 feet long and 2 wide. As this recess penetrates into the east wall, it has given rise to a belief that formerly it was continued to the exterior, and served as the opening through which "dole-bread" was given to poor persons, possibly lepers, who were not permitted to enter the church. There is, however, a large buttress of Early English character on the external

face, exactly where the hypothetical opening should be; if, therefore, it ever existed, it must have preceded the erection of the buttress, but this chapel is certainly of much later date. There is no reason to doubt that the recess was for a tomb, and a very slight inspection is sufficient to show that, in order to gain the requisite length, it had to be extended into the east wall. A very remarkable—perhaps unique—feature of this church are the elaborately carved timber arches with their jambs into the Wernddu and the Friley Chapels. They are shallow, Tudor in character, and with bold enriched cusps. The Vicar, Rev. A. F. Hogan, has compiled a little brochure, illustrated with two lithographic plates, upon the history and architecture of this church, an example which might be followed with advantage in the case of many other village churches. The next halt was at the unfrequented and very inaccessible church of St. Ishow the Martyr, at Patrishow. The main structure is small, and has few architectural features. It seems to have been wholly rebuilt late in the Perpendicular period, since which time it has undergone few alterations, a matter to be thankful for, as also that it has not yet come under the restorer's hand. The glory of this little fane is its almost perfect rood-screen and loft (4 feet wide), a delicate and rich specimen of carved wood, probably contemporary with the building. It is entered by a flight of stone steps within a projection of the north wall, precisely as that of Llangynwyd. On each side of the doorway of the rood-screen is a stone altar, with the original slabs, the one 4 feet 4 inches, by 1 foot 7 inches, and the other 5 feet 5 inches, by 2 feet 4 inches. In the porch, and on the right-hand side of the doorway into the church, is a holy-water stoup of simple form. The font is probably of the twelfth century, and bears an inscription: "Menhir me fecit i tēpore Genillin." Both the font and its inscription have been a matter of some controversy, as may be readily seen by a reference to past volumes of *Archæologia Cambrensis*. Genyllin Voel (Genyllin the Bald) was lord of Ystradwy and Powis (in the former of which is Patrishow) in the middle of the eleventh century. On the walls are some quaint post-Reformation paintings and inscriptions. Of equal interest with the rood-screen is a western appendage to the nave, known as the Old Chapel. It has its own doorway (on the south side), and has no traces of communication with the nave, beyond a small square opening (now stopped) above its altar. This altar, which is still intact, is not in the centre of the east wall, but at the south end, while the space between it and the opposite end is occupied by a large cinquefoil-headed niche, apparently for the figure of a saint. At the opposite end of the chamber is a modern fireplace, which possibly may have replaced an ancient one. Sir Richard Glynne, however, who visited the place in 1836, makes no mention of a fireplace. The roof is lofty and prettily constructed, and the general architecture is of somewhat earlier type than that of the church. Various conjectures have been made as to the purpose of this chamber, but that of the late Mr. Bloxam is the most probable. He regarded it as a reclusorium (*Archæologia Cambrensis*). Close by the church is a brook, known as Nant Mair (Mary's Brook), and on its bank is St. Ishow's Well, enclosed

on three sides by walls, in which are niches to receive offerings. Well may the programme for the expedition remark, "Such a museum of antiquities of every age as Patrishow should be scheduled as a national monument, and so left untouched; and if a new church be required, it should be built thereby!"



The annual meeting of the General Committee of the PALESTINE EXPLORATION FUND was held in July. The report of the year's work includes an account of the excavations at Jerusalem, which have resulted in the discovery of an ancient wall running south of the present city wall down towards the eastern valley, where at a point south of the Pool of Siloam it turns towards the north. In this wall several towers and two gateways of great interest were found. It is yet too early to say with any degree of certainty what is the age of this wall, and it is hoped that the excavations now being carried on will throw more light upon it. Herr Baurath von Schick also reports the discovery of a stair and postern in the old north wall of Jerusalem, between Damascus Gate and the north-western corner of the city. Another discovery of importance is that of a Latin inscription of the period of Trajan built into the wall of Nebi Dauid. In the spring of the year Dr. Bliss, who is in charge of the work of the Fund, made a journey to the country of Moab, visiting Madeba, Kerak, and other places of historical interest, in the course of which he discovered remains of an ancient Roman fort and a Roman town, the existence of which does not appear to have been previously observed. Thus the year has been remarkably fruitful in discoveries and observations of importance, affording proof, if any were needed, of the continued usefulness of the Fund, and the desirability of prosecuting its further labours with energy and zeal.



The annual summer excursion of the YORKSHIRE ARCHÆOLOGICAL SOCIETY took place on August 1, Lastingham and Pickering being the places visited. At Lastingham the members were met by the Vicar, the Rev. J. S. Salman, and within the church an interesting description of the history of the edifice was given by Mr. W. H. St. John Hope, M.A., assistant secretary of the Society of Antiquaries, London, who acted as guide during the day. Mr. Hope indicated that Lastingham is one of the earliest centres of Christianity in the north of England. It was known to the monks of Iona and Lindisfarne, and according to Bede a church of stone was in existence at the end of the seventh century. The site of this ancient building is to the west of the present church, the erection of which was begun with the advent of certain monks from Whitby in the year 1078. The intention of the Whitby monks was to erect a monastery, and they began to build on the usual system of providing a monastic church in which the parish should have an altar. They first built a crypt, over which they raised the eastern part of the church. After completing the presbytery, however, and building the four pillars for the tower, they were called away to York, leaving their work incomplete. This was in 1088, and the parishioners, taking possession of the unfinished church, converted it into a

parish church by walling in three sides of the large square which marks the site of the centre tower. So that, said Mr. Hope, the monastic church was never finished, and the story that it had been destroyed soon after its erection by some terrible visitation was untrue. In the next century the church was enlarged, arches being thrown through the side wall of the presbytery and the aisles built, and in the fifteenth century the tower was added, the remainder of the work having been carried out in recent times. Mr. Hope stated that documentary history definitely fixed the date of the building of the presbytery as between 1078 and 1088, so that the church was exceedingly valuable as a dated specimen of English architecture. Among other things to which he drew the attention of the visitors were the capitals of the short stumpy pillars that support the crown of the roof. Two of these strongly resemble a very rude and debased sort of Corinthian capital, and this fact, he urged, went to prove that far from having been an importation from the Continent, Norman architecture was a lineal descendant of the Saxon, just as the Saxon was a descendant of the Roman architecture. The Saxon architects and builders took as their models the Roman remains which they found in this country, and this accounted for the presence in their work of so many classical details. Before leaving the church the visitors explored the crypt, which is reached by a flight of steps from the nave, and consists of nave, aisle, and apse, lighted by lancets from the east. The return journey to Pickering was accomplished by way of Appleton and Sinnington, and after luncheon an adjournment was made to the castle ground, where a full and luminous description of the old fortress was given by Mr. Hope. He stated that Pickering Castle represents that type of Anglo-Saxon fortress which is of Norman masonry upon an English earthwork. It consists of a great mound, with a shell-keep on the top, and earthworks joined on to it, and one peculiarity about the mound is that it stands in the centre of the castle, instead of at the side, or in some more commanding position. In the time of Edward the Confessor Pickering belonged to Earl Morcar, and was afterwards held by the King. King John visited it three times, and Richard II. was imprisoned in it before his removal to Pontefract. The castle was dismantled during the Civil Wars. The party then proceeded to the church of St. Peter, which was reached only about half an hour before the time for the departure of the special train which was to convey the party to Malton. Mr. Hope's remarks, consequently, had to be considerably curtailed. After giving a brief description of the architectural history of the church, which, although Norman style, had, he said, evidently had a Saxon predecessor, he drew attention to the effigies which lie in the chancel. One is that of a knight, who is proved by the arms on his surcoat to be of the Bruce family, and close by is an alabaster bust of another fine effigy of an unknown knight of later date, wearing a collar of s.s. In the vestry are a fine pair of figures—a knight and his wife—lying on a tomb of alabaster of a date about 1380 or 1390. Mr. Hope pointed out that Leland had represented these to be persons of the family of Bruce, and that his mistake had been perpetuated by a printed label on the effigies. The figure of the knight,

however, has his arms sculptured upon his surcoat, and these show unquestionably, as Mr. Hope pointed out, that he was one of the family of Roucliffe, which flourished in the fourteenth century, and was not a Bruce at all. The Rev. G. H. Lightfoot, the Rector of Pickering, then briefly described the series of wall-paintings, which were originally discovered some years ago during a "restoration" of the church, but were subsequently covered up. During Mr. Lightfoot's incumbency they have been carefully uncovered again and repaired.



On July 23 the ARCHÆOLOGICAL INSTITUTE had previously visited Lastingham and Pickering, and on that occasion Mr. J. Bilson of Hull took the opportunity of dispelling a good deal of erroneous misconception as to the history, character, and date of Lastingham Church. An idea prevails in the locality that it is "a church built upon a church"; that one day, ever so many centuries ago, the whole church bodily subsided, and that as it was impossible to raise it, the good church-folk of those times erected a new building over it. It is a pity to destroy so pretty a legend, which, however, is based solely upon the fact that under the church is a very fine crypt. As was explained by Mr. Bilson, a monastery, according to Bede, was founded at Lastingham by Bishop Cedd about the year 660. Cedd was succeeded by his brother Chad, who became Bishop of York, and afterwards Bishop of Lichfield. Before Bede wrote, the earliest church had been replaced by a stone church, and the body of the founder, Cedd, was buried on the right side of the altar. No remains whatever of either Cedd's church or of any pre-Conquest church now exists. In nearly all the printed accounts the history of the structure has been entirely misunderstood or misrepresented, the only exception being a hint of the real story contained in Professor Freeman's *Notes in the North Riding*. A "terrible visitation" has been conjectured in order to account for the twelfth-century alterations, but this "terrible visitation" is a fiction which may be relegated to the same category as the alleged underground passage from this church to Rosedale—a distance of eight miles. The real story of the structure must be looked for in the building itself as explained by the account of the foundation of St. Mary's Abbey, York, attributed to Stephen of Whitby. This account tells us that Stephen left or seceded from Whitby with a following of monks, and began to erect the buildings of a monastery at Lastingham, which was formerly the habitation of monks, though then vacant. This happened after 1078, and it is clear that the works at Lastingham were abandoned when Stephen founded the Abbey of St. Mary, York, in 1088. The plan of the church begun by the monks consisted of an aisleless presbytery of one square bay, with a narrower bay and an apse to the east, a central tower over the crossing, north and south transepts without aisles, but probably with an apsidal chapel on the eastern side of each, and a nave with north and south aisles. A crypt extended under the whole of the presbytery including the apse. Of this plan Mr. Bilson suggested that little more was completed beyond what now remains, viz., the presbytery and apse with the crypt



THE CRYPT, LASTINGHAM CHURCH (1879).

From a Photograph by the Rev. R. Y. Whytehead.

beneath, the piers of the crossing, and so much of the transept walls and nave arcades as was necessary to provide abutment for these piers. After the monks left, three sides of the crossing were walled in to convert this fragment of a monastic church into a parish church. Its subsequent alterations are those usual in a parish church. Late in the twelfth century aisles were added to what had become the nave of the parish church, with arcades inserted in the side walls. In the fourteenth century the south aisle was widened, and in the Perpendicular period the western tower was built and windows inserted in the north aisle.

Speaking of the crypt, Mr. Bilson said that these early crypts must not be confounded with the class of ossuaries or bone-holes to which most later church crypts belong. This crypt is a confessio of the type to which the early crypts of Canterbury, Hexham, Ripon, and others belong, as also the great Norman crypts of Winchester, Gloucester, and Worcester. They were intended originally to receive the bodies of martyrs or saints, the tomb being placed immediately under the high altar of the church. The western part of the crypts at Lastingham is divided into three aisles by low piers, the shafts of which taper slightly, and the capitals of which are of very interesting design. The whole crypt is vaulted, the western part being groined with square transverse arches, but without

ribs. The crypt contains several fragments of pre-Conquest crosses, a sixteenth-century bier, and other objects of interest.

At the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on July 31, the discovery of two early gravestones at Castle Eden Church, during restoration, was announced in letters from the vicar and from Mr. C. Hodgson Fowler, F.S.A., the architect, after which Dr. Hodgkin read an interim report of the excavations at Aesica as follows: "The operations of this season at Aesica have been very successful, though the resources of the fund have been slender. The committee, acting on the advice of Mr. Mackay, decided to entrust the superintendence of the excavations to Mr. Thomas Smith, of Sunnyside, who lives within a mile of Great Chesters, and who was often over the ground with Dr. Bruce. Their selection has been abundantly justified by the result. In the eight weeks that the excavations have been in progress, the guard-chamber on the east of the sunken gateway, the whole line of the western wall, and its junction with the wall at the north-west corner of the camp have been laid bare. The most interesting feature in the camp as yet disclosed is the magnificent western gateway which had been in Roman times so effectually walled up that both Dr. Bruce and Captain MacLaughlan even doubted its existence. It is now clear,

however, that there was a gateway here with that massive masonry which we have learned to associate with the works of the Antonine Emperors. This gateway has been destroyed, doubtless at the time of some incursion of the barbarians. Later on, probably about the time of Severus, another has been erected, some 8 or 10 feet above the original one. The primary and secondary strata of the camp are here marked with unusual distinctness by the pivot-holes of the gates which are found at the two different levels mentioned above. There has, then, apparently been another destruction of the camp and another rebuilding with sandstone and very inferior workmanship. The committee have now an able and efficient band of workers, and would gladly continue their operations through the month of August, when, no doubt, results of the utmost interest would be obtained. But the sum subscribed (chiefly by three or four generous individuals), and amounting to about £60, is now more than exhausted. Unless other contributors will come forward and raise about £40 more, the works will have to be immediately closed."—Mr. Blair, the secretary, reported that several small objects had been discovered at Chesters lately, amongst them being fragments of embossed Samian ware (one piece having the potter's name ALB[INVS] in relief on the outside); fragments of plain Samian ware, the potter's name REGVLINVS being on one piece, CALE on another; an earthenware bead; a bow-shaped bronze fibula minus the pin, and other small objects. Mr. Blair also exhibited a sheet of drawings, a collection of masons' marks found at different parts on the inside of the town wall of Newcastle, on a portion of the wall in Pink Lane, the wall extending from Westgate Street to Stowell Street, the wall extending from Stowell Street to St. Andrew's Street, the wall between St. Andrew's Street and Newgate Street, the old tower in Croft Stairs, the wall at Corner Tower, by John Gibson. He also read the following notes by him: "Antiquities have been found in taking down parts of the wall and towers, viz., a Roman altar from the White Friar Tower, now in the Black Gate Museum; two ancient buckles and a leaden bullet found at the tower; inscription in plaster from the White Friar Tower, dated 1614, now in the library of the castle; an old musket found on the wall near the White Friar Tower; the stone statue of King James I., and the large stone with the royal arms cut on it, which stood over the north entrance of Newgate, now in the guard-room of the castle; six stone figures or watchmen with which the watchtowers of the wall were formerly garnished, found at different parts of the wall, now in the guard-room of the castle; a cannon-ball found in the wall at the Pilgrim Street Gate, a twenty-four pounder, in June, 1802; three cannon-balls, each of twenty-two pounds weight, found in the wall in New Bridge Street, 1811; several large cannon-balls found in taking down the Newgate—some of them are in the library of the castle; an iron cannon-ball found in 1700 during repairs in the walls of the Mordon Tower, lately presented to the society.



On Tuesday, July 30, the DEVONSHIRE ASSOCIATION FOR THE PROMOTION OF LITERATURE, SCIENCE, AND ART met, for the first time since its

formation, at Okehampton. After a welcome by the Mayor and Corporation, a general meeting of the members was held in the Town Hall at four o'clock, when the Rev. S. Baring-Gould was nominated as next year's President, and Ashburton was chosen as the place of meeting. At eight o'clock the company assembled in the Market Hall for the purpose of listening to the presidential address. Unfortunately, the President (Lord Halsbury), having to attend a Cabinet Council on that day, was unable to be present in person; he, however, forwarded his address, which was read by the secretary (the Rev. W. Harpley). The Lord Chancellor chose as his subject, "The Relation of Archæology to Science, Art, and Literature." Lord Halsbury maintained that the value of antiquarian studies did not receive sufficient recognition, and instanced the tablets of Tel el Amarna as revealing something like consular reports between Syria and Egypt at a period in which crude, superficial, and therefore ignorant, incredulity denied the existence of written character at all. He granted, however, that occasionally there might be some justification for popular scepticism as to the importance of archæological discovery, and as a specimen of the feeling which existed in some quarters in relation to the pursuit, referred to a favourite French play which represented an ignorant citizen digging up the broken relics of his crockery which a servant had buried to conceal his awkwardness, and claiming them as Roman remains. All human learning might err, and research was not knowledge, but it was a clue to the labyrinth of confused tradition, a light which had no colour, and which therefore cast no shade of its own over the facts which it disclosed.

At eleven o'clock on Wednesday the reading of papers was commenced, under the presidency of Mr. R. N. Worth. The fourteenth report of the committee on "Devonshire Verbal Provincialisms" was read by Mr. F. T. Elworthy, and the thirteenth report of the committee on Devonshire folk-lore was also presented. A lady member of the association supplied the committee with some charms copied from a book belonging to a Devonshire farmer's wife. Some of the words were very curious, and of others the spelling was original. The following is a sample: "Blessing for strain—As Christ was riding over cross a Bridge, his leg hee took and blessed it, and said these words, 'Bone to Bone, Sinner to Sinner, Vains to Vains. He blessed it and it come hole againe. In the name of the Father and of the Son and of the Holy Ghost. Amen.'" For erysipelas the prayer runs: "Now come ye to the Lord of the land, Barney Fire. Barney Gout shall die away under a black thorn with red cow's milk and black wool. In the name," etc. The following sobriquets were given by the inhabitants of certain parishes to their neighbours. The people of Ashreigney were called "bog-eaters"; of Ashwater "taties"; of Barnstaple "bull-dogs"; of Beaford "blackberries"; of Bishopslympton "brags" or "bonepickers"; of Bradworthy "horniwigs"; of Chagford "chuggy pigs"; of Cheriton "owls"; of Copplestone "fagotters"; of Cadbury "cocks"; of Crediton "Kirton bloody-backs" (in allusion to the bull-fights, in which the dogs were tossed and the owners received them on their backs); of Cadeleigh "hens"; of Chawleigh "boars"; of Dowland

"geese"; of High Bickington "pretty maids"; of Kennerleigh "candlesticks"; of Kingsnympton "hogs"; of Mariansleigh and Morchard "bread-eaters"; of Pinhoe "pigs"; of Ponghill "cuckoos"; of Rose-ash "Whitpot-eaters"; of South Tawton "rats"; of South Molton "molten images" and "jolly boys"; of South Leal "pretty maidens."—The "Climate of Devon" was the subject of a report presented on behalf of the committee by Mr. R. N. Worth.—The second report of the Dartmoor Exploration Committee was read by the Rev. S. Baring-Gould. The committee reported considerable progress in the examination of the prehistoric relics of Dartmoor. Last year the report dealt exclusively with Grampound, every one of the huts within that area having been carefully excavated. This year the enclosing wall, which presented very peculiar and perplexing characteristics, had been examined in ten additional places. Fresh fields have also been explored, notably the hut circles on the slope of Langstone Moor in Peter Tavy parish. A careful plan has been taken of the remains near Merivale Bridge, and the enclosure of King's Oven has been subjected to investigation. Interesting details were given of these spots.

"Okehampton Beginnings" was the title of a paper read by Mr. R. N. Worth, F.G.S. The town, he said, first found written record eight hundred years ago in Domesday. It was a somewhat difficult problem to ascertain what the precise name of the river was. If it had always been the Ockment, or at least, if that had been the name before the Saxon planted his "tun" in the valley, then Okehampton was simply the "tun," or, as we should now say, the "town" of the Ockment, just as Tawton was the town of the Taw. If, however, "ment" was a corruption of "ing," then they had to deal with a duplex problem. "Ing" might be the Saxon for meadow, in which case Ockington would mean the "tun" of the meadow of the Ock; or it might represent the Saxon patronymic "partule," or clan affix signifying descendants. Then Ockington would be the settlement of the family or tribe of Ock. That the real name of the town was never Okehampton, and that the current "Ockington" was probably as near as they were ever likely to get to its original phonetic value, did not admit of controversy. Among other papers were the following: "Sport on Dartmoor," by Mr. W. F. Collier; "Recent Repairs at the Castle of Exeter," by Sir John Phear; "Okehampton Castle," by Mr. R. N. Worth; "Bratton Clovelly," by the Rev. T. H. Whale; "The Devonshire Domesday and the Gelt Roll," by the Rev. O. J. Reichel, M.A., B.C.L.; "An Inquiry into the Genuineness of the Parish Accounts of Milton Abbot for the year 1588, as given in the *Monthly Magazine* or *British Register* for the year 1810," by the Rev. C. H. Taylor, M.A.; "Samuel Stodden," by Mr. G. M. Roe; and "Dartmoor and County Council of Devon," by Mr. W. F. Collier.

On Thursday Mr. P. Q. Karkeek contributed "A Short Chapter from the Story of Torbay, 1667," describing the seizure of a Spanish vessel by two French men-of-war in English waters at a time when England was at peace with both countries. Papers were sent by Mr. W. C. Lake on the "Frosts of 1888 and 1895

as observed at Teignmouth," and by Mr. A. R. Hunt on "Professional and Amateur Research in South Devon," but in the absence of the authors were not read. The titles of the remaining papers were as follows: "Notes on the Geology of Okehampton," by Mr. R. N. Worth; "Devonshire Briefs," by Dr. Brushfield; "Sydenham, an Error in Lysons's *Devon*," by Mrs. Radford; "A Loose Sheet in the History of Barnstaple," by Mr. J. Harper; "Hulham Manor," by the Rev. O. J. Reichel; and "Domesday Identification," by Mr. R. N. Worth.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A HANDBOOK TO THE ANCIENT COURTS OF PROBATE AND DEPOSITORIES OF WILLS. By George W. Marshall, LL.D., Rouge-Croix. Cloth, 8vo., pp. vi, 75. London: *Horace Cox*. Price 6s. 8d.

This is a new edition of a book which needs no praise from us. It is one of those handbooks which are indispensable to the student whose work lies in genealogy, or other researches connected with ancient wills. Dr. Marshall's name is a sufficient guarantee for the completeness, (so far as is possible), and accuracy of the work. Here, at a glance, may be seen from what period wills have been preserved in different parts of the country, as well as where they are now to be seen. The multitude of the ancient courts of probate is quite extraordinary when catalogued in a list, as in the index of this book. Modern legislation, if it has done no other work for which antiquaries are grateful, has at least endeavoured to gather together in various centres these ancient records of the past, and so preserve them from further loss and injury, and make them more accessible to those who require to consult them. The plan of the handbook and its object are thus explained by Dr. Marshall in the preface:

"The object of these pages is to show at a glance the date of the earliest known record, will, administration, or inventory, as the case may be, in each court, which is indicated by the date in the *first* column; the name of the court, and the localities subject to it, in the *second*; and the present place of deposit of the records in the *third*."

If all the printed copies of this most useful handbook are not yet bound, we would suggest that a few copies interleaved for notes might be found acceptable by many who may have occasion to use the book, and we feel sure that any who make use of it, will readily give Dr. Marshall information as to additions, or possible inaccuracies, which they may discover in the course of their work. It is only in its practice that a book of this kind can possibly be made absolutely complete or perfect.

THE STUDENT'S CHAUCER, being a complete edition of his works. Edited from numerous manuscripts, with introduction and full glossary, by the Rev. Walter W. Skeat, Litt.D., LL.D., Ph.D., M.A., Erlington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. Cloth, crown 8vo., pp. 906. Oxford: Clarendon Press. Price 7s. 6d.

We have had occasion, as the different volumes appeared, of welcoming Professor Skeat's large edition of Chaucer. The book before us may be said to be an abridged edition of that work. Its price brings it within the reach of all, and by the publication of this smaller book, Professor Skeat has conferred a distinct benefit on all those students of the father of English poetry, to whom the price of the larger work might be an obstacle. We have, too, in this book a handy edition of all Chaucer's works, edited with that profound scholarship and accuracy for which Professor Skeat is so widely known. The following are, briefly, the contents of the book: (1) Introduction (containing a life of Chaucer, his writings and the early editions of his work, and a brief account of the grammar, metre, versification, and pronunciation); (2) Romaunt of the Rose: Fragments A, B, and C; (3) The Minor Poems; (4) The translation of Boethius "De Consolatione Philosophie"; (5) Troilus and Criseyde; (6) The Hous of Fame; (7) The Legend of Good Women; (8) A Treatise on the Astrolabe; (9) The Canterbury Tales; (10) Appendix: Variations and Emendations. Added to these are two appendixes, the first of which contains a glossary to Chaucer's works, and the second a glossary to fragments B and C of the "Romaunt of the Rose." This will give a pretty good idea of the scope of this useful, handy, and excellent edition of Chaucer.

THE REGISTERS OF THE PARISH OF HORBLING, LINCOLNSHIRE. Complete transcript from 1653 to 1837; list of the Bishop's transcripts from 1561; list of vicars of Horbling from 1222, etc. Edited and annotated by Henry Peet, F.S.A. Cloth, demy 8vo., pp. 208. London: Mitchell and Hughes. Price 10s.

This book, to which is prefixed a portrait of the editor, deals with the parish registers of a country parish in Lincolnshire. So far as it is possible to express an opinion without comparing the printed volume with the manuscript registers, the transcribing seems to have been carefully done. The printing of parish registers, when accurately transcribed, is a useful piece of work. We are bound, nevertheless, to say that there is very little of general interest in the Horbling registers. Jonathan Cateline, who succeeded to the incumbency of Horbling in 1653, turned his hands to a little doggerel rhyming, which he inscribed in one of the register books. His compendium of the Decalogue was his best effort; it is as follows:

"First, thou shalt have no other God but me;
Unto an Image do not bow thy knee;
Swear not; but Sanctifie God's Name and Day;
Honour thy Parents; Do not thy Neighbour slay.
Flee Fornication; and all them that love it,
And see thou never Steale, nor Lye, nor Covet."

The book is clearly printed, but, as we have already observed, has not much of general interest about it.

The editor would have done better, perhaps, to have printed these registers in a less costly manner. As it is, we are afraid he will find himself out of pocket with the present venture. Only a hundred copies of the book, we may add, have been printed.

A SUMMARY CATALOGUE OF WESTERN MANUSCRIPTS IN THE BODLEIAN LIBRARY AT OXFORD, ETC. By Falconer Madan, M.A., sub-librarian. Cloth, crown 8vo., pp. ix, 651. Oxford: The Clarendon Press. Price 21s.

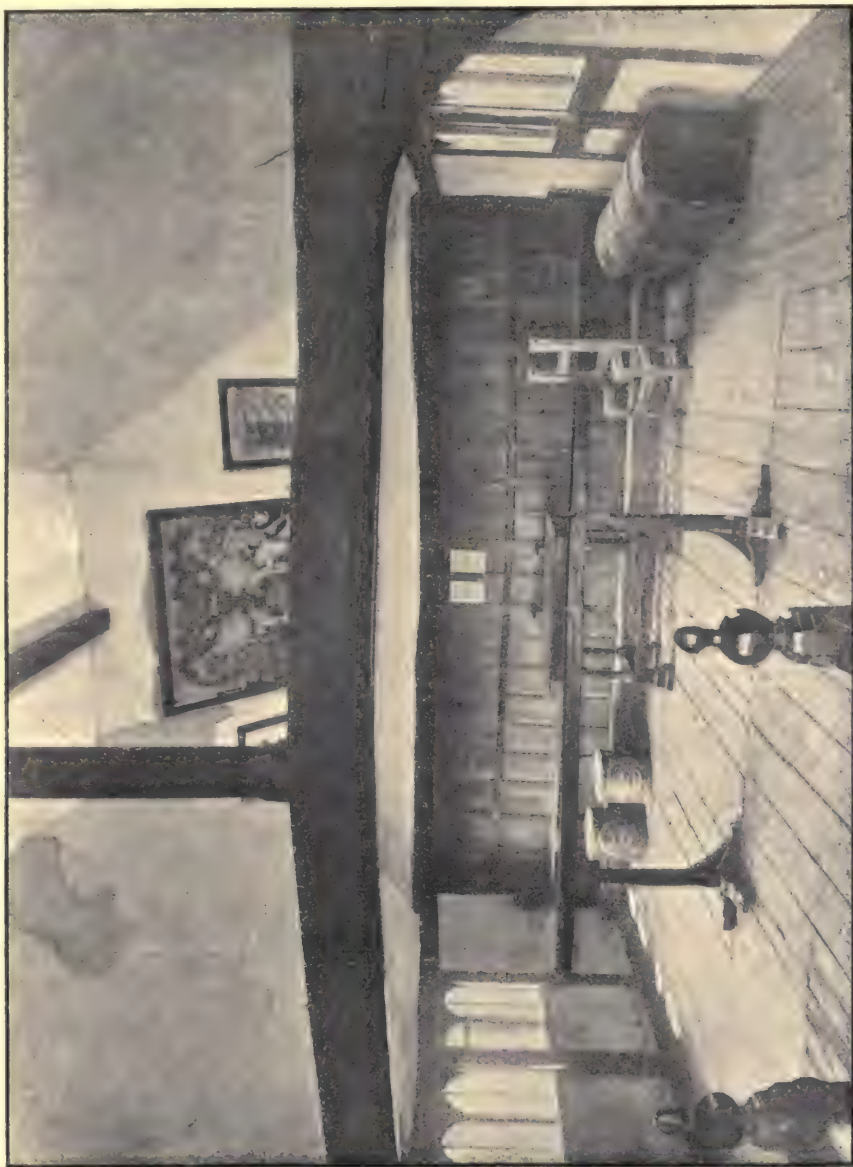
We owe our readers, as well as Mr. Madan and the publishers, an apology for not having noticed this book sooner. "The Summary Catalogue," Mr. Madan tells us in the preface, "of which a first instalment is now published, is due to a series of resolutions passed by the curators of the Bodleian Library on June 7, 1890. . . . The design has been to catalogue, in a style similar to the *Inventaires Sommaires* of the Bibliothèque Nationale at Paris, such Bodleian MSS. as are (1) not included in the quarto series of catalogues instituted by Mr. Cox, and are (2) not Oriental. . . . The entire scheme, which is liable to modification, includes the following volumes: Vol. i. and vol. ii., a new edition of the old catalogue (Nos. 1 to 8,716); vol. iii., collections acquired from 1697 to 1800 (Nos. 8,717 to 16,996), now issued; vol. iv. and vol. v., collections acquired since 1800, and MSS. acquired in small groups or singly from 1697 to 1890; vol. vi., current accessions from July, 1890, with a general index." This plan will explain how it is that the present volume, which is the first that is issued, is the third of the series. The catalogue deals with twenty collections of manuscripts in the Bodleian Library, the most important and the largest of which is that of the Rawlinson Manuscripts, bequeathed to the University in 1755 by Richard Rawlinson, hon. D.C.L., and a bishop among the non-jurors. This collection alone contains nearly six thousand manuscripts, covering a wide range of subjects. Besides the Rawlinson collection, Tanner's, Brown Willis's, and other important collections, are indexed in this catalogue, the whole number of manuscripts tabulated, and briefly described by Mr. Madan, numbering rather more than eight thousand. The catalogue will be of inestimable value to the student, as it places before him a survey, with critical notes, of a large portion of the manuscripts preserved in the library. It may be pretty safely asserted that there are few subjects which would not receive elucidation from some one or other of the manuscripts, now for the first time made so readily accessible to the student, by the issue of this painstaking catalogue.

A HISTORY OF THE TOWN AND PORT OF FORDWICH, with a transcription of the fifteenth-century copy of the costumal. By C. Eveleigh Woodruff, M.A. Cloth, 8vo., pp. x, 291. Canterbury: Cross and Jackman.

Quite recently we had occasion to commend very warmly Mr. J. R. Boyle's *History of the Town and Port of Hedon*. It is certainly curious that at so short an interval, a very similar work should appear, dealing with another decayed, and still more ancient port and municipal corporation, in the South of England. Mr. Woodruff's book on Fordwich is quite worthy of taking

its place on the library shelves with Mr. Boyle's book on Hedon. Both books belong to the best class of local history, and are both of them valuable additions to this department of antiquarian literature. Probably

1883. In former times, too, it was a member of the Cinque Ports confederacy. Situated less than three miles from the city of Canterbury, it was overshadowed by its big neighbour, of which, in fact, it was really



INTERIOR OF THE "COURT HOUSE," FORDWICH.

few persons have even heard of Fordwich, yet in the Domesday Survey it was a "burgh," while it only lost its corporation in 1885 on the passing of the "Unreformed Municipal Corporations Act" of

the port. Like Hedon, its decadence began with the silting up of the mud, and the gradual closing of the navigation.

Perhaps as interesting a feature as any, in regard to

Fordwich at the present day, is the quaint old "Court House" of the now defunct borough, and of which we are enabled, by the kindness of the author and publishers, to reproduce an illustration. It probably represents a class of humble structures of a kind, at one time not uncommon in the smaller towns, but of which it is now, perhaps, the only survivor. There is a quaint and not unpleasing simplicity about it, which ought to ensure its careful preservation in the future. Of the borough seals we are also kindly enabled to reproduce the illustrations given in Mr. Woodruff's book.



SEALS OF THE BOROUGH OF FORDWICH.

Mr. Woodruff's work is divided into ten chapters, to five of which there are important appendixes. The scope of the book may be gained from the titles of the chapters, which are as follow: (1) Early History and Derivation of the Name [of Fordwich]; (2) The Connection with St. Augustine's Monastery at Canterbury; (3) Cinque Port History and the Connection with Fordwich; (4) Municipal History; (5) Perambulation of the Liberty; (6) Ecclesiastical History; (7) Fordwich Wills and Feet of Fines; (8) The Fishery and the Trout; (9) The Custumal; (10) Table of Contents of the Custumal, and Transcription of the Custumal.

Probably the most valuable portion of the book is that which contains the Custumal; but from beginning to end, the book is full of highly-interesting and important information, the value of which is much enhanced by the frequent use made of documentary evidence supplied by the records of the extinct cor-

poration. One cannot help feeling that so venerable a corporation ought to have been dealt with more leniently, and if some of its powers had become inconvenient, and other of its privileges abused, that some other fate should have been in store for it than that of suppression. Of one fact we may be glad, and that is that it should have found so competent a person as Mr. Woodruff to record its ancient history before its documents become dispersed, or are in any other way damaged or lost.

The book, we may add, contains several excellent illustrations, including three of the exceedingly simple and quaint "Court House" of the municipality, one of which is reproduced in our pages. We have nothing but praise to bestow on this book, and we congratulate the author very cordially on his work, of which he quite unnecessarily speaks with much diffidence in the preface.



THE HISTORY OF NORTHUMBERLAND (Popular County Histories Series). By Cadwallader T. Bates. Cloth, demy 8vo., pp. vi, 303. London: Elliot Stock.

This, which is the latest issued of the series of Popular County Histories, deals with a county the history of which, more, perhaps, than that of any other, is difficult to compress within the limits assigned for it. Much of the earlier history of Northumberland bristles with controversial matter, and many of the problems to be solved are burning questions at the present day. The author, therefore, of such a history as this is at once placed at a disadvantage, for he has to state what he believes to be the fact, without having room to explain the reasons for his belief, or to give the arguments by which he would endeavour to commend his opinions to the acceptance of the reader. We call attention to this because, in commending Mr. Bates's work, we do not wish in all cases to be supposed to accept his conclusions, while, on the other hand, it would be scarcely fair to gainsay a writer whose limited space has deprived him of the opportunity of stating his reasons for arriving at this or that conclusion. With this reservation, we are willing to admit that Mr. Bates's *History of Northumberland* is a very good book, and among the best of the series yet published. The author knows his subject thoroughly, and writes with the full confidence of one who feels that he has a right to speak authoritatively on the subject with which he is dealing. This is always an advantage, even when, as in the case of Northumberland, there are important points on which scholars are not at present agreed. The work is divided into eleven chapters, viz.: (1) Introductory—the Four Dykes; (2) The Wall; (3) The Kingdom: Bamburgh; (4) The Kingdom: Corbridge; (5) The Earldom; (6) Tyndale; (7) The Great Wars; (8) The Percies; (9) The East and Middle Marches; (10) The Radcliffes; (11) Newcastle-upon-Tyne. It is necessarily with the earlier portion that the author is on more debatable ground. When later periods are under review surer ground is reached, and there will be less disposition shown to dispute Mr. Bates's conclusions. We look upon the book as a thoroughly satisfactory survey of the History of Northumberland, and, as we have already said, it is quite one of the best of the series of Popular County Histories yet published, one or two only of which have been a disappointment.

Mr. Bates's book is one on the production of which he may be cordially congratulated. There is a good index at the end of the volume.

* * *

THE LEGITIMIST KALENDAR FOR THE YEAR OF OUR LORD 1895. Edited by the Marquis de Rivigny and Raineval. Cloth, 8vo., pp. 174. London: Henry and Co. Price 5s.

If it is intended that this publication should be taken seriously, and the character of its contents leaves no room for doubt that it is intended to be taken seriously, then nothing but unsparing condemnation can be the verdict of all right-thinking people in regard to it. We are not anxious to bolster up the Act of Settlement, or to eulogize the "Glorious Revolution," but it is worth remembering that in practice the Act of Settlement really proceeded on legitimist principles. It merely excluded the Roman Catholic members of the royal family from reigning, just as it would exclude the Prince of Wales and his family to-morrow were they to become Roman Catholic. The Act did not create a new royal family, but reverted to the nearest available branch of the old one.

Everybody at the present day is a Jacobite, and people are ready to recognise that much that was right, and noble, and chivalrous, and heroic was on the side of the unfortunate Stuarts, and their still more unfortunate supporters, at the time that the two first Georges were misruling a country in which they were little better than aliens. The whole subject underwent a complete change, however, on the death of Prince Charles Edward (Charles III.) in 1788, his brother and only near heir being the Cardinal of York. It was then that the Scotch and other adherents of the Stuarts threw in their lot with the rest of the nation, and recognised the reigning sovereign, George III., as the legitimate King.

With the death, eighty-eight years ago, of the Cardinal of York (Henry IX.), the Stuart line came to a final end, and the present "legitimists" have not the remotest claim to be considered as in any way traditional descendants of the old Jacobites. Indeed, by nobody would they be more contemptuously disowned than by the men who were ready, last century, to stake their fortunes and their lives, and to lose both in the cause of the exiled branch of the royal family. There was something to fight for then, and a cause worthy of some brave show; but what are we to say of the drawing-room heroes of to-day, who, after diligently searching about, find an obscure Italian princess, whose descent is one degree nearer to the old Stuart line than Queen Victoria's, and who straightway propose to "restore her to her throne," as Mary IV., in place of the reigning Queen? It is lucky for these silly people that they live in times when their suggestion can be treated with contempt, and when there is no danger that their treason will call for the forfeit of their heads on Tower Hill.

The book is full of puerile references to most of the rulers of the civilized world, including the gracious Lady who in our own country, for more than half a century, has so happily sat on the throne of her ancestors. What, for example, can be more ridiculous than the version of the National Anthem given in the *Kalendar*, where it has been altered to read, "*soon to reign over us*"? Are the editor and his friends so

utterly devoid of reason and common-sense, as really to wish to bring the Duchess of Este to reign in England, in the place of Queen Victoria? We can scarcely think it possible, in spite of their own words. It is this childish nonsense which makes it impossible to treat the *Kalendar* otherwise than with ridicule. Had the editor contented himself with indicating what the result would have been if the regal line had been traced from Charles I. instead of from James I., as he and his friends maintain that it ought to have been, then we should have been willing to admit that his book has worthier elements, and that it bears evidence of some original research on his part. As it is, the only verdict possible must be a most unfavourable one. We are surprised that any reputable firm of publishers should have been willing to give their imprimatur to this offensive, and very silly publication.

* * *

We noticed the publication of a facsimile of *Cromwell's Soldier's Bible*, by Mr. Elliot Stock, in the *Anti-quary* for December last. The publisher has now issued the facsimile in a less expensive binding, and it can be purchased for a shilling. Many who were, perhaps, deterred by the higher price of the earlier edition, may be glad to know of its re-issue in a cheap form. Two copies of the original of this curious work are alone known to exist: one of them is in the British Museum, and the other in private hands in America.

Short Notes and Correspondence.

"HAGGADAY."

The following letter from Professor Skeat regarding the word "haggaday" has been forwarded to us for publication by Mr. Peacock:

July 30, 1895.

DEAR SIR,—The etymology of *haggaday* can only be guessed at. My provisional guess is as follows:

We know that *g*, in the middle of a word, between two vowels, may come from an older *k*. Thus *dragon* is from *draconem*. Hence, the original form may have been *hak-aday*.

This makes perfect sense. *Hak*, from A.S. *hæca*, a hook; hence, a slight mode of fastening; and *aday*, as in *work-aday*, i.e., by day. All together, "a slight mode of fastening by day." In the night one would bolt the door.

The *a* in A.S. *haca* was originally short, and might be kept short under stress. In modern English it comes out as *hake*, a hook, the name of a fish.

And just as *shake* (A.S. *scācan*) is related by gradation (as it is called) to *shook*, just so *haca* is related to *hook*. That is, it is a mere variant of "hook," due to a difference in the vowel-gradation.

You are at liberty to use this letter.

Yours sincerely,

W. W. SKEAT.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



The Antiquary.



OCTOBER, 1895.

Notes of the Month.

THE annual list of the Fellows of the Society of Antiquaries on July 1, of 1895, has been issued during the past month. We do not quite understand why July, rather than January, should be the date selected, although, no doubt, good reasons exist for the practice. We gather from the list that thirty-five Fellows were elected during the past year, the total number on July 1, 1895, being 754, as against 749 on the same date last year. This, however, includes the Royal and the Honorary Fellows. Independently of these there were 715 ordinary Fellows (compounders and annual subscribers) in 1895, against 711 in 1894. The "Father" of the Society would seem to be Mr. James Heywood, who was elected a fellow on May 9, 1839. Among the Royal Fellows, the name of the Duke of York appears for the first time this year.

We regret to observe in the newspapers a statement that the old church of St. Matthew, at Douglas, in the Isle of Man, is either about to be pulled down, or has already suffered that fate. The church was founded by the pious Bishop Wilson, author of *Sacra Privata* and other standard books. It was a plain, but picturesque, structure, and its connection with the good bishop who built and consecrated it, ought to have been sufficient to have saved it from destruction. But this uncalled-for act of vandalism is only in accordance with the spirit of the day. The old building was not, it may be presumed, sufficiently "ecclesiastical" in character to suit the modern Churchman, and hence the

verdict of destruction which has been passed upon it.

Few, if any, of the ecclesiastical buildings at present in use in the island are of pre-Reformation date. The older structures have either been rebuilt, or so completely altered, as to have lost their more earlier characteristics. Ancient stone crosses and other remains, however, are numerous, and in two instances other objects of mediæval date have been preserved. At Jurby there is a fine chalice with the hall-marks of the year 1521, and at Malew is preserved a very fine paten, of much the same date, with the inscription *Sancte lupo ora pro nobis* round the rim, in allusion to St. Lupus, to whom the church, Ma-Lew, is dedicated. There is also at Malew a curious, but damaged, crucifix of copper-gilt. It measures rather less than 20 inches in height, by 14 inches across the arm. There is a cavity for a relic at the back, but the original use of the cross is not obvious.

In some of the older Manx churches we observed, a few years ago, when visiting the Isle of Man, that the ducal arms of the house of Athole were painted on boards, much as the royal arms used to be in the churches on the mainland. The Dukes of Athole succeeded to the regal powers of the Stanleys in the island. These regal rights were sold (as most people are aware) to the English crown towards the end of last century. We do not remember to have seen the fact of the Athole arms being placed in the churches mentioned in print. It seems, therefore, worth while to place it on record.

We have to record the publication, during the past month, of the large work by Mr. W. H. St. John Hope (which has been so eagerly looked for), on the Corporation Plate and the Insignia of Office of the different cities and boroughs in England and Wales. We shall hope to refer to this subject more at length shortly, but the publication of this important work calls for some reference, at least, in the Monthly Notes. Two goodly volumes of about a thousand pages, fully illustrated, and compiled with that thoroughness for which Mr. Hope is so well known, form a work worthy of the best traditions of English

archæology. The work is published by Messrs. Bemrose and Sons, Limited, who are to be congratulated on the generally handsome appearance of Mr. Hope's work.



The Council of the Yorkshire Archæological Society have issued a circular respecting a proposed excavation of Mount Grace Priory. They say as follows: "The monasteries of the Carthusian Order that were founded in England were only nine in number, of which the Charterhouse at Mount Grace was one. Of two of them, Witham and Shene, the very sites are doubtful, and of Epworth and Kingston-on-Hull nothing remains above ground. Of Beauvale, Hinton, Coventry, and the London Charterhouse some isolated portions only are left. At Mount Grace, on the other hand, the remains of the Charterhouse are fairly perfect, and afford an excellent example of the peculiar arrangements adopted by the Carthusian Order. Of the gatehouse, guest-houses, kitchen, etc., that formed two sides of the outer court, very considerable portions remain. The nave and transepts and most of the quire of the church are standing and the central tower is still complete to its pinnacles. The great cloister retains intact almost the whole of its outer wall with the ruins of a series of fifteen cells or two-storied houses for the monks that surrounded it. Besides the buildings standing above ground there are traces of an extensive range along the south side of the great cloister, between it and the church, where stood the chapter-house, vestry, frater, etc. Enclosing the cemetery on the east and south of the church are the foundations of an additional series of five cells, each in its own garden, like the houses round the great cloister.



"It is proposed, should funds be forthcoming, (1) To clear out and drain two of the best preserved of the little houses round the great cloister, which are so marked a characteristic of the Carthusian monastery, and to level and turf down their surrounding gardens; their interesting arrangements will thus be easily made out; (2) To remove the accumulated soil in and around the church, and to show its connection with other buildings; and (3) To open up the sites of the chapter-house,

vestry, frater, prior's lodging, and other buildings, the relative positions of which are unknown. The owner of Mount Grace Priory, William Brown, Esq., who is a member of the Council of the Yorkshire Archæological Society and Local Secretary of the Society of Antiquaries, has most kindly afforded every facility for the proposed works and also promised pecuniary and other help. Mr. W. H. St. John Hope has also again expressed his willingness to assist the Society by directing and superintending the excavations. It is estimated that a sum of £150 will be required to satisfactorily carry out the proposed operations, and the Council therefore venture to appeal for subscriptions in aid of so important a work."



We may add that subscriptions towards this very desirable object may be paid to Mr. G. W. Tomlinson, F.S.A., Wood Field, Huddersfield, or to Mr. John W. Walker, F.S.A., The Elms, Wakefield, the two honorary secretaries of the society.



We alluded last month to the impending demolition of the Jewry Wall at Leicester. It may be remembered that the subject came before the Society of Antiquaries last January, when a very strong remonstrance was made, and the following resolution unanimously passed: "The Society of Antiquaries of London has learnt with regret that there is a possibility of the ancient Jewry Wall at Leicester being disturbed by the formation of the new line of the Manchester, Sheffield, and Lincolnshire Railway. The Society desires to express its most earnest hope that means may be found to preserve in its present state this interesting monument, which is in reality a gate of the Roman city, and one of the largest and most important remains of Roman buildings now standing in Great Britain." The matter was brought before the Society of Antiquaries by the Council of the Leicester Literary and Philosophical Society, and by the Leicestershire Architectural and Archæological Society, in the hope of strong concerted action saving the wall.



From information which we have lately received from a correspondent at Leicester, there is another factor in the case, which it

seems has not been taken count of, and which, if followed up, may help to save the Jewry Wall from destruction. It will be remembered that the wall was sold with a factory to the Railway Company, but our correspondent states that it is not private property at all, and that it has, time out of mind, been kept in repair by the Vicar and Churchwardens of St. Nicholas Church, as the parochial accounts amply testify. It appears that the Vicar and Churchwardens have asserted the parish claim so far as to protest against the proposed act of vandalism. It seems to us, that they ought to be encouraged by immediate pecuniary support from outside, to contest the legality of the sale by the proprietors of the factory of this important relic of Roman Britain.



A correspondent writes : "I have lately been into Cornwall, and paid a visit to the little church of Perranzabuloe. I regret to say that it is in a very much worse state than it was when I last saw it seven years ago. It is now half filled with sand ; the walls have evidently been partly pulled down, and the stones roughly piled up again. The stone seats which were there seven years ago have been removed. The stone altar slab has been taken up, and replaced east and west, instead of north and south in the usual position as it was before. The only redeeming point is that an iron railing has been placed round the building. It seems a pity that so interesting a building should have been so badly treated, and so little cared for."



A statement having been made that funds were needed for a proposed "restoration" of the ancient cathedral church of the diocese of Argyll, which is situated on the island of Lismore; near Oban, where it serves as the parish church, we applied to the minister for information on the subject, and we are very glad to be able to say, on his authority, that nothing of the nature of a "restoration" is contemplated, certain necessary repairs alone being proposed.



The Rev. Mr. Torrie, the parish minister of Lismore, writes as follows : "The present church was the chancel of the old cathedral,

of which no further traces are left except the foundation stones, covered over with the greensward. There is, indeed, to be little or no restoration ; we rather aim at the preservation of the relics left ; these we cannot allow anyone to interfere with. . . . You may rest assured that I will not permit any interference with the old relics, or the old features of the church. It must, however, be thoroughly repaired, as it is so damp and unhealthy in its present state, as to be well-nigh unfit (especially in winter) to conduct worship in. Even were it closed, it would require to be repaired to keep it from falling into decay and ruin. Indeed, if I had plenty of money I should build a new church at, say £1,600, and repair the present one, taking all care of the objects of antiquarian interest it contains. Anyway, none of its ancient features will either be obliterated or altered. Between 1722 and 1750, about eight feet were taken off the height of the walls, and the present roof put on."



The assurance that no mischief will be allowed or done, is thoroughly satisfactory. Perhaps some of our readers may be disposed to help the minister in repairing the ancient and historical building which he serves. If so, contributions may be forwarded to the Rev. W. Torrie, The Manse, Lismore, Oban, N.B.



The report of the British Museum for the year ending March 31, 1895, has been recently issued. From it we gather the following items. The total number of readers during the year was 202,973, giving an average of about 670 daily, the Reading Room having been open on 303 days. In the Newspaper Room there were 15,394 readers, or an average of 50 daily. In the Map Room 278 visitors were admitted for the purpose of general geographical research.



We quote the following from the report as regards some additions to the library : "The most remarkable acquisition made by the Department of Printed Books in the past year is the exceedingly important one of a considerable portion of the extraordinary collection of rare English books, chiefly of belles lettres, of the period of Elizabeth and

James I., discovered in 1867 by Mr. C. Edmonds at Lamport Hall, Northamptonshire, the seat of Sir Charles Isham, Bart., where they had been laid aside and forgotten for probably not less than two centuries. Twenty-six of these books have now found a home in the British Museum, and form by far the most important acquisition in early English literature made for a very long time. Two are absolutely unique; 'The Transformed Metamorphosis,' a poem by Cyril Tourneur, the celebrated tragic poet, 1600; and 'The Lamentations of Amintas for the Death of Phillis' [by Thomas Watson] 'paraphrastically translated out of Latine into English hexameters by Abraham Fraunce,' 1596. Still more interesting, from the fame of the authors, although one other copy is known, is the first edition of Marlowe's translation of Musaeus' *Hero and Leander*, as completed by Chapman, 1598. Bound up with this are two poems by Francis Sabie, 'The Fisherman's Tale,' and 'Flora's Fortune,' 1595, of which also but one other copy is known, and which are a sequel to the same author's 'Pan's Pipe,' already in the Museum. They are further remarkable as early examples of narrative poetry in blank verse. The following books also, so far as is hitherto known, exist in only one other copy: Sabie's *Adam's Complaint*, 1596; Tofte's *Laura*, 1597; Henry Petowe's *Philochasander and Elanira*, 1599; Nicholas Breton's *Bower of Delights*, 1597; *No Whippinge nor Trippinge*, 1601; *Old Madcappes New Gally-Maufray*, 1602; and *Honest Counsaile*, 1605; Hake's *Newes out of Powles Churchyarde*, 1579; *Platoes Cap*, 1604; Anton's *Moriomachia*, 1613; Thomas Edwards' *Cephalus and Procris*, printed with his *Narcissus*; and Robert Southwell's *A Fourefold Meditation of the foure last things*. The last two unfortunately are mere fragments in the Isham copies. Of books of which two other copies are known, the Museum has acquired Nicholas Breton's *Merrie dialogue betwixt the Taker and Mistaker*, 1603; *The Whipper of the Satyre his penance in a white sheete*, 1601, attributed to Marston, the dramatic poet; Greene's *Arbasto*, first edition, 1584; and an *Epiciedion on Lady Helen Branch*, 1594, subscribed W. Har., and remarkable for containing an

allusion to Shakespeare's *Lucrece*. Of Guilpin's *Skialetheia*, 1598, three other copies are known.



"Apart from this extraordinary acquisition, the department of early English literature has received some very valuable accessions during the past year. Two books are absolutely unique: (1) John Heywood's *Two hundred Epigrammes upon two hundred proverbes, with a thyrde hundred newly added*, London, 1555; a hitherto unknown edition, proving that Heywood's Epigrams were published apart from his Proverbs, and apparently more than once; (2) *A Manumission to a Manu-duction*, Leyden, 1615, by John Robinson, the chief promoter of the colonization of Massachusetts by the Pilgrim Fathers. This tract has not hitherto been included in Robinson's collected works, as no copy could be met with. Scarcely less interesting are Bishop Fisher's Sermon on Quinquagesima Sunday, 1525, directed against the Reformers; and one of the two original editions, whether the first or the second is uncertain, of Raleigh's *Discovery of Guiana*, 1594. To these may be added: Kennedy, *Theological Epitome or Divine Compend*, Edinburgh, 1629; Mynshull, *Essay and Character of a Prison and Prisoners*, 1613; Boemus, *Omnium gentium mores, leges, etc.*, translated by Edward Aston, 1611; *The Hollanders Declaration of the affairs of the East Indies*, Amsterdam, 1622; and of a later period, a spurious continuation of the *Pilgrim's Progress*, by J. Macintyre, 1682; Fuller's *Sermon of Contentment*, 1650, exceedingly rare; and *Mr. Baxter Baptised in Bloud*, 1675, a fiction apparently circulated to excite animosity against the Baptists.



"The chief acquisition in Bibles is a very important one, being a splendid copy of the rare fourth German Bible, printed by Johann Sensenschmidt and Andreas Frisner at Nuremberg, about 1475. This is one of the three rarest editions of the sixteen pre-Lutheran German Bibles, and is of more importance than any other except the first, having appeared with a greatly improved text which was followed in later editions. The Dutch Old Testament of 1518, the Strasburg New Testament of 1522, the

Geneva New Testament of 1553, and an English New Testament of 1578, are also valuable accessions to the collection of Bibles.



"The acquisition of the fourth German Bible is paralleled by that of a Liturgy belonging to a group of special interest alike for their extreme rarity and their influence upon the English Liturgy, but until now entirely unrepresented in the Museum. This is the group of the seven editions of the first recension of the Quignon Breviary, all published between February, 1535, and July, 1536, and so completely obliterated by the second recension, of which upwards of seventy editions were published previous to its suppression by Pius V., that copies of any of them belong to the greatest rarities of liturgical literature, and are almost confined to public libraries. The copy acquired by the Museum is of the second edition, Venice, 1535. No other copy of this is known except that in the possession of Dr. Wickham Legg, and used by him in the reprint of the Breviary executed at the expense of the University of Cambridge; and even this wants a sheet, while the Museum copy is perfect. On the same occasion was purchased a service-book believed to be unique, the *Vigiliae Defunctorum* of the Church of Cologne, printed on vellum at Cologne by Ludwig von Renchen about 1485. Important acquisitions have also been made in the Breviary of the Church of Braga, Salamanca, 1511, the only one of Portuguese use ever printed; and a Greek Horologium, Zanetti, Venice, 1546, unknown to Legrand."



The number of manuscripts and documents acquired during the year are: General Collections of Manuscripts, 183; Rolls and Charters, 1,894; Detached Seals and Casts, 395; Papyri, 24; Egerton Manuscripts, 2; Egerton Charter, 1. These include several of very great interest and importance, but we have not space to enumerate them.



In the various departments of antiquities many notable and valuable acquisitions are recorded. The Report, which is well worth the few pence charged for it, shows that the great national collection is day by day adding

to its treasures in a highly satisfactory manner. To the zealous care and management of those who have charge of the different departments, this is largely due. To not a few of these gentlemen, themselves, the nation is indebted for many generous gifts. It is a pleasure, too, to learn from the Report that a number of valuable presents have been made to the Museum by private persons, showing how widely the value of our great national collection is becoming recognised by the public. We are sorry that we have not space in these notes to enter more into detail as to the various acquisitions recorded in the Report.



By a slip of the pen, we spoke in the Notes last month of the tomb in Pickering Church, which Mr. W. H. St. John Hope pointed out as being that of members of the Roucliffe family, and not of the Bruces, as being in the chancel of the church. It should have been said that the tomb in question is in the vestry. The tomb in the chancel is a Bruce tomb.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of Surnames and Place-Names of the Isle of Man; Diocesan History of Sodor and Man; Folklore of the Isle of Man, etc.

CHAPTER V.—MAGIC, WITCHCRAFT, ETC.



WE have already quoted writers of the thirteenth and fifteenth centuries* to show what wonderful powers Manx women had of raising storms and winds by enchantment and witchcraft. Since then we have found in the Insular Records, in the year 1659, the following curious account of the methods then in vogue for the same purpose. The court

* *Folklore of the Isle of Man*, p. 76. Some interesting information on the practices of magic and witchcraft in the Isle of Man have recently been gleaned by Professor Rhŷs, who, while prosecuting his investigations into Manx phonetics, took the opportunity of picking up some folklore. For this our readers are referred to the *Folklore Journal*, vol. ii., pp. 284-313; and vol. iii., pp. 74-91.

having assembled under the presidency of Governor Chaloner, Elizabeth Black confessed: "That shee took a catt of Alice Coole's of Ramsey wthout her consent; and for to obtain a favourable winde shee further saith shee heard say that the catt must be stolne, and then buryed in the sand," and, in reply to a further question, "that the said catt must be buryed quite head over ears in the sea-sand." In the case before the court this was done, "and yett notthstanding the wind thereupon did not change according to her expectacon." Elizabeth Black was consequently fined for "such a folly tendinge to charmeinge, witchcraft, or sorcery." The same woman was also asked at the same time if she had "emptied a springing well dry for the foresaid purpose" (*i.e.*, for raising a wind), but this "she utterly denied."

It is curious that in the Isle of Man the term *butch*, or witch, is applied to either sex. As a proof of this we may mention that a writer in the *Mona's Herald* newspaper of January 24, 1844, in commenting on a famous witchcraft case which had recently been adjudicated upon,* remarked: "According to popular belief, if the witch swears *he* has not done it, and does not wish to do it, *he* cannot witch again."† Another curious and novel idea is that it was supposed to be possible to manufacture a witch. The method of doing so was given to our informant by an old man about the year 1875,‡ who said that he had it from the victim herself, then an old woman: An old woman, who had practised witchcraft and charms during a great part of her life, had grown very feeble, and so, being wishful to endow her daughter with similar powers, made her go through the following performance: A white sheet was laid on the floor, and beside it was placed a tub of clean water. The girl was made to undress and go into the water, and, after thoroughly washing herself, to get out and wrap herself in the sheet. While she stood in the sheet she had to repeat after her mother a number of words, the exact nature of which, as she was in an abject state of terror, she had forgotten, only remembering that their general purport was

that she swore to give up all belief in the Almighty's power, and to trust in that of the Evil One instead. The old woman died soon afterwards, but the girl made no attempt to practise the attributes with which she was supposed to have been endowed. (*J. C. Douglas.*)

Still more curious, perhaps, than the above is the statement of an old man to Professor Rhys that he remembers four men, who came from different parishes, meeting very early on May-day on Ballaugh bridge "to devise witchcraft" for their parishes for the rest of the year. (*C. Ballaugh.*)

As late as the present century Manxmen related that they had heard with horror of the tortures inflicted on Sir Hugh Cannell, who was Vicar of Michael and Vicar-General in the seventeenth century, by the sorceries of the *Butch Vallirey*, the "Witch of Ballirey,"* the name of a farm in the parish of Michael.

Among other powers possessed by witches was that of the "Evil Eye."† With regard to this we append the testimony of a writer who visited the island early in the century: "If a cow is diseased, or any difficulty occurs in churning, the operation of the *evil eye* is immediately suspected, and a strict inquiry is made as to who may have been lately upon the spot, for the power of doing mischief is by no means confined to a few malignant individuals, but seems to be generally ascribed by everyone to an adversary, or a rival.

Conversing on this subject with a farmer of good information on general affairs, he expressed the utmost astonishment, not unmixed with terror, at the scepticism with which I listened to some of these supernatural histories, in confirmation of which he related one story, to the truth of which he offered to bring unquestionable evidence if my unbelief should yet maintain its ground.‡

One of the most popular antidotes to the effects of the "Evil Eye" was the use of fire. Thus, to take a red-hot coal from the fire with the tongs and throw it over the right shoulder was efficacious. (*Roeder.*)

If cattle were supposed to be bewitched, it was customary, till quite recently, to burn

* *Folklore of the Isle of Man*, p. 84.

† See also story of *Caillagh-ny-Faihteag*.

‡ This man died last year.

* *Manx Sun*, July 26, 1851.

† *Folklore of the Isle of Man*, pp. 78, 92-95.

‡ Bullock's *History of the Isle of Man*, 1816, p. 369.

one of the herd,* usually a calf, both for the protection of the others and to detect the bewitcher. For it was supposed that while the animal was being burned, he† would be certain to appear on the spot, and if he could not get the animal's heart into his possession, he lost his power in the future. It was believed that, if cattle which died of disease were buried, one would be lost for each one so treated.

Dust was also efficacious in such cases. Thus, Train remarked that "if a person supposed to have the evil eye passed by a herd of cattle, and one of them were taken suddenly ill, the owner of the cattle would hasten after him and take the dust from his shoes if possible, or, if not, from the ground he had just trodden, and apply it to the sick beast; or, even if an animal were taken ill without anyone endowed with the evil eye having passed near it, it would probably be cured by the dust from the threshold of the house of a person close by who was notoriously a possessor of the evil eye."

To this we may add the testimony of the Rev. J. G. Cumming, who wrote in 1867 :

'There is still the prevalent belief in the effect of the *evil eye*, and when a person wishes to purchase an animal, but will not give the price demanded, the owner of the beast lifts the earth or dust from the *foot-prints* of the person trying to make the bargain, and rubs the creature all over to prevent the ill effects of 'overlooking.'‡ A recent case of this was related to Professor Rhÿs : "A man bought a cow at a fair, and was bringing her home with the neighbours' cattle, among which was a woman's cow which he had declined to buy. On the way his cow fell on the ground, and there was no putting her feet under her. He declared that the cow had been 'butched,' and he required the dust from under the feet of everyone in the company in order to throw it over the affected beast. They all readily consented except the woman with the unsold cow ; but the owner of the cow did not waste time in parleying with her as he threw her down and took off her shoes and scraped the mould from them, and threw it over his

cow ; the latter at once got up and walked home as if nothing had happened." (M.S.)

With reference to this same superstition, Professor Rhÿs was told by an old woman in Ballaugh that "when she was a young woman she was reaping one morning with other reapers, and by-and-by she ran into the house to see what o'clock it was. On the way back she jumped friskily over a hedge, and an old Irishwoman she met observed what a lively jumper she was, and from that moment she had a pain in her side, and could reap no more. So her friends asked her to finish another hour by binding the sheaves, but she could do nothing at all. One of the women asked her what she had seen, and she told her that she had seen such and such a woman, and what she had said to her. She was then told to take one of the children with her to the spot and sweep the mould together where the woman stood, then she was to place something over her head, and the child was to throw the mould over her. This was done, and she was instantly relieved, and went back to the reaping. She vouches for the truth of it, and she believes in witches, though she thinks the Scriptures have had the effect of making them somewhat fewer."*

Some years ago there was a very pretty child, upon whom a woman cast an eye to do him harm. He thereupon began to eat ashes and lime, and so they had to go to *Ballawhanet* to get herbs for him. He was soon cured by taking them. This actually happened, and the names of those concerned could be given. (C. Graves.)

Evidence has already been given as to the reliance placed on the fairy or witch-doctors, and charmers. To such an extent was this the case that when the cholera broke out in 1832, some of the people who took it called them in and refused all medical aid from the regular practitioners, though it was offered gratuitously. In consequence of this some of the doctors were without employment, and, moreover, an absurd report having been spread abroad that they had poisoned the

* MS. from wife of C. Ballaugh, aged 78.

† Where a notorious witch-doctor lives. The present "Ballawhanet" is a woman, and the writer knows several people who have gone to her within the last two years to get relief from the effects of the "evil eye."

* *Folklore of the Isle of Man*, pp. 92, 93.

† Or she.

‡ Ward and Lock's *Isle of Man Guide*, p. 51.

springs, their lives were actually in danger. In 1837, when the smallpox killed hundreds, many of the Manx declined to be vaccinated, preferring to be treated by the above-mentioned empirics.* Professor Rhys (*Folklore Journal*, vol. ii., pp. 297-298) mentions several cases of cures by witch-doctors or charmers, and Mr. Roeder records a case in Michael in which a horse left for dead recovered in ten minutes by having a quilt thrown over it in accordance with the directions of the witch-doctor.

Even those who were not professed practitioners occasionally possessed wonderful powers. Thus, Train mentions a servant-girl who was so skilful that she could "take a mote out of any person's eye, though at a distance of many miles from the afflicted person, and who, by the action of the knife on the cutting of herbs to be applied to the cure of any animal, could tell the extent of the disease by which that animal was afflicted."† But notwithstanding the skill of the witch-doctors, the "evil eye" is still supposed to be a potent cause of mischief. Thus, while this was being revised for the press, the writer was told that his hens, which persist in eating the eggs on which they are supposed to be sitting, must have been bewitched by some ill-disposed person.

Cases of the punishments inflicted on witches have already been recorded. The following is one where a suspected witch was able to prove her innocence:

"Pat' Corlet having reported y' he saw Bahee, the wife of John Kaighen of Skaristal, on May Day, early in the morning, in the fields, and about the houses of her neighb^{rs}, in a suspicious manner, as if she were practicing charms or sorcery, from w^{ch} there was conceived an evil opinion in that neighbourhood, w^{ch} soon grew into a common fl^{ame} thro' the parish of her being guilty of sorcery, and present^{mt} thereof made, the said Bahee Kaighen and neighb^{rs} were this day conven'd before us, when, after examination into the matter, there appeared no other cause or ground for such a charge but the said report of Pat' Corlet; whereupon all parties, excepting Mary Gawne, being present, the said Bahee was admitted

to her oath, who declared y^t she was not that morning off their own land, and that she never endeavour'd to procure advantage to herself or harm to her neighb^{rs} by any underhand means or practicing charms or sorcery, or knew anything of such skill. And the said Patrick Corlet having also asked forgiveness of her upon his knees, w^{ch} being granted, and the said parties reconciled in court, it is therefore hereby order'd y^t no person presume to revive the s^d slander, to the scandal and reproach of the above Bahee Kaighen or her relations under the severest penalties, according to law and their demerit. Dated this 18th day of June, 1730.

"This to be published in as many of the neighbouring churches as the party injured shall desire.

"THO. SODOR AND MAN.
JOHN WOODS."

In the following case a witch owed her release to the good sense of the judge. It is said that an old woman suspected of the practice of witchcraft and sorcery was brought before the Rev. Patrick Thompson, Vicar-General, and Vicar of Braddan from 1633-89. One of the witnesses deposed that the old witch had said: "Give me a pair of new pewter dishes, which have never been used, and I will convert them into wings and fly across the Channel from the Isle of Man to Scotland." "Pooh!" said the Vicar-General, "there is no law against the woman flying from the Isle of Man to Scotland." And so he dismissed the case.*

(To be continued.)



The Old Church of Selmeston, Sussex.



ABOUT seven miles east of the county town of Lewes lies the small village of Selmeston, of the old church of which, (now pulled down), the accompanying illustrations are given. There was nothing remarkable about the exterior of the church, which consisted of nave and

* See Train, vol. ii., pp. 369, 370.

† *History of the Isle of Man*, vol. ii., p. 158.

* *Manx Sun*, July 26, 1851.

chancel, with a south aisle to the nave, a north-west porch, and a dovecote turret at the west, with a tapering spire covered with shingles. It was a simple, though picturesque building, but with no external characteristics which might not have been found in almost any of its immediate neighbours. The interior, however, possessed two features which are uncommon, and as the church was pulled down thirty years ago, it may not be amiss

the church a portion of the vicarage house is to be seen. To the south of the chancel an altar-tomb is shown. The lid of this was formerly loose, and could be removed without much difficulty. Village tradition explained as the reason for this, that the tomb had been used as a receptacle for contraband merchandise in the old days, when, it is to be feared, smuggling formed the staple employment of a large proportion of the



SELMESTON OLD CHURCH, FROM THE EAST.

to place on permanent record what it was like. This, fortunately, is still possible, as some very fair, though small, photographs of it have been preserved. Two of them show the exterior of the church, and the other two portions of the interior. The larger of the external views shows the church as seen at a little distance from the east. There is no need to say much about the picture, which speaks for itself. Beyond

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inhabitants of Sussex. A tub of cognac was occasionally left by the smugglers at the door of the vicarage as a rough rental for the use of the tomb. The other exterior view of the church is taken from the north-east, and shows in the foreground a sand-pit. Of the interior views the more remarkable is, perhaps, that which shows an arcade of wooden piers which divided the south aisle from the nave. They were apparently

2 Q



SELMESTON OLD CHURCH, FROM THE NORTH-EAST.



SELMESTON OLD CHURCH: THE WOODEN PILLARS.

of the end of the fifteenth, or the beginning of the sixteenth century, and of the same date as the window at the east end of the aisle, which was of late Perpendicular character. An idea seems to have been entertained by some persons that these curious wooden pillars were of very early date. This was certainly not the case, but the late Mr. M. A. Lower, in repudiating the theory, spoke in unduly disparaging terms of them as "certain unsightly posts"* which certain people had supposed to be remnants of a pre-Norman church. Whether they were "unsightly" or not was perhaps a matter of taste; but that they were of a respectable age, although, of course, not pre-Norman, seems certain, and it was a matter for general regret, that when the church was reconstructed in 1865, they were found to be so rotten that it was impossible to use them again, and their place had to be taken by

some new pillars of oak. Thus, happily, the interesting feature of the wooden arcade was perpetuated.

The other interesting, and unusual feature in the interior of the church, was the retention *in situ* of the old stone *mensa* of the high altar, marked with five crosses. This was supported on a stout frame of wood, as, indeed, it may very possibly have been before the Reformation. We are glad to say that it still occupies its old position, and forms the altar in the present church. The Rev. W. D. Parish, chancellor of the cathedral church of Chichester, and vicar of Selmeston with Alciston, says that when he became vicar in 1863 the church was pronounced to be unsafe, and after two years he had it reconstructed. It was, Mr. Parish states, "pulled to the ground by four sailors in one day!" Every stone was kept, and was carefully replaced in the new building, which was completed in 1867. The main features of

* *Compendious History of Sussex*, vol. ii., p. 150

the old church appeared to be of late Perpendicular character, but Mr. Lower speaks of it as having been of Early English date. Probably he did so on the ground, that when the old church was being pulled down, a window of Early English date was discovered. This, Mr. Parish tells us, has been placed in the east wall of the chancel aisle, which was added to the new building. The measurements of the reconstructed church, which (except the added chancel aisle), stands on the line of

corrected version of the inscription, which reads as follows :

1532.
Here lyeth Dam Betris Bray
Sumtym the wyffe of Sur Edward Bray
and Daughter of Raffie Shirley
of Wystem and wyffe of
Edward Elderton.
Vermibus esca jaces saxo hoc signata Beatrix.
Quicquid agas omnia in gloriam Dei facito.
Vos mihi defunctorum vivi implorate salutem
Flecti namque pia numina mente volunt.

(For an account of Sir Edward Bray see Bray's *History of Surrey*.)

To Mr. Parish we are also under obligations for much of the information given in these notes.



Quarterly Notes on Roman Britain.

BY F. HAVERFIELD, ESQ., M.A., F.S.A.

XVIII.



THE discoveries made during the past summer have been encouraging and almost exciting. The excavations in progress at Silchester, on the Roman Wall, and just north of it at Birrens, have yielded results of which it is too early to estimate the whole significance, but which are plainly valuable additions to our knowledge. Except at these excavations, curiously enough, little has been found.

SILCHESTER.—The main work of the summer, up to the interval allowed for harvest, has been the unearthing of two houses, which are of unusual interest from their size and the excellence of their mosaics. These consist of fine figure work let into rather coarse, plain ground, the finer work being really remarkable in its way. Mosaic pavements are, of course, not uncommon in Britain, but they cannot compare in number or quality with those found abroad, and an addition to the list of our better examples is a distinct gain. The mosaics from Silchester will, I understand, be taken up and preserved with the other Silchester remains in the Reading Museum.

BATH.—The examination of the Roman baths at Bath has been proceeding. Among



SELMESTON OLD CHURCH: THE CHANCEL
LOOKING EAST.

foundation of the old one, are as follow : From west wall to the chancel steps, 33 feet 6 inches ; chancel step to altar step, 11 feet 6 inches ; altar step to the east wall, 8 feet 6 inches. Total length, 53 feet 6 inches. In the north wall of the chancel there is a mural tomb to Dame Beatrice Bray. It is figured, after a fashion, in Horsfield's *History of Sussex*, where he gives a meagre account of the parish of Selmeston, and an incorrect reading of the inscription on the tomb. We are indebted to Mr. Parish for the following

other things, a large duct or drain, 3 feet wide, has been traced for some 300 or 400 feet. Part of it consists of extraordinary massive masonry, the faces of the blocks measuring as much as 16 feet by 3 feet. A curiosity in the course of the drain is a pointed arch. The duct is, it is thought, connected with the old Roman well in the King's bath. I regret to add that trouble seems to have arisen with respect to the new buildings now being erected over the site of part of the Roman baths, and it is alleged that the Roman work has been, or was in danger of being, unduly interfered with. The complaint has been heard before in connection with Bath. It is a great pity that a city which possesses such splendid remains of Roman work should be so often the scene of controversy respecting the preservation of them. It is a greater pity that the citizens of Bath should allow even the faintest suspicion of vandalism to attach to the considerable efforts which they have made.

GLOUCESTERSHIRE.—A large find of Roman coins has been made on the Bishopswood estate, in the forest of Dean. The find is stated to weigh $1\frac{1}{2}$ cwt., and to contain 17,226 "third brass" coins of Constantius Chlorus, Constantine, and his successors, stored in three earthen jars; they will, I understand, be reported on in full by Mrs. Bagnall Oakeley. Large hoards of Constantinian money are not uncommonly unearthed both in England and on the Continent, though few are so large as the Bishopswood hoard. It will be interesting to learn the mint-marks, etc., of this large collection, and to see how they compare, for instance, with the results published by Dr. Hettner, in the *Westdeutsche Zeitschrift*, in his valuable articles on similar German hoards.

HADRIAN'S WALL (ÆSICA).—Apart from some masonry, of somewhat uncertain date, found at Wallsend, the principal discoveries on the Wall have been made at Great-chesters (Æsica) and near Birdoswald. At Æsica the Newcastle Society of Antiquaries, under Dr. Hodgkin's lead, have continued their excavations commenced last summer, and, aided by an experienced clerk of the works, have made considerable progress and obtained valuable results. Nothing has been found of so striking a character as the two

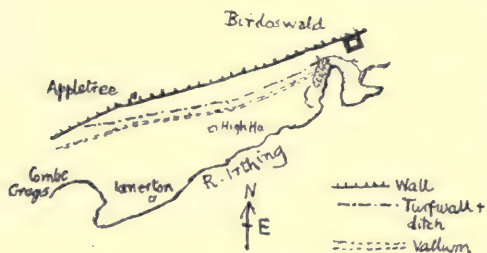
fibulæ unearthed in a guard chamber of the south gateway last September (1894), and the smaller finds are of an ordinary character: pottery, many iron fragments, glass, querns, and the like, with two small fragments of inscriptions, one apparently on a mill-stone, and possibly containing the word *mola*. The larger finds of masonry and buildings are of the highest interest. The foundations of the north-west corner, where the Wall joins the fortress, have been laid bare, and the results are significant. The Wall, the turret, and the fortress wall are all "bonded" together in such a way that their erection may be attributed to the same date. The annexed diagram, though not drawn to scale, will



illustrate the situation. The inference, of course, is that the Wall and this fortress were built at the same date. This inference is not, indeed, quite complete, for if one of the two had been built before the other, the builders might have preferred to bond the new work into the old, just as they might, in the contrary case, have neglected to bond two things which were being built about the same time. But the probability certainly is that Wall and fortress here arose together. The west gate is also interesting; it has been walled up twice. On the first occasion the threshold level was raised 2 feet or more, and the south half of the gateway was blocked; on the second occasion the northern opening was also blocked by a wall of rude masonry, which can only belong to a late period. Inside the fortress the most interesting discovery was that of certain ovens or furnaces not far from the west gateway. These may be provisionally classed as the workshops of the place, all the more as pieces of metal seem to have been discovered near them. Some are circular, distantly resembling the Silchester furnaces found last year, more closely resembling a furnace unearthed lately at Welzheim on the German *limes*; one is more like a modern fireplace, and has a parallel in the north-east

corner of Chesters. Close to the south gateway the excavators found a more puzzling "oven" (if oven it be); I am told that it resembles a "kiln" for drying corn, and that a similar object was found at Housesteads, near the south gateway. It is in itself a kind of circular pit, about 20 inches deep, by 50 inches in diameter, faced with stone, of which three or four courses exist; its lowest part is about the old surface level in that part of the fortress. A stone flue or channel leads out of it. Altogether the excavations at Æsica have produced very interesting results, and their continuance is much to be desired.

THE VALLUM.—The excavations of the Cumberland and Westmorland Antiquarian Society have been principally concerned with the Vallum. Though nothing definite has been discovered as to the age of this structure, one startling discovery has been made, which may perhaps rank as one of the most notable discoveries made along the line of the Wall. It has been often noticed, a little west of Birdoswald, that a deep ditch, more than a mile and a half long, intervenes between Wall and Vallum, running roughly parallel to both, but merging westwards in the Wall, and "dying out" eastwards as you get near to Birdoswald. The general situation may be seen from the annexed diagram, on a scale of an inch to



a mile. Excavations have now shown that behind, *i.e.*, south of this deep ditch, there once stood a wall of turves, built very like the Vallum of Antonine, excavated two years ago by the Glasgow Society of Antiquaries. This sod-dyke has been traced for about a mile along the ditch, and once doubtless ran the whole distance. Its origin and object must be left at present undecided. A distinguished Northumbrian antiquary,

Mr. C. J. Bates, has suggested that it may be a remnant of the Wall of Hadrian. We should then have three lines: (1) the Vallum, earlier than Hadrian; (2) the sod-dyke of Hadrian; and (3) the stone wall of some later builder, standing mostly on the top of the soddyke, and therefore obscuring it. If this were the case, we should expect to find other traces of our turf-wall in other places; until such are pointed out, the evidence is in favour of supposing that the Appletree turf-wall is something exceptional. Whatever be the truth, the discovery is plainly one which deserves the fullest attention.

SCOTLAND.—At Birrens, probably the Roman Blatium Bulgium, the Scottish Society of Antiquaries have initiated a full examination of the Roman fortress. The work is not yet completed, but the discoveries already made are of much interest. Several large buttressed buildings have been traced; they seem to correspond to the buttressed buildings found at South Shields and elsewhere. The actual *prætorium* (or, as others style it, *forum*) has not yet, I think, been discovered, but it can only be a question of time. The most puzzling features are the gates and ramparts. Two gates have been excavated: the north gate shows masonry which does not in the least resemble a Roman gate, and is perhaps not Roman at all; while the west gate, though less astonishing, is by no means a model specimen. The ramparts appear to be entirely of earth, at one place showing a few layers as of piled-up sods; at other places containing a stone core or a rough stone foundation, like that of the Antonine Vallum; at other places, again, composed apparently only of earth. All this is very strange; one expects a Roman fort to have stone walls, at any rate, if it was occupied—as Birrens certainly was—in the second century A.D. Among the lesser finds may be mentioned a dedication, as it seems, to Jupiter Dolichenus, and a fragment mentioning the sixth legion. It is most desirable that the excavation of this camp should be properly carried through, and I understand that Dr. Macdonald and Dr. Christison, who have had the principal share in conducting the work hitherto, will continue their careful and valuable work.

Mona, Anglesea.

BY THE LATE MR. H. H. LINES.

(Concluded from p. 253.)



HAVING endeavoured to show the probability of a connection between this section of *Caer Gwrie* and the ancient British writings, I now proceed to trace an equally remarkable correlation between the west section and other of the triads, and the writings of *Taliesin*. As we all know, the triads were collected by writers of the eleventh century from more ancient authorities. The *Mabinogion*, to which I shall also refer, is attributed to *Nennius*. This was discovered in the Vatican library, and was assigned to the tenth century. The MS. is endorsed with the name *Alexandrina*, having once belonged to *Alexandrina Christiana* of Sweden. The older Triads, as well as the *Mabinogion*, display an originality of style and character which is unlike that of any of the cognate Celtic tribes, either of the Irish or Continental nationalities. The scenery, the localities, and the ceremonies all entirely belong to Wales, and most distinctly indicate the *Cymraeg* Celts (or the most ancient tribes of Wales), as the people among whom they originated, and, like all their traditionary history, are highly poetic, far more so than their so-called poetry. They usually embody some historical event, clothed by their wild imagination in a garb of rich poetic fancies, which has to be drawn aside before we can discover the truths which thus lie concealed. With these views I quote from the "*Cadair Ceredwen*," or Chair of *Ceredwen*, a Celtic goddess whose attributes were similar to those of *Ceres* among the Greeks. The priest of the goddess makes her say:

"I saw a fierce contest in the vale of *Ffrancon* on the day of the Sun, at the hour of dawn, between the wrathful *Gwythaint* and *Gwydion*. On the day of *Jove*, they (the birds of wrath) securely went to *Mona*, to demand a sudden shower of the sorcerer."

Gwythaint are symbolic winged creatures, supposed to denote wrath or fury, and these dragon demons, thus being foiled by *Gwydion*, proceed to *Mona*, where the

Sorcerer dwelt. *Gwydion* is a beneficent agent to man. In a song of *Taliesin* called the "*Marwud Æddon-Don*," or the "*Elegy of Æddon of Mona*," we find the Sorcerers, named "*Math*" and "*Eunydd*," masters of the magic wand, controllers of the elements. *Math*, according to the *Mabinogion*, was a prince of *Gwynedd*, and the son of *Mathonwy*. In *Triad* ninety-one he is mentioned as "*Math the son of Mathonwy*, who taught his illusion to *Gwydion the son of Don*," which illusion is also called one of the three primary illusions of Britain. Another *Triad* names *Math* as one of the "three men of Illusion and Phantasy."

These extracts show us that *Mona* was the land of magic, where the magicians dwelt, and that such was the belief formerly inculcated, and handed down by tradition till it reached the collators of these poems in the tenth and succeeding centuries. At the end of the twelfth century we find *Cynddelw*, the great presiding Bard, in his ode to Prince *Owen Gwynedd*, his friend and patron, mentions *Gwron*, whom the triads name as one of the founders of *Druidism*, thus:

"Of the golden protector, the most courteous prince of *Mona*, no vain prophecy did *Gwron* deliver," and in the forty-second *Triad* "*Gwron* is the son of, or grandson of *Eliver Gogordvaur*, and a prince who sacrificed his royal prerogatives for bardic honours. Also in the sixty-second he is one of the three primary bards who instituted the privileges and customs of *Bardism*, and regulated a then existing system.

Towards the end of the sixth century there existed one of the corrupted forms of the old idolatry in a certain spot in the woods of *Caledonia*. We learn from the triads that this establishment was destroyed at the battle of *Ardeydd*, about the year 593 A.D., and that the last of its presiding Bards was the celebrated *Merddyn*, or *Merlin*. This place of idolatry was probably a resuscitation or revival, which either developed itself after the Romans withdrew their protectorate, or had eluded their observation among the dark recesses of the *Caledonian* forest, and then resumed its former influence under the fostering patronage of the native princes. From the accounts of *Merddyn* we learn that he was chief ruler of the initiated, and

that his patron and champion was Gwenddolau, a prince of North Clydesdale, who lost his life in the battle of Arderydd, defending the Pagan institution against its enemies. Merddyn, referring to this prince, says: "I have seen Gwenddolau adorned with the precious gifts of princes, gathering his contributions from every extremity of the land, now also the red turf has covered the most gentle chief of the northern sovereigns." Gwenddolau's uncle Eliver (the Luminary) was a priest of the Sun, to whom the battle of Arderydd was so far disastrous that he had to emigrate with his family from the north of Mona where the Triads tell us he landed at Llech Eliver, a stone probably erected to commemorate the event. A son of this Eliver, named Gwgon Gwron, became a ruling prince, a Bard, and hostile Ouate of the island, his name stands out as one to be remembered, the great magician prince.

We thus find that Gwgon Gwron was one of a triad of the early Bards whom tradition has handed down to the historic times, and that the locality and scene of his prophetic utterances was Mona. Also we find Math and Eunydd were masters of the magic wand, who set the elements at large, and were dwelling and exorcising as magicians in Mona. Have we here any warrant to connect these magicians with the singular Pagan remains of *Caer Gwrie*? Contemporary history fails us, and we have only tradition to help us, but what is tradition but the parent of all early history? We may even trace the name of Gwron in that of *Caer Gwrie*. Gwr, according to the first Welsh lexicographers, consisting of "Gw" and "wr," signifies what is above, superior, strong. Gwron is said to be of "the race of eagles," and the dragon of the "city of Bards."

Some may say that these are mere traditions, wild, fanciful, and shadowy. I freely admit all that, and claim nothing more than to show that this weird-looking structure of past ages has its counterpart in the enigmatical writings of former times, and that those writings name Mona as the land of mystery and magic, and the abode of sorcerers, as recently as the sixth century. They mention also a name of might and power, Gwron, which name these remains still bear.

On Wayside Crosses on the Wolds, East Riding, Yorkshire.

By the REV. E. MAULE COLE, F.G.S., Vicar of Wetwang.



THE object of this paper is to call attention to a class of antiquities on the Wolds, in the East Riding of Yorkshire, hitherto unnoticed, and whose very significance has wholly faded away. They are commonly known under the various appellations of stone chairs, fonts, troughs, heads of stone coffins, stone mounts, etc. In reality, they are the sockets of ancient wayside crosses, as will be evident from the accompanying illustrations and description.

No. 1 stands against the wall of a small farmhouse at the top of Garrowby Hill. It is known as the stone chair, and tradition asserts that a British king sat in it to view a battle which was going on below in the plain of York. It was found buried, as reported, in an adjacent field, called on the ordnance map "*Stone Chair Close*," and removed some years ago to its present position. It consists of a solid block of free-stone, probably lower calc grit, measuring 36 inches by 26 inches, and 24 inches in height, with a square hole in the centre for the shaft, $16\frac{1}{2}$ inches in diameter. Evidently, at the destruction of the cross, one side was knocked out, which accounts for its present likeness to a chair, and for the different dimensions of width and breadth. Originally, it would be 3 feet square. It doubtless stood on the roadside from York to Bridlington, where, centuries before the Wolds were enclosed, a road, attributed to the Romans, and known as the High Street, was the precursor of the modern road, and, in all probability, at an adjacent point, where a road to Malton diverges from the main road.

No. 2 is also known as the stone chair, though by some it has been called the head of a coffin, by others a trough, and, by others a sanctuary chair. It stands on Settrington High Street, but is not in its original position—in fact, very few of these ancient bases are. It consists, like all the others, of a single block and of a similar kind of stone—a

stone not met with on the chalk hills, but occurring in the lower ground at Birdsall. It measures 28 inches by 29 inches, and is 18 inches high. The hole for the shaft is 14 inches by 12 inches. Here, again, a side has been knocked off, which gives it its present appearance.

No. 3 is complete, so far as the socket is concerned, and occupies its original position at the junction of former cross-roads, and the boundary between Wharram-le-Street and Duggleby. It was almost completely buried a few years ago, but the writer obtained permission from Lord Middleton's

of the farmers at the beginning of the present century, and is said to have been brought from the township of Holme Episcopi, in the parish of Wetwang, which returns a prebend to York Minster, but, with the exception of a solitary farmhouse, contains no inhabitants. This is a fine example, with some pretence to ornamentation. The base of the socket is a square of 31 inches. At the four corners are small shafts, with indications of bases and capitals, though much worn. They rise to a height of 16 inches; above them the corners are chamfered to a depth of 4 inches. The total height is 25 inches.



NO. 1.—GARROWBY CROSS.

agent to raise it. A stone, lying by its side on the ground, is not a portion of the ancient shaft, but a modern boundary-stone. The dimensions of the base are 27 inches by 28 inches, with a height of 18 inches. The central hole is 12 inches by 13 inches.

No. 4 stands in the new churchyard of Wetwang, where it was placed for protection by the vicar a year ago. It formerly stood in the village street, and was known as the font. Of course, there was no truth in the tale, but it might seem to derive some corroboration from the fact that most of the villagers have as children sat in it.

It was placed in the village street by one

The central shaft-hole is 12 inches by 13 inches.

No. 5 is at Carnaby, three miles from Bridlington. It is lying by the roadside against a foldyard. It stood formerly, though not in its original position, against a house corner, and, being turned on its side, was used as a stepping-stone for persons to mount on their horses, for in this case a part of the shaft, about a foot long, had been left in the socket, and this helped to form a step.

The way in which the shaft has been worn away by friction is evident from the photograph, which shows the leadwork adhering to the original mortise.

The base forms a square of 30 inches, and is 28 inches in height. No one in the village has the least idea of its true nature.

No. 6, unfortunately a little beyond the limits of the East Riding, brings us within nearer view of the complete structure. The cross is probably in its original position, though in the middle of a hedge, for it is not likely that those who mutilated it would take it to pieces and rebuild it, step and all.

The site is on the road to Lastingham from Appleton-le-Moor, a quarter of a mile from the latter place.

They agree remarkably in their dimensions, especially in the size of the mortise, or dowell-hole, which is almost invariably 12 or 13 inches in diameter, and from 6 to 7 inches in depth. In only one instance has a step been discovered, but perhaps this exception proves the rule, viz., that a complete cross had at least two steps, if not more. There is nothing whatever to indicate how the shafts terminated at their apex, and, as a great landowner proposes to restore one or more, the writer would feel much obliged to any antiquaries who would kindly offer sug-



NO. 2.—SETTRINGTON CROSS.

The socket measures 36 inches at the base, and only 25 inches at the top. It stands upon a step 5 feet long, and 6 inches deep. There is no visible indication of any other step. The remains of the shaft are 38 inches in height. Its proportions are somewhat octagonal, from having the edges bevelled off.

The above are all wayside crosses, and are taken as specimens from the most defaced up to the least injured; there are others like them at Ruston Parva, Fimber, Millington High Street, Huggate, Bainton, and Westow, and perhaps at North Newbald and Dunnington, and there used to be one at Filey.

gestions. As to the use of these wayside crosses, it must be remembered that the Wolds, at the time of their erection, were open downs, with few, if any, trees, and no distinguishing landmarks, and that the roads were simply tracts on the hard chalk subsoil, easily overgrown with grass, and therefore the writer, considering that the remains originally stood, for the most part, at cross-roads, apart from villages, is of opinion that, while some of them may have marked boundaries of manors or parishes, the general use was to indicate the path to be followed by the traveller over the dreary waste, much as



NO. 4.—WETWANG CROSS.

modern sign-posts do now; at the same time, they offered him a place of rest, and an opportunity, if devout, of offering prayer or thanks for safety.

The antiquity of these ancient bases is undeniable. Their rudeness suggests an age dating back to the eleventh century, or even before. They are probably the oldest memorials of Christianity existing in the East Riding, and are of the same time type as the crosses erected to mark the limits of the sanctuary of Beverley Minster, granted by King Athelstan. Their demolition may be attributed to the time of the Commonwealth, say A.D. 1650, or thereabouts.

For the above admirable photographs the writer is indebted to Mr. E. Thelwell, of Sledmere, who,

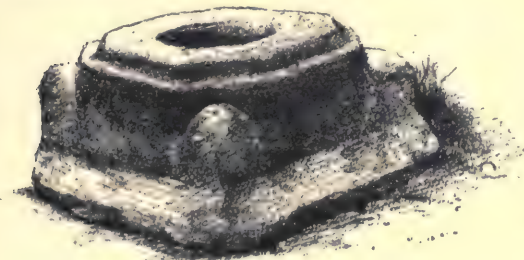


NO. 5.—CARNABY CROSS.



NO. 6.—APPLETON-LE-MOOR CROSS.

at the request of Sir Tatton Sykes, Bart., kindly undertook to illustrate this paper.



NO. 7.—LECONFIELD CROSS.

No. 7 is of a different type from the foregoing, and the illustration is from the facile

pencil of Miss Agnes Mortimer, a distinguished student in the Art and Science Department, South Kensington, and a daughter of the well-known antiquary, Mr. J. R. Mortimer, formerly a parishioner of Wetwang-cum-Fimber, now of Driffield. It is introduced for the sake of showing the advance in art in bases of crosses from the time of the Norman Conquest to the fourteenth century, and also for the fact that it has never before been figured. Its present position is just outside the south entrance of the churchyard of Leconfield, near Beverley, whither it was removed from an adjacent ancient causeway. It seems to have been well preserved, owing to the incident that it was buried for some two centuries upside

down. The base is square at the bottom, but develops into an octagon, with moulded convex broaches at the top at the several angles, as shown in the illustration. The shaft, a slight portion of which still remains, was mortised with lead, as was usual.

As a market was granted to Henry Percy, Earl of Northumberland, at Leconfield, by Richard II. in the fourteenth century, this base may be the remains of a market cross, and not of a wayside cross, though nothing certain is known concerning it.

LOCALITY.	MEASUREMENTS IN INCHES.				
	SOCKET.			MORTISE.	REMARKS.
EAST RIDING.	Width.	Breadth.	Height.		
Garrowby High Street ...	36	26	24	16½ sq.	One side knocked out.
Settrington High Street ...	28	29	18	12 by 14	One side knocked out.
Wharram-le-Street ...	27	28	18	12 by 13	
Wetwang ...	31	31	25	12 by 13	
Carnaby ...	30	30	28	—	1 foot of shaft left.
Millington High Street ...	26	24	18	14 by 11	
Fimber ...	25	27	—	—	A side knocked out, and top gone.
Huggate ...	32	32	21½	12½ by 13	One side knocked out.
Ruston Parva ...	25	25	16	12 by 14½	
Bainton ...	29	27	19	12 by 13	
Westow ...	30	30	?	—	
Filey ...	42	42	24	—	Shaft 1½ feet, destroyed recently.
Leconfield ...	30	30	17	10½ sq.	Possibly market-cross; base of shaft
North Newbald ...	—	—	—	Octagonal.	in mortise.
Dunnington ...	—	—	—	—	
NORTH RIDING.					
Appleton-le-Moor ...	36	34	28	13 by 11	Shaft 3 feet 2 inches.



A Literary Bequest in the Sixteenth Century:

A MS. "BOOK OF WISDOM."

BY BASIL ANDERTON, B.A. (LOND.),
Public Librarian of Newcastle-upon-Tyne.

"... Ingenuas didicisse fideliter artes
Emollunt mores, nec sinuisse feros."

SO our worthy friend Colonel Newcome. In the latter half of the sixteenth century there was living in Holland a certain William Diert, whom we may conjecture to have been in some ways a counterpart to Thackeray's hero, yet who had read more widely in Latin, possibly also in Greek. He had passed his life in troublous times, and his love for the *literæ humaniores*, though genuine and earnest, had not had the fullest

scope for development. He had, we gather, been obliged to take his part in what Motley calls "the great agony through which the Republic of Holland was ushered into life," and, probably in his case through strenuous fighting, accurate scholarship had been hard to attain, harder to maintain. He had studied for a time at Cologne, and as the end of his life came near looked back through a vista of "foul and turbulent wars" to those pleasant student days. This love for his early studies, together with another passion—his love for his son William—occupied to the full his failing energies, and he longed, as Thackeray's hero longed, to see this son grow into a wise and steadfast man, free from prejudice and firmly established in virtue. For a long time he thought upon these things, and pondered many a plan for compassing his desire; and at the last this seemed best to him. He would

gather together the mottoes and old words of wisdom which had guided himself in the ways of his life, and would write them out with his own hand, making, as it were, a little "Book of Wisdom." They should be, moreover, all in Latin—that tongue which had so strange a fascination for him—to the end that young William should be won, as by siren's art, to give heed to the counsels he offered. And this book he would bequeath to him, placing it in the same chest with his other riches—riches less enduring if more costly.

So he chose a little book, vellum bound, and tied with green tapes, and with a border stamped round each page. On the second page he wrote out the *index argumentorum*, meaning to divide his book into nine parts, as follows:

"The wise man alone lives well. (*Sapiens solus bene vivit.*)

The wise man is the true worshipper of God. (*Sapiens verus dei cultor.*)

The wise man searcheth not into the mysteries of God. (*Sapiens arcana dei non scrutatur.*)

The wise man seeketh true riches. (*Sapiens veras querit opes.*)

The wise man is truly noble. (*Sapiens vere nobilis.*)

The wise man considers what the tongue brings to pass. (*Sapiens quid lingua efficiat considerat.*)

The wise man ruleth his passions. (*Sapiens affectibus suis imperat.*)

The wise man feareth not death. (*Sapiens mortem non timet.*)

How wisdom is gained. (*Sapientia quomodo acquiratur.*)"

On the third page he begins a preface or letter to his son, to this effect:

"*William Diert to his son William.*

"Even as without learning (the philosophers say) life is, as it were, the image of death, so without some mode of right living life is not life, but the counterfeit of death. For this cause, dear William, I thought it well to leave you this book as a remembrance of me, for in it you can see, pointed out as it were with a finger, the road of living well and happily; and you may easily observe that the right mode of living has been so praised

and approved by all the wise, whether Gentile or Christian, that they have thought an upright, temperate, and good life better than erudition. The good life, as they say, has beauty even without learning, but learning without such life is detestable; but the man to whose lot both fall would be felt by all to be truly happy. You should ever regard men's thought and judgments more than the men themselves. For human feeling, planted in us by Nature herself, makes us love and care for some more than others, and, on the other hand, reject and abuse some; and hence judgments and sayings are more or less valued according as their author charms or displeases us. Even so you will not much heed whether he were Gentile or Christian, but will rather consider the good and prudent judgments that he made; since a healthful judgment is not to be despised because its author is humble, nor is it the man who speaks that we should regard, but what is spoken. Perchance you will find some mistakes in grammar, since I have not studied Latin except in so far as, at the time of Holland's foul and turbulent wars, I gathered these sayings together out of various authors, for my exercise at Cologne. Do you therefore, if there is any error, correct it, but, above all, guide your mind and life by the instruction of these sayings, and see to it that to these perishable and frail possessions you join also those riches which in shipwreck can swim off with their master, upon which fortune has no power, and which follow their owner when he goes away hence. Farewell.

"Cologne,
"February 15, 1577."

This letter is finished on the fifth page, and on the sixth he starts, without further let or hindrance, upon the counsels themselves. After what he has here said, one is prepared to face with tolerance, and even with respect, a few unwonted forms in Latin words (e.g., "*respondit*"), and here and there some strange syntax (e.g., "*Deus magis spectat affectus immolantium quam victima*"; or, again, "*Deus detestatur os bilingua*"). With Diert, as with perhaps all strenuous men, what he aimed at was higher than what he completely achieved. It is already much that in so restless an age he did not abandon

his love for tranquil and high pursuits, nor desist from his quest after knowledge. If in the midst of wars and rumours of wars he had learnt to possess his soul in peace, and to breathe an air that was free from turmoil, from prejudice, and from vanity, it seems no great matter though his speech exhibit some solecisms, or though his way of thinking be at times somewhat irrelevant. Since he loved learning much, not a little should be forgiven him.

In some instances curious spelling, such as "tollorare" and "temporare," might be explained partly by the comparative scarcity of books for one busily engaged in wars, and a consequent difficulty in holding the true form of words in accurate remembrance; partly by supposing him, during the unsettled times through which he had passed, to have talked and heard more Latin than he read, for that would be the obvious way, in an age when Latin was a more general tongue than now, of retaining some grasp upon the language.

The upright manuscript itself is in many places most graceful and symmetrical, though here and there the letters slope over unduly to the right, and the lines become curved instead of straight—perhaps through the throbbing of some old wound, or, on one day and another, through failing vitality. He prints each letter separately, with one or two exceptions; thus the *s* and *t* are cunningly united, sometimes with one curve, sometimes with two. In the *n*'s and *u*'s the down strokes have the connecting line indifferently at the top or bottom, though to avoid confusion a little curl, similar to that still used in German manuscript, is placed over every *u*. Final *m*'s are often indicated simply by a small stroke, straight or curved, above the line; *ij* and *ii* are run into a *y*, with a dot over each part of the fork. The enclitic *-que* is often written with an *æ* (diphthong), though this is sometimes corrected; it is also frequently abbreviated to a *q* and a little flourish. Stops, which now and then are as needlessly abundant as in some modern German editions of Latin texts* are for the most part absent, even to obscurity. The ink used was excellent, and is now blacker, after more than three hundred years, than many a modern ink after a single year.

The loving care which he devoted to his work may be seen, apart from the general beauty of the writing, in the neat erasures with which he often sets a slip right, and perhaps in the cutting out of two pages, probably marred by some accident or blots. The quaint little flourishes which spring up here and there, as it were spontaneously, tell the same tale.

With these as some of the minor characteristics of his work, Diert entered upon his *Sententie ad Bene Vivendi Rationem Pertinentes et Solum Sapientem Bene Vivere Declarantes*. The first part is to show, as has been said, that "The wise man alone lives well (*Sapiens solus bene vivit*)," and he establishes the truth of his text in about 120 extracts, all in Latin, from many sources. He starts with the (partial) quotation from Proverbs: "Wisdom is the one way of living well and rightly; her ways are ways of pleasantness, and all her paths are peace";* and he goes on to draw wisdom from many wells, some deeper, and some shallower. Those which he uses most frequently are the Bible (including the Apocrypha), Cicero, and Erasmus. The following, however, also appear, more or less often, though always in a Latin guise:

Arcesilas.	Horatius.	Plato.
Cato.	Iamblichus.	Plutarch.
Cheremonis.	Isocrates.	Seneca.
Chilo.	Lactantius.	Simonides.
Democrites.	Lycurgus.	Socrates.
Diogenes.	Menander.	Solon.
Epictetus.	Phocion.	Taule.
An Epicurean.	Phocyladis.	Terence.
Epicurus.	Pita.	Theophrastus.
Euripedes.	Pitago.	Zeno.

N.B.—The spelling is, of course, Diert's.

It is a curious list, and some of the names are not easily intelligible. One is driven to doubt whether Diert's work on these authors had in every case been at first hand, or whether he had in some part had his way smoothed by a previous collector of aphorisms. If his reading had really been so wide and varied, such constructions as the following are the more casual and strange: "Indecora sapienti vox non putaram aut non expectaram." "Ita illius (scil. Pori) oratine (*sic*) submovit regem (scil. Alexandrum) ut modeste sua fortuna uteretur

* Perhaps through the persistence of an old tradition, which, at Cologne, influenced Diert.

* "Sapientia unica est via bene recteque vivendi viæ eius viæ pulchræ et omnes semitæ eius rectus et pacificæ sunt."

memor ipsi posse accidere quo acciderat Poro."

However, these are quite exceptionally weak, and we do not wish the question as to the particular degree of Diert's scholarship to have undue prominence in our estimate of his general character, our immediate object being not so much grammatical as æsthetic. While, of course, it would take far too long to translate the whole of his little book, we shall, by considering some of his more typical *sententiæ* (many of which possess intrinsic interest), find some of the evidence for our conclusions about the man himself who gathered these counsels together. Let us turn once more, then, to what he has to say on his first thesis, that "the wise man alone lives well."

"If thou seek wealth, what has silver richer than wisdom? . . . if victory, she is better than warlike arms; if power, she is of all things the most powerful; if eloquence, she giveth skill to the tongues of children; if life, she inspireth her sons; if sweet pleasure, there is no bitterness in her intercourse, but rather joy and gladness; if a kingdom, love wisdom, and thou shalt bear rule for ever."

"Wisdom alone hath taught us, along with all things else, that one hardest thing—to know ourselves."

"There are two gifts of wisdom: the contempt of death, and of pain."

"A wise man changeth his plans after the order of the times; but to be changeful without cause is the defect of the fickle."

"Cato used to say that fools are of more service to the wise than the wise to fools; because the wise readily see the mistakes of fools and avoid them, but with the fools it is not so."

"Wisdom alone of all things is immortal."

"All remedy for our faults and offences must be sought from philosophy."

"No deity is absent when prudence is present."

"Nothing is quieter than wisdom; nothing more turbulent than vice."

"One said to Diogenes, 'I am not fitted for philosophy.' 'Why, then,' he answered, 'dost thou live, if thou hast no care for living aright? For man liveth not merely that he may live, but that he may learn to live aright.'"

"As in a fountain there never faileth

water bubbling out therefrom, so in a wise man joy is ever present, even though outward things be changed."

"It is very ill for a philosopher to teach otherwise than he lives."

"Nature gives living; philosophy gives living aright."

"A wise and brave man never groaneth, unless, perchance, when he braceth himself to resoluteness."

"What is there more incongruous than if one that is a professed grammarian speak barbarously? Or if he that would be reckoned a musician sing strangely out of tune? So a philosopher offending in his mode of life is thereby the worse."

"The life of the wise seemeth madness to fools."

"Socrates said, 'A wise man should remember the past, should act in the present, should be wary of the future.'"

"As those that sail with fair winds hold their ship's tackle in readiness wherewith to guard against an adverse storm, so those who are wise during their good fortune prepare and dispose their minds even to misfortunes."

"A prudent man hath small faith in the faithless."

The next heading that we come to is, "The wise man is the true worshipper of God (*Sapiens verus dei cultor*)."

This is not treated at so great length as the preceding, only about fifty-five *sententiæ* being quoted. As his texts, etc., though excellent in themselves, are to a large extent irrelevant, we will be brief.

"The wise man observeth the law after the mind of God, but the fool after the judgment of his own heart."

"God more regardeth the minds of those that sacrifice than the victim."

"No place is dearer to God than the heart of man."

"Better is obedience than the victim of fools."

The next chapter, showing that "The wise man searcheth not into the mysteries of God," is still shorter, and comprises only seventeen quotations.

"O the height of the riches of wisdom and of the knowledge of God! How vast are His judgments, how hidden His paths! Who

knoweth the mind of the Lord, or who hath been His counsellor?"

"Seek not the things that are higher than thou art, neither inquire into the things that are mightier than thou; but think ever of those things that God hath taught thee, and be not concerned about many works; for it is not needful for thee to see with thine eyes those things that are hidden."

"Being mortal, let your care be of things that are mortal."

"Inquire not what shall become of thee, for God willeth not that thou shouldst know it."

"Socrates, who was alone judged the wisest of all men, would never argue concerning lofty matters, since they are beyond the reach of men; and he would say, 'What is above us nowise concerns us.'"

(To be continued.)



Publications and Proceedings of Archaeological Societies.

PUBLICATIONS.

PART II. of Volume LIV. of *ARCHÆOLOGIA* has been issued. It contains the following papers: "Some Notarial Marks in the 'Common Paper' of the Scriveners' Company," by Dr. Freshfield; "On the Roof of the Church of St. Andrew, Mildenhall, Suffolk," by Mr. J. G. Waller; "On the Camp at Ardoch, in Perthshire," by Professor T. McKenny Hughes; "The Mausoleum at Halicarnassus: a New Restoration," by Mr. E. Oldfield; "Notes on two Egyptian Portrait Mummy Coverings or Shrouds belonging to the First Century A.D.," by Mr. F. G. Hilton Price; "On Excavations in a Cemetery of South Saxons on High Down, Sussex," by Mr. C. H. Read; "On an Ancient Mexican Head-piece, coated with Mosaic," by Mr. C. H. Read; "On a MS. Psalter formerly belonging to the Abbey of Bury St. Edmunds," by the Rev. E. S. Dewick; "On a MS. Pontifical of a Bishop of Metz of the Fourteenth Century," by the Rev. E. S. Dewick; "On a Discovery of some Remains of the Chapter-house of Beverley Minster," by Mr. J. Bilson; "On a Latin Deed of Sale of a Slave, 24th May, A.D. 166," by Mr. E. Maunde Thompson; "Excavation on the Site of the Roman City at Silchester, Hants, in 1894," by Mr. G. E. Fox, with Appendices on (1) "A Hoard of Roman Coins found at Silchester," by Mr. H. A. Grueber; and (2) "Hoard of Roman Silver Coins found in Britain," by Mr. Haverfield.

In the Appendix is an account of a late Celtic Bronze Collar from Wraxall, Somerset, and of a late Celtic Dagger Sheath found in Oxfordshire. As usual, the illustrations are numerous and excellent.

The third number of Volume XV. of the second series of the Proceedings of the SOCIETY OF ANTIQUARIES has also been issued. It covers the period from November 22, 1894, to April 4, 1895. Among the more notable of its contents are Mr. C. H. Read's report on the opening of the tumulus on Parliament Hill for the London County Council, with plans and sections; another report by Mr. Read on the exploration of a Saxon grave at Broomfield, Essex, with illustrations of several remarkable objects discovered in the grave; an account of a splendid silver-gilt enamelled spoon exhibited by Mr. Max Rosenheim. The spoon, which is contained in its original pear-shaped case of *cuir bouilli*, is probably of Flemish origin. It is admirably illustrated in three woodcuts. There is also a very interesting paper, by Mr. W. Paley Baildon, "On the Accounts of the Reeve of the Manor of Appleby Parva, Leicestershire, for 1367-68," with an illustration of the Tally belonging to the account. A parcel-gilt altar cruet at St. Peter Port Church, Guernsey (*circa* 1530), is described and illustrated. So far as is known, it is unique, and as it seems to be undoubtedly of English work, is of very great interest. There is a flagon not generally unlike it in form, but a century later, at Trinity Church, Hull, to which it was given by Sir John Lister, a well-known merchant and benefactor of that town, in the seventeenth century. There are four coloured plates, illustrative of a paper by Mr. J. L. Myres "On Prehistoric Pottery from Crete." There is also a paper (with illustrations) by the Rev. H. H. Winwood on a number of ornaments, sickles, and weapons of the Bronze Age found near Bath. In addition to these papers which we have enumerated, the number contains a record of the exhibitions and communications made to the society during the period mentioned. The financial statement of the society for 1894 is also printed, from which it appears that the income of the society for the year was £3,026 15s. 1d., and the expenditure some £30 short of that sum.



Two of the numbers of the *Archæological Journal* for 1895 have reached us; the earlier of these (Vol. II., No. 205), for March, contains the following papers: "Picture Board Dummies," by Chancellor Ferguson; "Mining Operations of the Romans in England and Wales (read at the Shrewsbury meeting of the Institute in 1894)," by the Rev. Dr. Cox; "A List of the Annual Meetings of the Institute"; "A Dumb-bell at Knole," by Chancellor Ferguson (this we referred to in the Notes of the Month in our last number); and "Monumental Brasses in Shropshire," by Mr. Mill Stephenson. The succeeding number (206) contains the following papers: "An Elizabethan Armourer's Album," by the president, Lord Dillon; "An old Watch and its Maker," by Mr. Talfourd Ely; "The Antiquities of Vienne," by Mr. Brunnell Lewis (continued from the previous volume); "Notes on Huntington Shaw and his reputed Ironwork," etc., by Mr. R. Garraway Rice; and "English Municipal Heraldry," by Mr. W. H. St. John Hope. This last article serves as an excellent antidote to the crude notions of heraldry put forth by Mr. Fox Davies in his book, which we criticised adversely in a recent

number of the *Antiquary*. Both numbers of the *Journal* are freely illustrated.



From the CAMBRIDGE ANTIQUARIAN SOCIETY we have received *Octavo Publications*, No. xxviii., "On the Abbey of St. Edmund at Bury—(1) the Library; (2) the Church," by Dr. M. R. James. It is unnecessary to say that the subject is dealt with in a very thorough and scholarly manner. Those who are acquainted with Dr. James's work will know that this would be the case. The two essays, which are comprised in the publication, consist of more than a couple of hundred pages, almost equally divided between the library of the great monastery and its church. Both essays grew out of papers read before the society. In the first essay Dr. James has endeavoured to trace to their present resting-places such of the volumes once belonging to the library of the abbey as he has been able to discover. In the second essay, (which he wishes it should be understood is incomplete), an attempt is made to recover the outline and arrangement of the church of the abbey. It is obvious that in neither case is it possible for us to recapitulate the contents of these two exceedingly elaborate essays. We may say, in passing, that Mr. J. Willis Clark, after examining some of the books from the abbey library, has been able to decide that the chain-marks on the bindings point to an arrangement of the books on sloping desks, on which they lay on their sides. Pembroke College Library at Cambridge, it may be added, contains more old Bury volumes than any other single institution. As regards the monastic church, Dr. James seems to have established the curious fact, that between the choir stalls and the high altar there was another smaller altar. This is very remarkable, and we understand that at Ely there is evidence of a somewhat similar arrangement. It would look as if this smaller altar corresponded to the minor choir altar, often placed immediately behind the high altar in some of the larger French churches, as at Albi, Comminges, and elsewhere. Both essays by Dr. James well merit very thoughtful perusal.

Another exceedingly painstaking piece of work, also issued by the Cambridge Antiquarian Society, is *Ingulf and the Historia Croylandensis*, by Mr. Searle. It was issued as the preceding number of *Octavo Publications* to that which contains Dr. James's essays. Both these numbers ought to have been acknowledged sooner in our pages. Mr. Searle's "Investigation Attempted" of the Ingulph deeds is one of the most thorough pieces of work of its kind with which we are acquainted. He has laid historians under a debt of gratitude for this investigation, in which he marshals the evidence for and against with judicial impartiality, intending, as he says (p. 206), to enable the student to decide the different points for himself. The labour expended in bringing all the material together must, indeed, have been of no light character.



From the KONGLIGE VITTERHETS HISTORIE OCH ANTIQVARIETS AKADEMI, at Stockholm, we have received the following:

VOL. XXXI.

(a) *Antiqvarisk Tidskrift for Sverige*, xiv., 2, containing a very elaborate description of the Scandinavian gold, circular fibulæ, by Hr. Bernhard Salin. The individual objects are nearly all illustrated by a series of more than ninety admirable woodcuts, and they are classified according to various types by Hr. Salin. Without entering into the details of the subsections into which the types are classified, the following broad outline of the classification may be found useful. The subject is most thoroughly dealt with by Hr. Salin, and the copy of the *Antiqvarisk Tidskrift* containing it, may be obtained of Messrs. Wahlström and Widstrand, booksellers at Stockholm, for a couple of kronor (a krona is a little more than a shilling).

Hr. Salin's classification of the fibulæ, according to their central devices, is as follows:

- (1) Those rudely copied from the obverse of Byzantine or Roman coins or medals.
- (2) The figure of Victory crowning a conqueror.
- (3) A naked man.
- (4) A man leaping.
- (5) A human head above a four-footed animal (this class is subdivided into eleven sections).
- (6) An animal facing to the front (varying details).
- (7) An animal facing backwards (varying details).
- (8) Those with animal devices on the rim.

The classification yields some very remarkable results, and fully rewards Hr. Salin for the pains he has taken.

(b) *Antiqvarisk Tidskrift*, xiv., 3, containing a list and description of Swedish flags and banners of the sixteenth century used in the German wars, based upon the paintings by Olof Hoffman, and the written inventory by Eskil Rosk. This paper is by Messrs. T. J. Petrelli and E. S. Liljedahl. At the end is a list of the mottoes, followed by eight coloured plates of the more notable of the banners. (Pp. 140. Price two and a half kronor.)

(c) *Antiqvarisk Tidskrift*, xiii., 1. This contains a paper entitled "The East and Europe: a contribution towards the knowledge of the influence of eastern culture in Europe up to a thousand years before the birth of Christ." It is by Dr. Oscar Montelius, F.S.A., and is very freely illustrated with woodcuts, sections, and ground-plans. (Pp. 80. Price one krona.)

(d) *Antiqvarisk Tidskrift*, xv., 2. This contains an account of the cathedral church of Skara, by Dr. Hans Hildebrand, F.S.A., Antiquary Royal of Sweden. Dr. Hildebrand describes the architectural history of this very interesting church. It has unfortunately undergone during the past few years the scathing ordeal of a "thorough restoration," with the inevitable result that it has been made to look like a new building. Dr. Hildebrand's paper is very freely illustrated, and forms an admirable handbook to this interesting but unfortunate cathedral. Among the illustrations there is a woodcut of a magnificent chalice of solid gold, set with pearls and precious stones, which belongs to the cathedral. It was a gift during the seventeenth century from a former governor of Riga. (Pp. 112. Price one krona and a half.)

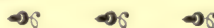
(e) *Antiquarisk Tidskrift*, v., 4, containing the lives of the Swedish St. Brigit, and St. Nicholas of Linköping, both taken from the Harleian Manuscripts in the British Museum. These are continued from the previous number. (This number is pagged from 289-474. Price two kronor.) [With the exception of the lives of the two saints, which are in Latin, the letterpress of the *Tidskrift* is in Swedish.]



From the PALESTINE EXPLORATION FUND we have received the "Quarterly Statement" for July, 1895. It contains, with other matter, a narrative of an expedition to Moab and Gilead in March of the present year, by Dr. F. J. Bliss; a fifth report on the excavations at Jerusalem, by Mr. Dickie; reports from Hr. Baurath von Schick—(1) Muristan; (2) the church at Deir ez Zeituny; Aphek in Sharon, by the Rev. Dr. George Adam Smith; the stoppage of the Jordan, A.D. 1267, by Lieut.-Colonel Watson; the sepulchres of David on Ophel, and the city of David, by the Rev. W. F. Birch; Greek and other inscriptions collected in the Hauran, by the Rev. W. Ewing (edited by Messrs. Wright and Souter; also a journey in the Hauran, by Mr. Ewing; and the results of meteorological observations taken at Jerusalem in 1888, by Mr. James Glaisher, F.R.S.). There are several plans and illustrations, the latter including a photograph by Dr. Bliss of a remarkable mosaic pavement at Madeba.



The *American Journal of Archaeology*, January-March, 1895, has reached us from the ARCHAEOLOGICAL INSTITUTE OF AMERICA. It contains, besides a large number of shorter notes and papers, a full account of the excavations undertaken by the University of Pennsylvania at Nippur, in Babylonia, written by Mr. John P. Peters; also a paper "On the Discovery of Horizontal Curves in the Maison Carrée at Nîmes," written by Mr. William H. Goodyear. The illustrations are very good, and are fairly numerous. The *Journal* can be obtained from Messrs. Trübner.



One of the most vigorous of what, without offence, may be termed the minor archaeological societies is the Bradford Historical and Antiquarian Society. It is always at work, either making excursions in the summer, or in the winter months holding meetings for the reading of papers and exhibition of antiquities. We have lately received Part X. of its *Journal*, *The Bradford Antiquary*. It contains the following papers: "Joseph Lister, the Historian of the Siege of Bradford," by Mr. T. T. Empsall, the president; "Yorkshire Wills" [connected with Bradford]; "Some old Bradford Artists," by Mr. Butler Wood; "The Bibliography of Bradford," by Mr. C. A. Federer; "Bradford Churchwardens' Accounts," by Mr. H. E. Root; "Burial Registers of Bradford Parish Church," by Mr. Empsall; and "Local Heraldry," by Mr. J. Thornton. A very complete index of all the personal names in the two first volumes is added by Mr. Federer.

PROCEEDINGS.

THE first two-days' excursion of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHAEOLOGICAL SOCIETY was held on August 8 and 9, and was largely attended, over 100 being present on the first day, and nearly as many on the second. Among those present were the President, Chancellor Ferguson, F.S.A.; the Rev. Dr. Magrath, Provost of Queen's College and Vice-Chancellor of Oxford; Dr. Peile, Master of Christ's College, Cambridge; the Bishop of Barrow-in-Furness; Mrs. Ware and party; the Misses Henderson, the Deanery, Carlisle; Sir Wilfrid and Lady Lawson and party; Sir James Ramsay, Bart., of Banff; Professor Pelham, F.S.A., Oxford; Mr. F. Haverfield, F.S.A.; Mr. M. G. Neilson, F.S.A. (Scot.); Dr. J. Macdonald, F.S.A. (Scot.); the Rev. W. Calverley, F.S.A.; Rev. C. V. Goddard. The party met at the Citadel Railway Station, Carlisle, and proceeded to the Gilsland Station, where the crossing of the Roman road over the Poltross Brook through deep cuttings faced with ashlar work was pointed out by the President, and also the King's Stables, a fort which guarded the bridge over the Poltross. The Rev. A. Wright then took charge, and exhibited the portions of the wall which had been bared in his garden and at the school-house. Carriages were resorted to, and the large camp at Birdoswald was next visited, under the guidance of the President and Mr. Wright, while Mr. Haverfield explained the inscribed stones which, by the courtesy of Mr. Norman, had been brought out of the hut in which they are preserved. A halt was made at Appletree to see the extra or fourth agger which runs from a field or two west of Birdoswald in front of the north of the earthen vallum, ultimately going into the stone wall near Appletree, where the vallum makes a turn to the south and avoids the wall. [Excavations made since this visit of the society show that the core of the extra or fourth agger is a cespitious wall, while nothing of the kind exists in the aggeres of the vallum.] Lanercost Priory was reached about 4 p.m., and after tea in the Dacre Hall, Professor Pelham read a valuable paper on "The Roman Frontier System." He explained this system, and showed that its real authors were the Flavian and Antonine emperors. The first step in the construction of a frontier must have been delimitation, accompanied by, or very shortly followed by, defence, and the line of defence might be in advance of the line of delimitation, or just to the rear of it, or might cross and recross it. But in all cases the line of defence along a Roman frontier was formed by a chain of military posts, consisting of *castella*, *burgi*, and *turres*, which we call *stations*, *mile castles*, and *turrets*, thus obscuring the uniformity of the system, though it is less misleading than the accident which has given the name of "vallum" to the nameless earthworks south of the wall. In two well-known cases at least—in Britain and in Upper Germany—the chain of forts was strengthened by a connecting wall or earthwork. From the land immediately in front of the line of defence the natives were cleared out, and the land so cleared, and a large tract behind the line was the *terra limitanea* of the fourth century; of this borderland the Emperor was sole lord. In Britain it prob-

ably extended as far south as Doncaster and Lancaster, and was defended by frontier troops, who were stationary in their quarters, and distinct from the field army of the Romans.—Sir James Ramsay, of Banff, followed with a paper, in which he attributed the stone wall to Septimius Severus, and the vallum to Hadrian. On the motion of Mr. MacInnes, Professor Pelham and Sir James Ramsay received the thanks of the party for their papers. Some of the members then visited the Priory, which was described by Mr. C. J. Ferguson, F.S.A., while others inspected an early British burial-place, which the Rev. W. S. Calverley, F.S.A., had that day uncovered. This finished the day's work, but about sixty attended the dinner at the Central Hotel, Carlisle, after which the annual meeting was held, the officers re-elected, and several papers and reports read: "Report of Congress of Archaeological Societies in London," by the President; "Proposed Ethnographical Survey," by H. Barnes, M.D.; "Report on Proposed Excavations at Furness Abbey," by W. H. St. J. Hope, M.A.; "The Earliest Register of the Parish of Thursby," by the Rev. J. Wilson; "The Parish Registers of Brampton Denary," by the Rev. H. Whitehead; "Norman Remains at Carlisle Cathedral," by C. J. Ferguson, F.S.A.; "Sepulchral Slab from Croglin," by Rev. R. S. G. Green; "Beacons in Cumberland and Westmorland," by the President; "Beacons in North Lancashire," by H. S. Cowper, F.S.A.; "More Notes on Winder of Lorton," by F. A. Winder; "The Crosbie Family of Westmorland," by F. B. Garnett, C.B.; "The Postlethwaites of Pennsylvania," by W. M. Postlethwaite, D.D., Professor of History at West Point, New York.

On the second day the party resumed on the Roman Wall, where they had left off on the previous day, their object being to follow Hadrian's great barrier to Carlisle; but owing to its running through enclosed and cultivated land this cannot be done very closely, except on foot, and carriages have to make great detours. The course of the barrier was pointed out by the President until Walton was reached; there Mr. F. P. Johnson took charge, and most of the party walked from Walton by Sandysike to see where the wall crosses the river Cambeck. Here, a place devoid of any shelter, an appalling rain storm burst upon the antiquaries, and drenched them. Thence they walked by Castlesteads Camp to Castlesteads House, where they were cordially received by that fine old English gentleman, Mr. G. J. Johnson, and from him and his daughters the ducked and bedraggled party received every kindness and assistance. The weather mending, the whole party, after an hour's stay, gaily set out again, and were conducted by the President to Irthington Church, where the Rev. W. Dacre held forth, and to the Anglo-Saxon mound at the Nook, which was explained by the President, who also pointed out the Roman roads near the village. Thence the drive was resumed to Bleatarn, where several great trenches across the vallum had been excavated; a provisional report thereon was read, but as the experts differ in their views as to whether the excavations disclose glacial drift or quarry rubbish, further work is necessary. The mound appears modern, and is probably the work of neither Roman, nor Angle, nor Dane, but of one Nabob Richardson,

who built thereon a kind of Belvedere. At the gateway the Dyke, known as the Bishop or Baron's Dyke, which divides the barony of Gilsland from the Bishop's manors of Crossby and Linstock, was pointed out and described by Mr. T. H. Hodgson. Between this point and Stanwix flags indicated in Brunstock Park the trenches cut in 1894. At Stanwix the President pointed out the limits of the camp, and its suburbs and roads; he also showed the foundations of the wall exposed in Mr. Crowder's garden, and by other gardens he conducted his flock to the high bank over Hyssop Holme Well, where he pointed out the courses taken respectively by wall and vallum in crossing the Eden, and showed how they deviate one from another to include between them the Castle Hill of Carlisle.

A very successful meeting of the North Riding section of the YORKSHIRE ARCHAEOLOGICAL SOCIETY was held in the neighbourhood of Gilling, in Rydale, on Friday, September 6, when a party of about seventy assembled at Nunington Station, whence they drove to the church, the history of which was given by the hon. secretary, Mr. William Brown, and the architecture described by Mr. John Bilson, F.S.A. The chief object of interest in the church (portions of which belong to the Geometrical period) is an effigy on the south side of the nave commemorating Walter de Teye, governor of Berwick in 1300, who died in 1324. There are also eighteenth-century monuments to Viscount Preston and Lord Widdrington. The next place visited was Stonegrave Church, where the rector, the Rev. E. A. B. Pitman, met the party, and gave them an account of the church and its rectors, amongst whom Bishop Barnes, of Durham, and Dean Comber are the best known. Mr. C. C. Hodges pointed out the chief features of interest, including the tower, possibly pre-Conquest, and three effigies, two, a male and female, members of the Thornton family, and the third an anonymous civilian. Canon Greenwell discoursed on the pre-Conquest crosses, which are of coarse workmanship, and probably late in date. At Oswaldkirk only a brief stay was made. The church, described by Mr. C. C. Hodges, is in itself uninteresting, but, as the church where the great antiquary Roger Dodsworth, was baptized, it will ever be looked on with affection by all Yorkshire antiquaries. Want of time prevented an adequate examination of a late fourteenth-century building on the opposite side of the road from the church. The base of an oriel and a couple of shields, probably forming part of the cresting of the window, are nearly all that remains. The last place visited was Gilling, where Mr. John Bilson acted as guide. The church consists of a nave and aisles, with Transitional nave arcades, curvilinear chancel, and early sixteenth-century western tower. An unidentified half-effigy of a knight lies on the north side of the chancel, and on the floor a small brass (inscription only) to a rector, Robert Wellyngton, 1503. In the south aisle is the tomb of Sir Nicholas Fairfax, died 1571, and his two wives, Jane Palmes and Alice Harrington. The castle, which was opened to the society by the kindness of George Wilson, Esq., was long the seat of the Fairfaxes, some of whom bore the title of Viscount Fairfax of Emley, in the

Irish peerage. The Fairfaxs inherited the property from the Ettons, to whom the earliest portions of the present building are due. The original house, erected in the latter half of the fourteenth century, was an example of the tower-house on an unusually large scale, but of this only the basement remains, consisting of rooms and cellars divided by a central passage, all with barrel vaults. Very considerable changes were made in the castle by Sir William Fairfax, to whom is due the beautiful dining-room, perhaps the finest Elizabethan room in the country. The magnificent glass with which the windows of this room are filled, partly the work of Bernard Dininckhoff, is enriched with Fairfax heraldry; that in the bay-window emblazons the arms and descents of the Fairfaxs; that in the south window those of Sir William's wife, Jane Stapleton. In the last light will be found the signature of the artist and the date 1585. The glass in the remaining window is of rather later date, and contains the arms and descents of the Constables of Burton Constable. In the frieze are painted the arms of the gentlemen of Yorkshire living at the close of the sixteenth century, arranged in Wapentakes, the shields, 449 in all, being represented on trees with animals beneath. In this frieze are also six figures playing on musical instruments. Three ladies play lutes and three gentlemen viols. The ceiling is of plaster, ribbed, with pendants. The only other important object of interest is the fireplace, with its wealth of heraldry. Besides the royal arms there are depicted the bearings of Fairfax and those of Sir William Fairfax's four brothers-in-law, Bellasis, of Newburgh; Curwen, of Workington; Vavasour, of Hazlewood; and Roos, of Ingmanthorpe, each impaling Fairfax.



[Information intended for the "Proceedings of Societies" should reach the editor by the 12th of the month. It may otherwise be too late for insertion in the ensuing issue of the *Antiquary*, after which it is likely to be out of date for publication.]



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

"CHULAKANTAMANGALA"; or, The Tonsure Ceremony in Siam. By G. E. Gerini. Cloth, 8vo., pp. x, 188. Bangkok.

Captain Gerini, Director of the Royal Military College at Bangkok, Siam, has produced in this work a very complete and painstaking account of the Topknot ceremonies as practised in Siam. The book contains an account of the origin and symbolism of the ancient rites observed in connection with the Topknot cutting in that country, and the information,

which is carefully brought together by the author, is of quite peculiar and exceptional interest, and, so far as we are aware, has never before been made accessible to the English reader. The book itself, independently of its contents, is an interesting specimen of Eastern production. It is clearly printed on cream-laid paper, and is copiously illustrated by a number of excellent plates, illustrating the ceremonies themselves, and the vessels and utensils employed in their performance.

The author says in the preface, "In sending forth through the press this new study on Siamese manners and customs, I have little to remark that will not present itself to every reader in this country. The ceremony treated of is undoubtedly one of the most characteristic of Siamese domestic life, and hitherto one of the least understood, and perhaps most often misrepresented. In these pages I have endeavoured to faithfully and minutely describe the many complex rites which the ceremony entails, and to explain both their origin and symbolism, now for centuries almost completely lost even to the very people among whom they are solemnized. That I have invariably succeeded, or ensured exactness in every instance, I do not pretend, although it will, I trust, easily be seen that, of all the matter brought forward, a good nine-tenths is distinctly original, and has nowhere been dealt with in former works on Siam. On the form and arrangement of the book I crave more leniency, for no one better than myself recognises its shortcomings. Having been compiled and written during short intervals of leisure, discontinuity was one of the disadvantages under which I had to labour, not to mention the difficulties of research, which in Siam are serious and almost insurmountable drawbacks to literary labours."

We have very great pleasure in speaking of this work as one of much value and interest, although we cannot accept the particular conclusions at which the author arrives regarding the sacraments and rites of the Christian church, the intention, and true origin of which he has failed to grasp. In other respects, when dealing with his own proper subject of the Siamese ceremonies, the book possesses a value entirely its own. It is not published in Europe, but may, we understand, be procured from Mr. Quaritch.



THE ARCHITECTURAL HISTORY OF HARROW CHURCH. By Samuel Gardner. Crown 8vo., boards, pp. xii, 95. Harrow: J. C. Wilbee.

This, without being in a very profound work, is one of very real merit, and it is a pleasure to meet with such a minute and painstaking account of an old parish church. We learn from the preface that the book originated in a paper read before the Clapton Architectural Club at Harrow in the summer of 1893. and, like many other papers, it has since been expanded till it has formed a goodly volume. It was the headmaster of Harrow School who suggested to the author the idea of thus expanding his paper, and antiquaries will feel grateful to Mr. Weldon for the advice which he then gave, and which the author took. Harrow Church has, in its time, suffered on the one hand from disgraceful neglect, and on the other from injudicious "restoration"; yet much of interest has

been left, and Mr. Gardner has very carefully placed on record the present state of the church, as well as its former condition at various periods. The book is freely illustrated by photographs and drawings, and is one of which we wish there were a more numerous class. A weak point in the book is the glossary at the end. Many of the terms are not explained with that exactitude which is desirable, such, for instance, as aisle, rood, etc., while in the case of others (piscina, etc.) the explanation is wholly wrong.



LONDON AND THE KINGDOM. By Reginald R. Sharpe, D.C.L. Vol. III. 8vo., cloth, pp. 578. London: *Longmans, Green and Co.* Price 10s. 6d.

As we have already dealt with the two preceding volumes of this work, it is unnecessary for us to say much regarding the third and last volume which has just been published. It covers the period of the reigns of the four Georges, and ends with the entertainment at the Guildhall on the passing of the Reform Bill. We have thus brought before us at the end, events which are well within the memory of living men. The interest of this volume, if therefore as great as that of its two predecessors, is so, for other reasons than was the case with them. The history is modern, rather than ancient; but in the appendices we get again more ancient history, which, if not so vividly real to the reader as the later history in the body of the volume, is of greater intrinsic value. The manner in which Dr. Sharpe has interwoven the history of London with that of the kingdom at large throughout the three volumes is deserving of much commendation, and although we are aware that exception has been taken to the plan of the work on this very account, we by no means participate in the adverse criticism. It seems to us that mutual light is thrown on events by this method of dealing with them, which would otherwise not have been the case. We hail the completion of the work with much pleasure.



THE LIFE AND TIMES OF RALPH ALLEN, OF PRIOR PARK, BATH. By R. E. M. Peach. Small 4to., pp. xvi, 247. London: *D. Nutt.* Price 7s. 6d.

The fault of this book lies in the earlier part. A history of Bath is one thing, an account of Ralph Allen and his times another; and it was a mistake to combine the two. In other respects no exception can be taken to the book, which gives a full and interesting account of Ralph Allen and his contemporaries and times, well put together, pleasantly written, and freely illustrated. We could wish that, instead of the early history of the city, when it could have nothing to do with Ralph Allen, Mr. Peach had recapitulated more as to Bath during the eighteenth century, when the fashionable life of the country may be said to have centred there. Ralph Allen amassed a large fortune early in the century by his connection with the carrying of the mails, and by the purchase of stone quarries near Bath. His life was spent at Bath, where as a wealthy citizen his house became the centre of much of the fashionable life of England. His fortune was largely expended in charitable gifts

to needy persons, and we have in him the example of a man of humble origin, rapidly rising to wealth and a certain amount of fame in early manhood, yet retaining throughout, the unaffected simplicity of his early training. His friendship with Bishop Warburton and with Pope is well known, and it was of him that the latter wrote the often-quoted lines:

"Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it fame."

Although we think that Mr. Peach would have done well to have left out the earlier part of his book, and to have enlarged on the social life and gaieties of Bath rather more than he has done, we recognise in this work a very pleasant and well-drawn account of one whose connection with Bath added, as it were, fresh honour on one of the most ancient cities of England. The book is nicely got up, and is clearly printed. The illustrations add considerably to its attractiveness.



ENGLISH MINSTRELSY. Edited by S. Baring-Gould. Cloth, 4to., pp. xvii, 128. Edinburgh: *T. C. and E. G. Jack.* Price 10s. net.

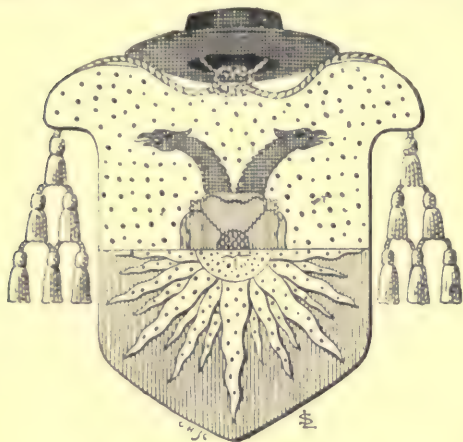
We welcomed a short time ago the first volume of this excellent work, and we are very glad to be able to say that the second volume fully maintains the high character attained by its predecessor. It is needless to say more. The second volume contains, among many others, the following well-known songs, the history of each of which is fully dealt with in the introductory notes: "Rule, Britannia" (which seems to have first appeared in 1740), "Cupid's Courtesy," "A Fine Old English Gentleman," "You Gentlemen of England," "The Leather Bottle," "The British Grenadiers," "Black-Eyed Susan," etc. The work promises to be one of great excellence, thoroughly worthy of the subject of English minstrelsy, and of the reputation of the editor and his assistants. It is unnecessary to say that a large number of comparatively modern songs are included in the book, but it is rather in the older pieces, and their history and origin, that the chief interest of the undertaking lies. The work is admirably done in all its departments, and is deserving of generous recognition on the part of the public.



SOME ANCIENT ENGLISH HOMES. By Elizabeth Hodges. Illustrated by S. J. Loxton. Cloth, pp. 280. London: *T. Fisher Unwin.* Price 10s. 6d.

This is a nice, pretty book. It contains a series of descriptions of old country houses in the counties of Gloucestershire and Warwick, pleasantly written, and tastefully illustrated by some pretty sketches. The "ancient English homes" described in the book are the following: (1) Wootton-under-Edge and Bradley Court; (2) Beverston Castle; (3) Rodway Manor; (4) Yate Court; (5) Caludon Castle; (6) Kingsbury and Hurley Hall; (7) Little Sodbury Manor; (8) Horton Court; (9) Bidford Grange. It will be seen that none of the houses included in the list are at all widely known, yet the book introduces the reader to some charming old buildings with historical connections of no little interest. We have thus an incidental

indication of what a wealth of ancient art there is to be found in quiet English villages, if people only knew where to look for it, and how to appreciate it. The space at our disposal precludes the possibility of entering into detail regarding the particular buildings, which are so pleasantly brought to our notice, by the authoress. We would, however, call attention to the curious shield of arms sculptured at Horton Court, and illustrated on page 226. The shield, which is that of the celebrated William Knight, Protonotary Apostolic, is surmounted by a wide-brimmed and tasselled hat, after the fashion of a cardinal's hat.



It has, (as will be seen by the illustration which we have been kindly allowed to reproduce from Miss Hodges's book), a very un-English look, and is, we imagine, unique of its kind as a specimen of English heraldry. There is, too, an amusing entry in the register of Little Sodbury, which may be worth quoting. It is as follows :

"In the year 1703, after many disputes and hearings before Bishop Fowler, and the Chancellor and Archdeacon, it was adjudged that there was no Chancel; and that the parish and not the Rector ought to repair it, and my Patron declared the same to the Bishop.

"HENRY BEDFORD, Rector."

Were it not for the surname of the rector who made the entry, most persons would certainly have thought that he must have been of Hibernian extraction.

We take leave of the book with pleasure, for, without being profound, it yet manages to give a good account of the places described. It is a capital book of a class which too often grates on the scholar or antiquary by an attempt at smart writing. The authoress has succeeded very well in telling her tale in a popular, and at the same time in an accurate, manner.



STONEHENGE AND ITS EARTHWORKS. With Plans and Illustrations. By Edgar Barclay. Cloth, 4to., pp. xii, 142. London: *David Nutt*. Price 15s.

The problem of Stonehenge is one which we must make up our minds will remain unsolved to the end

of time. Its fascination, nevertheless, is, in a greater degree, the same as that afforded by the mystery of the "Man in the Iron Mask," and the identity of Kaspar Hauser; and for the same reason that we cannot expect to know the truth concerning the one or the other. Theories and explanations there will ever be, and perhaps almost as many opinions as to Stonehenge as there are minds to ponder on the riddle it presents. In the present volume we have yet one more attempt to unlock the mystery, and it is no disparagement to the book to say that the riddle still remains unopened. It is, indeed, amusing to read in the latter part of the book the varying and contradictory theories propounded by well-known antiquaries, living and dead, regarding Stonehenge. The author's own conclusion is, "That Stonehenge belongs to a brief transitional period, and was raised by British chieftains subject to Roman influence; that the policy Agricola pursued towards the chieftains accounts for the presence of this strange structure on the Wiltshire Downs, whilst the social conditions which rendered its construction possible can have endured but a few years." We do not say that Mr. Barclay is wrong in his supposition, but he can scarcely suppose that he has finally solved the problem which Stonehenge presents. We should be sorry, however, in saying this, were it supposed that we did not recognise the merits of this book, which has evidently been written after a careful study of Stonehenge and of the little that is really certain. The book contains a number of useful plans, drawings, and other illustrations, and is in itself a very attractive volume. Mr. Barclay must not be disappointed if, like other writers on Stonehenge, he fails to carry conviction that his theory of its origin and object is the true one. He is himself absolutely impartial, and while advocating his own theory, he has collected and printed, at the end of the volume, a brief account of the conclusions arrived at by previous writers on Stonehenge. This is a merit not too common in works of this kind, and Mr. Barclay deserves credit for his impartial fairness in the matter. So far as outward form goes, this is one of the most attractive books that have yet been published on Stonehenge, and it is one which shows much thought, and careful work in its production. Without accepting the author's conclusions, we yet recognise in his book an acceptable addition to what has previously appeared concerning Stonehenge, and the mystery it enshrouds.



ST. MULTOSE CHURCH, KINSALE: As it was, As it is, and As it ought to be. With numerous plans and illustrations. By John Lindsey Darling, M.A., Rector of Kinsale. Large 8vo., pp. 51. Cork: *Guy and Co.*

This is a praiseworthy brochure by the Rector of Kinsale on the interesting and, (for Ireland), stately church of which he is the incumbent. We have little criticism to offer in regard to the two first portions of the extended title of the book; when it comes, however, to the account of the proposed restoration of the building "as it ought to be," we can only say that the suggested alterations will destroy nearly all its past architectural history, and will change the picturesque appearance of the church into one of stiff

and staring ugliness. The good rector evidently takes much interest in his church, and, without intending to do mischief, his proposed "restoration" will be the greatest misfortune from which the building has as yet suffered. Let him content himself with such necessary repairs as may be absolutely needed for the stability of the building, and leave his proposed "restoration" severely alone. We should like to call the attention of the Society for the Protection of Ancient Buildings to this case, in which their advice may possibly save an ancient church of undoubted interest from destruction. Mr. Darling's book is otherwise an acceptable account of Kinsale Church, and it is fully illustrated with a number of pictures of the church, and several of its details.



HISTORY OF MIDDLEWICH AND NEIGHBOURHOOD.

By C. Frederick Lawrence. Boards, 8vo., pp. 100. Published by the Author. Price 2s. 6d.

This is an unpretentious little book on the history of the town of Middlewich in Cheshire. It lays no claim to be more than a compilation from other sources already in print, but, as a handy compendium of the history of the town, it may be welcome to many persons who are connected with Middlewich, and who have not access to the larger county histories from which it has been largely compiled. Those, however, who look for sterner work, or original research, will be disappointed; but the book is, perhaps, hardly intended for them. Some of the discoveries of Roman antiquities (especially those mentioned on pp. 98, 99) have not, we believe, been hitherto recorded. In many country churches a bell is rung at the conclusion of divine service. The following (p. 77) from the Middlewich Churchwardens' Accounts in 1701 may be taken as giving the interpretation of the practice at Middlewich:

"Oct. the 16, 1701. By the earnest request of several of the inhabitants of the Parish of Middlewich we the Vicar and Church Wardens with others whose names are subscribed do consent and agree that there shall be one peal according to the usual custom of their place rung on the bells for a quarter or half an hour immediately after Divine Service in the afternoon to give notice to those persons who could not conveniently come to Church that prayers and sermon is ended and that they may go about their lawful and necessary occasions." (In passing, we would say that it is a pity that Mr. Lawrence has modernized the spelling of this and other extracts.) There is a curious statement on p. 73, regarding the church bells, that "the chimes were set by Rousseau." Can it be that the chimes play, as chimes often do, "Rousseau's Dream," and that Mr. Lawrence supposes Rousseau to be the name of the person who arranged the mechanism of the Middlewich chimes?



We have received from Messrs. Andrew Reid and Co., of Newcastle-upon-Tyne, a copy of the fourth edition of the late Dr. Bruce's *Handbook to the Roman Wall*. The *Handbook* is so well known that we need hardly say more than that the new edition has been edited by Mr. R. Blair, F.S.A., one of the honorary secretaries of the Newcastle Society of Antiquaries.

The *Handbook*, although it contains ten plates and plans, as well as a hundred and forty woodcuts in the letter-press, is of a convenient size for the pocket. Appropriately prefixed to the new edition, is a steel engraving of the venerable author. As the book has been out of print for some little time, our readers may be glad to hear of the issue of the new edition.



We have received "Historical Notices of Caversham," by Mr. M. T. Pearman, an octavo pamphlet containing fifty-four pages of carefully compiled notes on the history of the manor of Caversham, the church, rectory, etc. The pamphlet might, we think, with advantage be extended into a complete history of the parish. Mr. Pearman has proved himself quite competent to write such a history by these "notes" which he has put together, and we hope that he will be induced to follow them up by performing the task suggested. The pamphlet is published by Messrs. Mitchell and Hughes, of Wardour Street, London.

From Messrs. Marlborough and Co., of Old Bailey, we have received a pamphlet of 24 pp. (price 1s.), by Mr. J. C. Gould, entitled, *The Site of Camulodunum*, temperately written in reply to Mr. Beaumont.

The Canadian Government has sent us a thick octavo book of 573 pp., containing the "Report on Canadian Archives," by Dr. Brymmer, the Archivist of Canada. The archives range in date from 1603 to the present century. The publication is a very careful piece of work, which will be of much service to the future historian of Canada.

Byegones, which is a reprint in a convenient form, of the more important of the notes which appear weekly in the *Oswestry and Border Counties Advertiser*, strike us as an admirable method of preserving such notes. The idea might with advantage be copied by other provincial papers, many of which now have their weekly supplement. *Byegones* forms a valuable local magazine.

The *Essex Review* is a quarterly publication with papers of very considerable merit. It will be remembered that the fine knocker at Lindsell was first brought into notice in the *Essex Review*. Each number, besides other excellent matter, contains carefully-written papers on the Essex churches. We note in the number for April last, an account of St. Nicholas's Church at Chignal Smealey, in which there is a drawing of a most curious mediæval font, built of bricks. It is, we imagine, absolutely unique. The editor may pride himself on the *Review* having, thus early in its career, brought to light two such interesting objects as the Lindsell knocker, and the brick font at Chignal Smealey.

The *Berks, Bucks, and Oxon Archaeological Journal*, edited by the Rev. P. H. Ditchfield, has taken the place of the former Quarterly Journal of the Berkshire Archaeological and Architectural Society. The new magazine represents the different local antiquarian societies in the three counties named, and has before it, we trust, a career of useful prosperity.

Scots Lore has been commended by us on a previous occasion. It also is a new venture, and so far continues to promise well.

The later numbers of *Gloucestershire Notes and Queries*, edited by Mr. W. P. W. Phillimore, con-

tain papers on a very varied series of subjects, which seem to us likely to add to its wider circulation.

Northamptonshire Notes and Queries is well illustrated, and has some excellent papers and notes on a number of subjects. The same may be said of *Notes and Queries for Somerset and Dorset*, which is admirably edited by the Rev. F. W. Weaver (Somerset), and the Rev. C. H. Mayo (Dorset).

Last, but not least, we must congratulate the editor and publishers of the *Reliquary and Illustrated Archaeologist* for the production of an antiquarian magazine of high merit, with first class illustrations. We hope that it will meet with the support on the part of antiquaries which it undoubtedly merits. The number for July contains a carefully written account of the discovery of an ancient burial-place, and a symbol-bearing slab at Roseisle in Elginshire.



Short Notes and Correspondence.

LASTINGHAM.

Unfortunately much the same mistake occurs in the text of the introduction to the *Whiteby Cartularies* (p. lxix.) regarding Lastingham Church as it was pointed out by the late Precentor Venables, a few years before his death, affected the date of the two pre-Norman towers at Lincoln. Here, however, words had been introduced, in a quotation from Domesday Book, by a high authority, that had no existence; whilst in the introduction to the *Cartularies* an important qualifying expression in the MS. *History of St. Mary's Abbey, York*, given correctly in the original Latin on an earlier page of the Introduction, is entirely ignored; and so we are told that Abbot Stephen and his monks on receiving the gift of the place (Lastingham) from the Conqueror, "began to build there," when in reality it was the *habitations required for the monks* that Abbot Stephen alluded to: "*Quæ habitationi monachicæ erant necessarie cæpimus ædificare.*"

And so Tanner (*Notitia*, ed. Nasmyth, lxx.) appears to have understood the case: "The monastery being destroyed in the Danish wars, Abbot Stephen, temp. Will., began to repair it."

The happy recognition of the English style of Romanesque architecture at Lastingham, and the description of the later growth of the church by Mr. St. John Hope and Mr. Bilson, on the occasion of the successive visits to the church this autumn by the members of the Royal Archaeological Institute and the Yorkshire Archaeological Society, remains unaffected by the above correction.

J. PARK HARRISON.

September 7.

DEVONSHIRE ASSOCIATION.

I see in the *Antiquary* report of the proceedings of the Devonshire Association at its recent meeting at Okehampton three errors in place-names which have probably escaped the eye of the proof-reader from lack of local knowledge. They occur on page 284 in the left-hand column in lines 4, 7 and 15. "Ponghill" should be "Poughill," "South Leal" should be "South Zeal," and "Grampound" should be "Grimspound."

The latter misprint, if it goes uncorrected, is likely to cause confusion, as there is a Grampound in the adjoining county of Cornwall.

FRED. C. FROST.

5, Regent Street, Teignmouth,
September 6, 1895.

NOTE TO PUBLISHERS.—*We shall be particularly obliged so publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.





The Antiquary.



NOVEMBER, 1895.

Notes of the Month.

WITH the month of November the winter session of the various societies may be said to commence. We have received a notice of the meetings of the Society of Antiquaries, and of the Archæological Institute for the session 1895-96. The meetings of the Society of Antiquaries are arranged for November 21 and 28, December 5 and 12, in the present year; and on January 9, 16, 23, 30; February 6, 13, 20, 27; March 5, 12, 19, 26; April 16, 30; May 7, 21, and June 4, 11, and 18 in 1896. Half past eight in the evening is the hour of meeting. The ballots for the election of new fellows will take place on January 9, March 5, and June 4. The Anniversary Meeting on St. George's Day (April 23), is at two o'clock in the afternoon.

The meetings of the Institute are arranged to be held at 20, Hanover Square, at four o'clock in the afternoon on the first Wednesdays in the months of November, December, February, March, April, May, June, and July. A new feature in regard to them, is the announcement that a postcard, intimating the agenda for each meeting, will be sent to those members who subscribe a shilling a year for the same. The Institute is doing so much excellent work that it deserves the support of all antiquaries. Anyone wishing to join should communicate with the honorary secretary, Mr. Arthur H. Lyell, M.A., F.S.A., at 20, Hanover Square, W.

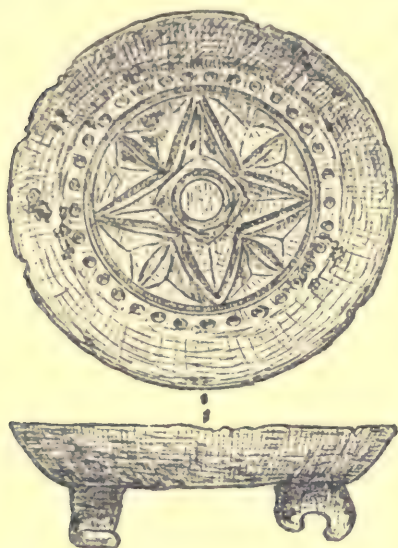
The Report of the Historical Manuscripts Commission on the manuscripts of the city

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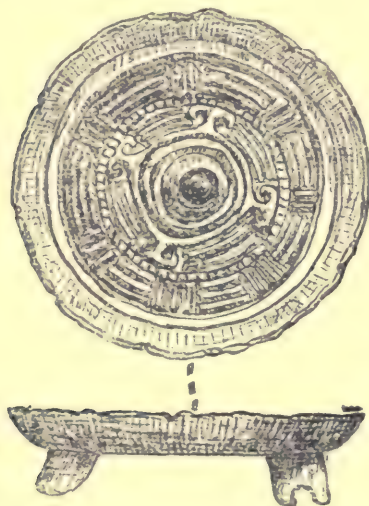
of Lincoln, and the towns of Bury, Grimsby, and Hertford, as well as on those of the cathedral chapters of Lichfield and Worcester, has just been issued. It is in one respect rather disappointing as regards the Lincoln city manuscripts, which might have been expected to contain more regarding the ordinances of the trade-guilds of that city. The Bury records are largely ecclesiastical, as, of course, are those of the chapters of Lichfield and Worcester. The Hertford town records are singularly meagre and deficient, while those of Great Grimsby do not contain very much either. It appears from the Report, that the Worcester Records are very carelessly kept, and are exposed to the risk of fire. Many of them are of extreme value and importance, and the implied censure passed on their unsafe condition, calls for immediate and imperative attention to ensure their proper safe-keeping.

The Rev. Ed. H. Goddard writes to us regarding some Saxon saucer-shaped fibulæ lately found at Basset Down, Wilts. Mr. Goddard says: "Many years ago a number of Saxon articles were discovered at Basset Down near Swindon, in Wiltshire. Two skeletons were unearthed, and with them were shield-bosses, spear-heads, and knives of iron, a spoon of tinned metal, pins and ear-pick of bronze, beads of glass, crystal, and amber, a spindle-whorl and two pairs of fibulæ, one of each of which is here illustrated. These fibulæ are of well-known Saxon type—saucer-shaped, of bronze or copper-gilt, one of them having in a central raised boss a bit of greenish-white glass set as a jewel. The ornamentation upon them is sufficiently shown by the illustrations, which are of the actual size of the objects themselves. The gilding which covers their inner face is still fresh and bright. The pins were probably of iron, and in all four cases have disappeared. A number of fibulæ similar to these occurred in the extensive series of Saxon interments found at Fairford, and illustrated in Akerman's *Pagan Saxondom*, many of which are to be seen in the admirable museum of archæology now growing up under Mr. Evans's fostering care in the new galleries of the Taylor Buildings at Oxford. There is no record as to the exact position that these

particular brooches occupied with respect to the skeletons with which they were found; but in the Fairford graves these pairs of



brooches were found on the breasts of the dead, whilst at the Saxon interment at Harnham, near Salisbury, they seem to have been



placed just below the shoulders." We are indebted to the Wiltshire Archæological Society for the loan of the illustrations which accompany this note.

Mr. W. H. St. John Hope's large work on the *Insignia of the Corporate Cities and Towns of England and Wales* has appeared too late to save a generous donor from making a serious mistake, in regard to his gift of a mace and sword of state to the city of Durham. The device adopted for the mace-head, that of an episcopal mitre, is wholly devoid of precedent, and what must have been a costly gift is, unfortunately, a very inappropriate one; while the presentation of a sword of state by a private individual to a city, which, we believe, possesses no authority for using such an emblem of regal power, is a curious illustration of the way in which the original significance of such insignia has become completely lost sight of. The old mace belonging to the city of Durham was stolen about thirty years ago, since which time the city has been without one.

The law regarding "Treasure Trove" is in an obscure and unsatisfactory state, and it calls for elucidation and revision. We are informed that, quite recently, a hoard of ancient coins was discovered in, or near London, but the fact was hushed up, for fear that the Crown should seize the coins as "Treasure Trove." The coins were disposed of, on the sly, in batches, and so became dispersed, no expert having had an opportunity of examining them. This sort of thing is bound to go on, until the law is so altered as to secure to the finder of "Treasure Trove" such full marketable value for his "find," as shall make it no longer necessary for him to protect himself in this sort of way from the Crown claims. The disappearance, and practical loss of the Dolgelly pieces of plate, a year or two ago, ought to have led to a change in the law, or at least in its application.

Considerable interest has been evinced in France by the recent discovery, during the progress of some repairs, of the grave of King René, of Anjou, in Angers Cathedral. The tomb itself was demolished during the Revolution, and it was thought that the grave, the exact position of which has since been unknown, had been rifled and its contents dispersed. This, fortunately, proves not to have been the case, and the coffin, with the

remains of the king, has been found to be intact.

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The Anthropological Section of the British Association is closely allied with archæology, and it tends to become more and more so at each annual meeting. We have briefly recorded elsewhere, some of the papers which were read this year at the Ipswich meeting, in the month of September. Our object in alluding to the subject in these notes is to draw attention to some highly interesting and valuable researches in which Mr. H. Swainson Cowper, F.S.A., has been engaged, and which deserve to be more widely known than, we believe, is the case.

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We take the following epitome of Mr. Cowper's paper on the 'Senams or Megalithic Temples of Tarhuna, Tripoli,' from the *East Anglian Daily Times* for September 14. Mr. Cowper's investigations were conducted, it should be added, at his own personal cost. The report of his paper is as follows: "This remarkable series of sites, which hitherto has been practically unknown, formed the sole object of the author's short journey in March. In all, nearly sixty sites were visited, and photographs of them taken. The largest number were found on a green plateau in the Tarhuna hills, but others exist in the surrounding wadis. In some places, indeed, they are so numerous that there are few hilltops which do not bear traces of one of these temples, so that the author had to content himself with an examination of those which seemed most important. In most cases were found large rectangular enclosures of excellent masonry, though generally very ruinous, and often subdivided by lines of short square columns, occasionally surmounted by rudely designed but excellently worked capitals. Within the enclosure walls, or in line with them, were always to be found large Megalithic structures, resembling the Stonehenge trilithons, but the jambs of which are often formed of two or three stones instead of one. These (the Senams proper) are carefully dressed on the side facing the enclosure, and in the jambs are singular square perforations and angle-cut holes, which appear to have been formed to support wooden structures. The Senams rest on footing-stones,

and vary in height from 6 to 15 feet; but the average width between the jambs is only 16½ inches. In front of some were found massive stone altars, carefully grooved, and flush with the ground. A few sculptures, the subjects of which are Phallic, and show Roman influence, were also noticed, in one case a Senam itself being thus ornamented. There is, indeed, much evidence to show that the Romans occupied and utilized these sites without knocking down the Senams or destroying the form of worship. Roman work is mixed up in nearly every case with the work of Senam builders. A feature worth notice is the existence of carpentry forms, which would point to the district having at one time been densely timbered; and to the destruction of these woods (probably by the Arabs) is no doubt due the waterless and poverty-stricken condition of the country at this day. It is to be noticed that if we except the Stonehenge trilithons, there appear to be no other Megalithic remains, even in Mediterranean countries, with which we can compare the Tripoli series, or which show an equal mastery in the art of masonry. In most cases the Senams appear to have stood free in their enclosures, and were no doubt symbolical and connected with rites of some sort. It is remarkable that many Babylonian seals show a figure exactly like a Senam placed in the rear of an altar before which stands an adoring priest. It seems possible, indeed, that in the Senams we have symbolic effigies akin to the 'Asherah' so often alluded to in the Old Testament, and which was worshipped in connection with Molech and Baal. Asherah, the symbol of the goddess of fertility, would probably take some such form, and from such a worship sprang no doubt the widely-spread customs of squeezing between columns and stones to cure diseases. Further evidence in favour of these being temples of a form of Baal worship may be found in their situations, always on hilltops, essentially 'high places,' and possibly also in the character of the carvings."

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There seems to be a fate that no issue of the *Antiquary* shall appear, without having to contain a record of some disastrous "restoration" of an ancient church being either projected, or in progress, or, worse still,

completed. This month it is from Wareham, in Dorset, that the mischief is reported. Antiquaries owe thanks to Sir J. C. Robinson and the Society for the Protection of Ancient Buildings for raising a protest against the destruction of ancient work, which is being quite needlessly perpetrated in that town. From the replies of the Rev. Selwyn Blackett to his critics, it is obvious that that gentleman is wholly ignorant of the mischief he is doing. We give him every credit for a proper desire to see his churches put in decent and seemly order, but that is quite another matter to destroying their ancient features. Mr. Blackett, in his attempt to write smart replies to Sir J. C. Robinson and the Society for the Protection of Ancient Buildings, shows how completely he fails to realize the true, and unscholarly character of what he is doing. All this points, as we have said before, to the need for a central, controlling authority which shall deal with the proposed restoration of all ancient national buildings, whether secular or ecclesiastical. Churches suffer most frequently because they are, in most cases, the only ancient buildings remaining. Secular buildings, however, stand in just as great need of some system of national protection as ecclesiastical edifices.



Most persons who are familiar with "restorations" have heard, too often, that "the walls were falling out and the roof was falling in," to pay much heed to such an excuse urged by Mr. Blackett for the mischief complained of. Nor is it any defence to tell us that "a faculty was publicly applied for." Everybody knows what a farce the application for a restoration "faculty" usually is. What occurs is this: A long legal rigmarole in writing is nailed to one of the church doors, where it remains for one Sunday. It generally occupies about twenty sheets of foolscap, and somewhere, hidden in its profuse verbiage, is an invitation to people to appear in the Bishop's Court on a specified day, and state their objections. The day comes, the court, consisting of a clerical surrogate with an apparitor, assembles in an out-of-the-way corner of the cathedral church; a lawyer and the restoring parson also appear, and the latter formally requests the issue of the faculty, which is, as a rule, then and there decreed. The whole affair takes less

than five minutes, and is almost always a mere form. It provides no safeguard whatever against mischief, and its "publicity" is an utter farce, as no one can know better than those who have been personally concerned in obtaining such a faculty.



The following is Mr. Blackett's reply to the Society for the Protection of Ancient Buildings. It will be seen that he admits the rebuilding of the chancel. This is a fact which will scarcely reassure "antiquarians" (as he calls them) as to the rest of what he is doing. He says: "Your letter in the *Times* to-day (5th inst.) induces me to write to you about St. Martin's Church, in this town of Wareham. Whilst thankful to anyone who will draw attention to our churches here, I regret that you should have followed Sir J. C. Robinson's blunders. His letter would have much more weight if he had not sneered at 'pious old ladies.' We parsons are well able to take care of ourselves, but it was, to put it mildly, an ungentlemanly thing for Sir J. C. Robinson to write in such terms of two ladies who are far better known in this county than Sir J. C. Robinson himself. However, putting aside his unfortunate method of expressing himself (!), he is quite wrong in his facts. He complains of the recent rebuilding of the chancel of St. Mary's and the erection of an organ chamber. The rebuilding was an absolute necessity if the chancel was to be used for divine service; the walls were falling out and the roof was falling in. The question remains whether the work was done with due care to retain everything of historical interest. A faculty was publicly applied for; the subject was carefully considered by the bishop and by an antiquarian whom the bishop frequently consulted upon such matters, and the plans were approved. The architect was no unknown 'prentice hand, but the former diocesan surveyor, G. R. Crickmay, Esq., of Westminster and Weymouth. You may perhaps have heard of a fine old Norman church at Studland, in this neighbourhood, which was admirably restored a few years ago (1880), after some suggestions from your society; this restoration was carried out under the superintendence of Mr. Crickmay. To most people this will be quite sufficient evidence

that we have not been acting in the reckless manner described so amusingly by Sir J. C. Robinson. If Sir J. C. Robinson had informed me of his visit, I could have pointed out to him various points of antiquarian interest brought to light during the seven years of my residence here. I do not know of anything of interest that has been removed from the church, with the exception of an oak screen which is now in Sir J. C. Robinson's house, and which I should be very glad to see replaced in the church. He has been entirely misinformed about the effigies, and has merely guessed that they have been removed from under canopies. He is also wrong about the antiquity of Holy Trinity, which is a hideous recent structure upon a very ancient base. You state in your letter that the people of Wareham appear to be ignorant of the treasure that we have in St. Martin's. Antiquarians who have paid us a visit could tell you of the deep interest which I take in this interesting old building, but these antiquarians have done me the honour of letting me know that they were coming to see the church; unfortunately, Sir J. C. Robinson did not do so, and hence his mistakes. That the people of Wareham subscribed to put on a new roof to prevent the rain getting into St. Martin's is a proof that we do value our antiquarian treasure. I am not writing to the *Times* to defend myself from the slur cast upon me by Sir J. C. Robinson and yourself. I will leave that to your own sense of what is fitting, though I should certainly be glad for the public to know that I am not the careless trustee of precious historical buildings that you have described me. If you will help me to obtain funds to preserve St. Martin's I shall be deeply grateful both to yourself and to Sir J. C. Robinson for having called public attention to our churches. You will surely not be satisfied to tell us our duty and not help us to do it." The *Times* of October 15 contains a long and trenchant reply from Sir J. C. Robinson. We regret that we cannot find space to insert it in the *Antiquary* for this month.



The following paragraph from a recent number of the *Local Government Journal* may, we think, be conveniently placed on

record in the pages of the *Antiquary*. To most of our readers it will probably be a surprise to learn how completely the old obnoxious turnpike system is already a thing of the past :

"It is an interesting fact, that of all the turnpike trusts with which this country abounded in the last generation, there remains only one in existence. Possibly it will be a surprise to some people to hear that there is even one survivor of such an unpopular system of road government, but it would not be possible to make the assertion a few weeks hence. The Shrewsbury and Holyhead turnpike has for the most part been already thrown open, but the portion of the road which traverses the island of Anglesey was continued in existence by a special Act of 1890 until November 1 of the present year. Thirty years ago there were no fewer than 1,047 turnpike trusts in England and Wales, with 20,189 miles of road supported by tolls."



A correspondent in Norfolk writes to us, while these notes are passing through the press, as follows :

"The appended cutting from the *Lynn Advertiser* of the 12th inst. might, I think, call for some notice from the *Antiquary*. I need not add to what it says, but it seems deplorable that a site of such peculiar interest, consecrated to Divine worship for so many centuries, should be abandoned in such an off-hand manner. I scarcely understand whether the existing church, of which the chancel has long been in ruins, and which is mostly a fifteenth-century structure, on the ancient site, seemingly in fair repair otherwise a few years ago, when I visited it, is to be demolished, or simply intended to perish slowly from decay or neglect. One or the other seems to be intended. It seems regrettable that the Royal owner and patron (H.R.H. the Prince of Wales) should not expend something in keeping this edifice in repair rather than in providing a 'new and suitable iron church with a *thatched roof*,' in a position which is, I dare say, a good deal more convenient to Canon Hervey and his curate ! The population of Babingley, about whose convenience and 'enjoyment' (!) so much is said, seem, at the census of 1881, to have consisted of *fifty-eight* persons all told

"Large sums were spent on the same royal demesne a few years ago in over-'restoring' the church at Wolferton; but, then, that is close to the railway-station at which the numerous stream of illustrious visitors arrive and depart, while Babingley is alone in its picturesque isolation, and has nothing but the memory of St. Felix and the conversion of East Anglia to plead for it!"

The following is the paragraph in the *Lynn Advertiser* referred to:

"BABINGLEY: THE CHURCH.—What is likely to be the last of a long series of Sunday services was conducted in the old church on Sunday, September 29, and on the following Sunday the parishioners assembled for the first time in a new and suitable iron church with thatched roof, which H.R.H. the Prince of Wales has graciously caused to be erected close to the high-road. Here the Rev. Canon Hervey, rector, conducted the afternoon service, which was heartily enjoyed by most of the villagers, and by many of their friends. The old church stands on a spot that abounds with memories and associations of a long distant past. It was there, tradition asserts, that in 631 A.D. St. Felix landed from his boat, and preached on the shore to the people of Babingley. By-and-by a church arose on the spot, which in course of time fell to ruins: then another was built on the same site, and that, too, is now in ruins; the houses which it is said once clustered around it have long since passed to decay, and not a vestige of them is apparent. The old church stands alone on the marshes, approached by no road—in rain and snow practically inaccessible—and such worshippers as braved the elements and attended the services in winter, had to wade through long, wet grass, and to slip about in exceedingly moist and adhesive mire, before they could get there. Time has been gradually doing its work of decay and destruction for many a long year, and the tremendous gale of last March put the finishing stroke to the process, for the old church became no longer fit for the purposes for which it was built, and which it has served for many a century."

His Royal Highness the Prince of Wales is patron of the Norfolk and Norwich Archaeological Society, as well as a Fellow of the

Society of Antiquaries. We cannot believe that the matter has been placed before him in its true light.



Water-marks on Paper.

BY MISS E. E. THOYTS.

I.



IN these days of universal research it is quite a surprise to find any unexplored subject. Curiously enough, however, the subject of water-marks on paper has received very little attention. Yet, as an article of commerce, paper has been made in many parts of Europe from a comparatively early period, and it has borne distinguishing water-marks for many centuries. Probably these marks were at first used to prevent, or check illicit paper-making, for in most countries the manufacture of paper was a royal monopoly. However, within the last two centuries paper-marks have gradually changed their character, and from being badges and trade-marks, they have come to be the means of distinguishing the different sizes of the sheets of paper.

With the history of paper-making proper I do not intend to deal at any length. Paper is believed to have had its origin in the East, and it is said that the earliest papers were manufactured from silk. My intention is to give a short description of such marks as I have myself found on paper, and trace in some measure the manufacture of paper in the past in England.

There is very little information to be found in print on the subject. Encyclopædias blindly follow one another in their statements, and quickly leave the unexplored and historical part of the subject, to plunge into descriptions of the methods of modern paper-making, and the particular machines made use of in the process.

Paper, as everyone knows, is an artificial substance, ingeniously invented by man to supply economically the place of parchment, or the older papyrus leaf, from which it derives its name. When paper was first invented is not exactly known, and no specified

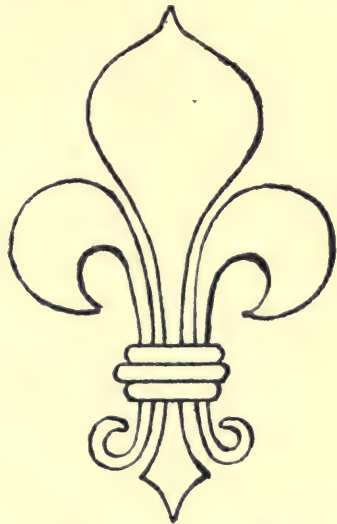
date can be truly assigned for it. However, this much is certain, the need of some such material made itself rapidly felt with the advance of learning. Paper followed in the wake of learning, and as early as the fourteenth century it had come into comparatively general use in Europe. As has been already mentioned, the earlier paper is believed to have been made of silk, but this was a rare and costly substance, so that it is no cause for surprise to learn that soon afterwards flax was used for paper. At the present time almost any fibrous substance can be made into paper. Rather more than a hundred years ago (in 1772) a German named Schaffers, or Scheoffers, wrote a voluminous work on the subject, in which he named, and described more than sixty different substances from which paper could be made. The animal, the vegetable, and the mineral kingdoms were all brought into requisition, and such diverse substances as silk, spiders' webs, flax and other plants, and asbestos, are each named by him.

The earliest paper used in England was undoubtedly imported hither from the Continent, and it has been asserted that little or no paper was manufactured in England until late in the seventeenth century. This, however, is a statement which is open to a considerable element of doubt. The chief homes of the paper-making industry were the German States and the Netherlands. Between those countries and England, a brisk trade was carried on, especially in the fifteenth and sixteenth centuries. Although water-marks originated as badges, they eventually came (as I have already observed), to be used for the purpose of distinguishing between the different kinds of paper, and the sizes in which the sheets were to fold.

All paper was at first made by hand in frames, and the old water-marks were devices formed of brass wire, which were woven into the wires of the frames. The older kinds of paper are coarse, and dark in colour, from not having been thoroughly sized. The texture is more that of modern "blotting-paper."

Paper has been found as early as 1301 with the mark of an orb and cross. A small black letter *p* by itself was used from the time of Duke Philip de Romiere in 1349,

and it is of interest to know that the paper of the first books printed in England, by Caxton, bore this mark.



FLEUR-DE-LYS MARK. CIRCA 1600.

In the Low Countries, from 1419 to 1467, the letters "P. Y," sometimes conjoined and

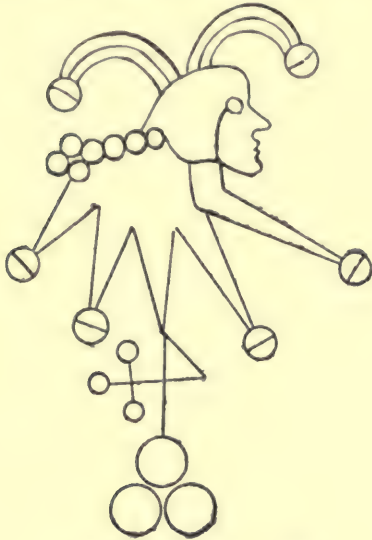


FLEUR-DE-LYS MARK. 1770.

sometimes separate, were used. They stand for Philip the Good, Duke of Burgundy, and Isabella his wife. She was a daughter of

John, King of Portugal, and was married to Philip in 1429. According to the spelling of those days her name began with "v."

to be found on paper in use as late as the seventeenth century. Indeed, the fleur-de-lys, and perhaps some of the others, lasted even later than this.



FOOL'S CAP MARK. 1656.



FOOL'S CAP MARK. CIRCA 1700.

The House of Burgundy also used other marks, such as the fleur-de-lys, the anchor, the unicorn, the bull's head, all of which are



FOOL'S CAP MARK. 1704.

The bull's-head, sometimes with a star or flower between the horns, is the mark on the paper of some of Faust's early printed books.



BRITANNIA MARK. CIRCA 1750.

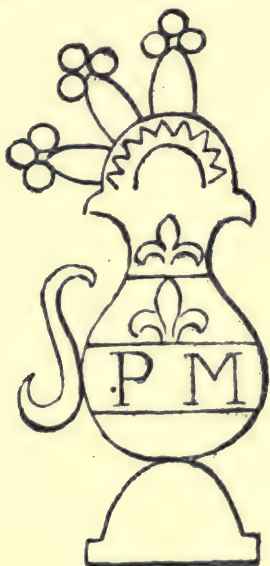
As the marks came to distinguish various kinds and sizes of paper, so they soon gave their names to the kinds of paper, as "fools-

cap," "pot," "post," "hand," and other designations, more or less familiar at the present day. Of these none is better known



POT-MARK. 1590.

than "foolscap." This water-mark has been traced back to 1479, and the marks are, as a rule, vigorously designed and clearly out-



POT-MARK. 1660.

lined. In the middle of the eighteenth century a figure of Britannia was substituted for the fool's cap, at least in our own country.

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The post-horn mark is found as far back as 1370, the earlier instances of the mark being rudely outlined. At a late period, (perhaps the middle of the seventeenth century), the post-horn was enclosed in a shield, varying somewhat in design. No doubt each manufacturer shaped it to suit his own ideas. The only examples I have found with names attached are distinctly foreign.

Older than post-paper for English writings is pot-paper, a paper which bears a mark distinctive of Dutch-made paper. No two of these marks are ever quite alike; some are plain, others bear the word "pott" or "pot" on the centre band. This was afterwards replaced by the maker's initials.



DUTCH ARMS. 1704.

Many pot-marks have the cover of the pot formed of a crown (often imperfect), surmounted by a quatrefoil or a crescent.

There are two types of the pot-mark. One is formed of a single-handed jug, the other is a two-handed narrow-necked vase, surmounted by a pyramid of balls. Pot-marks are not found after the seventeenth century; they were then replaced by the Dutch, or English coats-of-arms. Hand-paper was so called from the open hand it bore. This is one of the oldest marks, and was constantly used by the presses of Germany and the Netherlands in the early days of printing.

Sometimes the hand is clothed in an iron gauntlet, and in others it looks as if it were

covered by a glove or mitten. The initials of the maker's name are often shown on a band round the wrist. Always above the middle finger is a star. This water-mark was used in 1568 by N. Grimaldi, but it was well



HAND-MARK. 1500.

known for more than a hundred years before his time.

In a subsequent article I shall have occasion to speak of other water-marks, and also say something as to the history of paper-making in England.



Traditions and Customs Relating to Death and Burial in Lincolnshire.

BY MISS FLORENCE PEACOCK.

THERE are many deeply-rooted, though for the most part seldom-mentioned, beliefs and observances touching upon death and its immediate surroundings prevalent all over Britain; and unfortunately year by year these traditionary customs are becoming less and less practised. It is not that they are forgotten, for it takes centuries to root out beliefs of this nature amongst the uneducated;

but the people who yet hold, and in secret cling closely to them, have become conscious that they are looked upon as superstitious, silly, or wicked, and so they shrink from doing what might bring ridicule upon themselves or the dead. They do not realize that the educated classes only a few generations ago believed in these rites, forms, ceremonies, and traditions as firmly as they themselves do now.

The great difficulty to be overcome in endeavouring to obtain information upon these and kindred subjects, is the reluctance the English peasant evinces in speaking of them to anyone whom he regards, either by reason of education, position, or any other cause, as superior to himself. But if only he can be got to express himself naturally, he is capable of putting his knowledge into clear and at times even artistic or pathetic language; yet if you inadvertently disturb or hurry the flow of his ideas by an injudicious question, he at once either stops talking to you altogether, or professes to know nothing more upon the subject, and for that time at least no more can be obtained from him. The following customs and beliefs have been gathered together in Lincolnshire, excepting in those cases where a reference is given.

Many of them have the names of the villages suppressed at the wish of those who communicated the information; in other cases the belief is so widely spread, not only in Lincolnshire but throughout the neighbouring counties, and in some instances nearly the whole of England, that it would be impossible to specify the localities in which it is found. The idea that "blest is the corpse that the rain raineth on," is a general one all over the county. During a funeral which took place at Grayingham in 1894, a few drops of rain fell on the coffin as it was borne from the church to the grave, and these few drops from a serene sky were regarded as a happy omen.

It is a general custom to open the window of the room in which a death has just taken place, and to draw down the blinds of all the windows of the house at the same time. So far as I have been able to discover, the reason for this act is forgotten; but there can be little doubt that it originated in the belief that the spirit of the departed cannot leave

the room in which the mortal remains are lying unless a clear passage into the pure air be allowed; and that thus opening the window was to be regarded in the light of a kindness, to assist it on its departure from the scene of death.

The blinds are always kept down until the funeral procession has left the house on the way to the church; then they are drawn up by some friend, neighbour, nurse, or servant, who has remained behind for the purpose. At a funeral which took place at Bottesford in 1887, the nurse who had attended upon the dead, and who remained in the house, did not go to the burial, giving as the reason that she must stay to draw up the blinds so that the house might not wear a look of mourning when the family returned.

In some villages it is usual for the relations of the deceased to keep their blinds lowered from the time they hear of the death until after the funeral, even if the death took place at a distance.

In 1891 the blinds were not pulled down at a house in Bottesford until the day of the funeral of a member of a family who had died at a distance, but who was brought thither for burial; and it was considered a mark of inexplicable carelessness that they had not been lowered from the time that the death was known of.

In many places box is thrown into the grave upon the coffin, as a symbol of the eternity of the life everlasting, because it is an evergreen. Small sprigs of box are sometimes found when old graves are disturbed; they are usually quite green, though dry and brittle.

Thyme is thrown in a similar manner upon the coffins of members of the Oddfellows' Benefit Clubs, by fellow members, to show that time has no longer any meaning for the dead: they have done with it for ever.

Rosemary is sometimes placed on the breast of the departed, and buried with them. This custom is probably connected with the belief that rosemary has a tendency to prevent the spread of zymotic diseases.

This was the practice alluded to by an old man at Messingham, between the years 1870 and 1875, who was popularly considered to be a very ill-conditioned husband, when he said, speaking of his wife who had lately

died, that he "never liked her looks since he married her half so well as when he saw her with rosemary under her chin."

This plant used to be strewed before the judges and other officials in the assize courts during the prevalence of gaol fever.

When possible it is considered proper that the horses used for a funeral should be black, or if they are not to be obtained, then any dark colour will do; and there is a general belief that if a mare has a foal soon after being used to draw a corpse, the foal will die at its birth.

Seed-cake and narrow oblong sponge biscuits are served to the assembled guests at a funeral, accompanied by wine, generally sherry, though sometimes port is used instead. This is before the burial. After the return from church it is customary for the whole party to sit down to tea, at which hot-buttered cakes are always served.

At Gainsborough there existed a custom of giving away penny loaves at funerals to whomsoever asked for them.* Most probably this was a lingering and debased survival of the pre-Reformation doles.

It is usual in Lincolnshire to carry the coffin, followed by the mourners, into the church at the north door; and at christenings and marriages to use the western or southern entrance.

As far back as can be traced in the mythology of the northern European races, the north was held in abhorrence as the home of cold, darkness, and storms; and no doubt this feeling still remained when Christianity became general.

Until lately it was not usual to bury on the north side of the churchyard unless absolutely obliged to do so by want of space, there being a strong prejudice against so doing. The last two lines of an epitaph in Epworth churchyard,* dated 1807, allude to the widely-spread belief that those buried there will, at the Day of Judgment, rise from their graves later than those who were laid to rest in more favoured portions of the sacred ground:

And that I might longer undisturbed abide,
I choiced to be laid on the northern side.

* "Burial Customs," *The Westminster Review*, Aug., 1893, p. 170, by England Howlett, F.S.A.

† *Ibid.*

It is considered to be the duty of the mistress of the house to go out and receive all the guests who attend a funeral, whether relations or friends, before they enter the door. Some years ago an old woman who had dwelt all her life in the county animated severely on the conduct of a neighbour who had allowed the men of the family to give the first welcome to some distant relations who came to attend the funeral of a member of the family. She finished by observing: "I wonder what she could be thinking of! But there! she never did know behaviour!"

Funeral wreaths do not seem to have ever been very much used in Lincolnshire, or if they were, all tradition of them has long ago perished; but there are a few traces of them to be met with. A maiden's funeral wreath and gloves cut out of white paper are still suspended on the chancel of Springthorpe Church,* and two or three time-worn chaplets of flowers hung withered and dusty on the screen at Bottesford Church before it was restored (?) in 1820-26.

These funeral wreaths were sometimes made of metal, sometimes out of white paper, and sometimes were merely fashioned out of flowers. They generally were accompanied by white gloves, and were only carried at the funerals of young unmarried women of good character.

There was formerly a widely-spread custom of throwing a white sheet, as a pall, over the coffin of a woman who had died at the birth of her child. At Bottesford this was done as recently as 1860, after the coffin had been carried to the eastern end of the nave of the church. There can be little doubt that this was originally intended to indicate that the deceased had died a martyr's death, such being the general belief in the Middle Ages. It was also customary in some villages for a woman who had thus died to be carried to her last earthly resting-place by matrons wearing white hoods, but I have not heard of this being done during the last twenty years. Maidens, however, are still, in certain parishes, carried to the grave by young girls thus attired; and in some cases the girl-"bearers," as well as wearing the white hood, have long white scarves made either of silk

or cotton, and white gloves, and so likewise have all relatives and friends who attend the funeral. Formerly everyone attending a funeral wore these long scarves, made either of black silk or crêpe, and they were given along with black gloves by the family of the deceased; but during the last few years this custom has declined, though it is often done. Women, especially relations, at a funeral used to wear a hood of black material; but I believe this to be obsolete, though it was done between 1860 and 1865.

There is a superstition that if any garments that have been worn by the dead are put away, as the body decays in the grave, so will its earthly vesture rot; but to the best of my knowledge this is not a very widely-spread or general belief.

"One funeral makes three"; that is, should there have been an interval of some duration without any burial taking place, and then a death occurs, two more will speedily follow after.

The utterly false notion that "a green Christmas makes a full churchyard" is a generally received one, and in consequence a "white Christmas" is accounted lucky.

It has been conclusively proved that a mild winter causes fewer deaths than a severe one, but it occasionally happens, as it did in this winter of 1894-95, that a warm and open season up to the end of December is followed by severe cold, lasting for a considerable length of time. When this occurs, naturally aged people and those who have weak hearts, and who are exposed to the extreme cold, become affected by the weather and die; and thus probably more people in any rural neighbourhood pass away during a few weeks than have done for the past three or four months. Then the neighbours remember that there was a green Christmas, and their faith in its baleful influence is confirmed. You should never, under any circumstances, walk upon a grave, or in any way tread upon it; it brings bad luck to do so, and is considered not only as a mark of disrespect to the person buried beneath your feet, but to all the dead that lie around.

When half of the graveyard of the chapel of Coates was ploughed up, it was sown with turnips, and the sexton told the late Sir

* *The Bells of Lincolnshire*, p. 668, by T. North.

Charles Anderson, of Lea, that it was "a singular thing, they all cam oop fingers and toes," evidently believing it to be the result of the sacrilege.*

By "fingers and toes" it is meant that the turnip, instead of being of a globular shape, grows split up into long carrot or finger-shaped fangs, and is thus quite useless.

The custom of burying nails with the dead is a very ancient one, pre-Christian we know. Nor is it to be wondered at when we consider that iron was held to be a powerful agent against witchcraft. Skulls are at times dug up with iron nails hammered through them, and it has sometimes led to the belief that murder has taken place; but the more likely thing is that the nail was placed there after death, the intention being in some way to benefit the departed—exactly how, we do not know.

Somewhere about 1843 a skull was dug up in Messingham Churchyard with a nail through it. Another instance of the belief of the efficacy of burying iron with the dead is illustrated by the fact that the key of Bishop's Norton Church is said to have been found under the head of Matthew Lidgett, who was parish clerk, and who died in 1742.

The "layer out" in some places ties together the feet of the corpse, but it is necessary that they should be unloosed before the coffin is screwed down, or else the dead will not rise at the first resurrection.† If from duty, inclination or any chance whatsoever you see a dead body you must on no account neglect to touch it, for if this is not done the spirit of the departed will haunt you.

It is a common and most reprehensible practice to make a kind of show of the dead. Not only are the relations and those who love the departed suffered once more, and for the last time for ever in this world, to gaze upon all that is mortal of him who has assumed immortality, but anyone that likes may come and stare out of vulgar curiosity. To such an extent is this carried that the writer could name a village she knows well where a few years ago a boy, who was a member of a certain Sunday-school, died from scarlet

fever; and it will scarcely be believed that the other children who formed the school were taken to look at him lying in his coffin ready for burial.

Whether they have seen the deceased after death or not, it is considered necessary for all the members of a family to touch the dead, in order to prevent him from troubling them, or other ill-luck ensuing.

In some places, if a body does not stiffen properly, it is regarded as a sign that one of its kindred will soon be taken from this world.

Another sure sign of a death occurring in a family is for fruit trees to bloom at unusual seasons; pears and apples often have a few late blossoms upon them at the end of the summer, or in the autumn, and this is regarded as a most awesome sign.

To break a looking-glass is held to show that without doubt someone dwelling in the house will shortly pass away; but there is no reason to suppose it will be the person who causes the breakage.

The "death-watch" is known all over, and universally believed to be a token that death will visit the house ere long. At Lincoln it is sometimes spoken of as "the death-spider."

If the church bells sound with a dull heavy tone, as they sometimes do on account of certain states of the atmosphere, it is held to be a warning that death will shortly occur in the parish. This is believed in many parts of the county; the writer heard it said at Kirton in Lindsey in 1893. There are many curious beliefs relating to bells that we are unable in any way to account for. What is the origin of the saying that if a passing bell tolls on a Sunday there will be another one heard before the end of the week? If a passing bell is tolled by mistake, as if for a funeral, in ringing the church bells, there will certainly be a death in the parish before long.

In some places when a corpse is brought by rail from a distance, the bell is tolled in the parish where it is taken out of the train, as well as at the church in which the funeral service is read; this was done at Kirton in Lindsey in 1895. This is also done when a corpse is carried from a house to be interred beyond the limits of the parish

* *The Lincoln Pocket Guide*, 1880, p. 69, by Sir Charles H. J. Anderson, Bart.

† *Bygone Lincolnshire*, p. 94, edited by William Andrews.

where the death took place. If any bell rings in a house by itself, it is held to be a sure death-sign.

At Lincoln Assizes, when a man or woman is being tried for a capital offence, if the jury are going to bring in a verdict of guilty, and it is to be what is popularly known as "a hanging assize," the wind during the whole time of the assizes is very high, and it usually becomes a gale when the verdict of guilty is pronounced. During the interval which elapses between the death sentence being passed and the carrying out of the law the wind continues very high, but after the execution is over a dead calm occurs. The Prince of the Powers of the Air is satisfied, having received his due.

The well-known custom of setting a loaf of bread, with quicksilver in it, to float on water in which someone who has been drowned remains undiscovered, is practised in the county; but the corpse must be left for three days before the plan is tried, and then the loaf will float to the spot where the body is, and remain stationary above it. I understand in some parts of Lincolnshire it is not considered necessary to place quicksilver in the bread.

It is believed to be very unlucky to hold any dying creature in the hands; it will most likely cause the death of, or a grave misfortune to happen to, the person who is rash enough thus to tempt fate.

The hooting of owls at any time, and the crowing of cocks before midnight, are death-boding omens to some member of the household of the person who is unfortunate enough to hear them.

The belief in the death-rap is not nearly so general, so far as I am able to make out, as many other traditions; but I have reason to know that it exists on the wolds, and in some of the villages lying east of the Trent. It assumes the sound of a sharp stroke, or strokes, somewhat like the sound that furniture occasionally makes—a kind of sharp cracking. There is much vagueness about this omen. Sometimes it is sent to warn people that ere long a death will take place in the house; at others it merely denotes that the death of a relation or friend at a distance may be expected.

The death-cart is a most horrible thing,

and so far as I am able to discover the belief in it is not widely spread. There is a sound heard as of a cart rolling up to the door of the house where a death will soon take place. It suddenly stops, and all listen amid a deep silence which may almost be felt.

Sometimes, but not always, there is immediately upon the stopping of the cart a sound as of a load being discharged against the wall of the house. Then follows the dead silence; the cart never goes away. Most probably—but this is merely my own interpretation; I was never told so—the cart has come to bear away the body in its coffin, and thus cannot depart till after the death has taken place; and the load discharged against the side of the house may perhaps be meant to represent the soil from the grave.

If a lamp-chimney break without any obvious cause death is surely at hand, the shattered glass seeming to mean an existence ended in this world.

Sometimes soot will gather in the wick of a candle, and this happened much more frequently in the days of "dips" and candles which required snuffing; this also is a sign of a death in the house. When wax or tallow runs down the sides of a candle, and then detaches itself and curls up, it is a winding-sheet, and means the speedy death of the person sitting opposite to it.

If a candle be left burning in the chamber where one lies dead, and it should chance to fall from the candlestick, there will be a further death in the family; also it is very wrong to place a stable-lantern on a table, as if you do so it will cause the death of some animal on the farm.

Should a fire remain alight all night by accident, a death in the house will follow the portent; this belief is current in Lincoln. In like manner should a fire lit in the morning happen by any chance to remain neglected and without any fresh fuel, but still burn all day, death or misfortune is nigh at hand.

If an oblong cinder, known as "a coffin," flies out of the fire, it means either the death of the person near whom it alights, or of someone he holds dear. A loose soot-flake hanging from the bar of the firegrate is "a winding-sheet" when it is not "a stranger";

by the latter term is meant anyone who is not expected calling at the house.

When certain diamond or lozenge-shaped creases are formed by folding a tablecloth carelessly, they are known as "coffins," and a burial is soon to take place.

To dream of a wedding is a certain sign of the death of someone near or dear, and to dream of broken eggs means a death or some great misfortune.

On the Burton hills is a spot said to be the burial-place of a woman who committed suicide, but her name and history are alike forgotten; yet people who pass that way still fling stones upon the place where she lies. I do not know another instance of this in Lincolnshire.

There is an ancient practice at Swineshead of cutting a large cross in the turf where anyone has met with a violent death. There can, I think, be little doubt that this pious custom has come down to us from the days when it was usual to erect a cross upon the spot where any human being had met with violent or unforeseen death. This is the only instance I know of such a custom yet remaining, not only in Lincolnshire, but in Britain; and if it still lingers anywhere else I should be glad to be told of it.

In most places if there remains any tradition of a body being buried in an unusual place, such as the wall or floor of a house, one hears of the ghost "walking" and various uncanny noises; but I am unable to connect ghosts with strange burials in Lincolnshire. When the Peacocks went to live in the Old Hall at Northorpe about 1740, repairs were done to the house, and alterations made in it. In one of the walls were found the bones of a little child; no tradition remains, nor has anything relating to them ever been discovered.

If the ghost or spirit of a person does not leave the grave and "walk" before he has been dead and buried twenty-five years, it can never do so afterwards. This was said at Bottesford between the years 1876 and 1882. It is a most extraordinary superstition, and I am doubtful as to the exact meaning. There is, of course, the well-known general belief that the ghost, spirit, or whatever it is that "walks" dwells in the grave along with the body, and that it assumes

the appearance it wore in life, when at night it leaves the grave and wanders about; but why should there be a kind of statute of limitation as regards time?

Is it possible that the underlying meaning is that if a person has been laid to rest for twenty-five years, and no stories as to his having been seen have arisen, that they are not likely to do so?

A curious myth has grown up within my own memory at Bottesford. My father, as trustee, had to put up a tombstone to the memory of a certain person; this stone took the form of a heavy slab laid upon the grave. There is an inscription and a coat-of-arms upon it; the arms consist of a shield charged with a lion rampant. The pathway to the school leads through the churchyard, and some years ago (and most likely at the present time) it was currently believed by the school-children that the lion was a true and lifelike portrait of a dog which was supposed to be buried beneath the stone, and who might be heard barking.

Telling the bees of a death in the family, especially of the master of the house, is a very old and general custom, the belief being that if they are not informed of it they will either all go away, or else die. A cottager at a village near Grimsby told the bees of her husband's death, and asked them "to be trig and work for her." On being required to explain what "trig" meant, she said "wist," wist being understood to mean quiet and orderly. Should bees swarm on dead wood it is a very bad sign, and means the speedy death of someone.

I do not suppose that these are anything like a complete collection of the traditional beliefs and customs in Lincolnshire relating to death and kindred subjects, but they are all I have been able to gather together; the extreme unwillingness of those who have faith in them to speak upon the subject rendering it almost impossible to obtain information, even when one knows of its existence, and there must be much more behind that educated people of this generation have never even heard of.



Some Further Examples of Irish Plate.

By D. ALLEYNE WALTER.

IN continuation of the descriptions I have previously given of pieces of Irish plate, both secular and ecclesiastical, I add the following, which seem to be worthy of record.

very good piece of silversmith's work of last century. The dimensions are: Height, $5\frac{7}{8}$; diameter of mouth, $3\frac{3}{4}$; and of the base $3\frac{3}{8}$ inches.

The next two pieces of plate to which I desire to call attention are a censer and ship for incense, which are preserved at the Roman Catholic church of St. Nicholas, Dublin.

These vessels, which have till lately been used in the services of the church, possess considerable interest as being examples of



TWO-HANDLED CUP.

The first piece is a very handsome, two-handled cup, of Irish workmanship, and with Dublin marks for 1769. It is in the possession of Mr. Longfield, the curator of the Art Department of the Museum of Science and Art in Dublin. The cup is vase-shaped, with good repoussée work, showing on the front the figure of a piper within a cartouche-shaped space, the side spaces being ornamented with vine leaves and clusters of grapes. It is a

Irish silversmith's work in a troublous and eventful period of history. How they came into the possession of the clergy of St. Nicholas's church, or what special connection Archbishop Russell and his brother the dean, (who had them made), had with St. Nicholas's I am not aware.

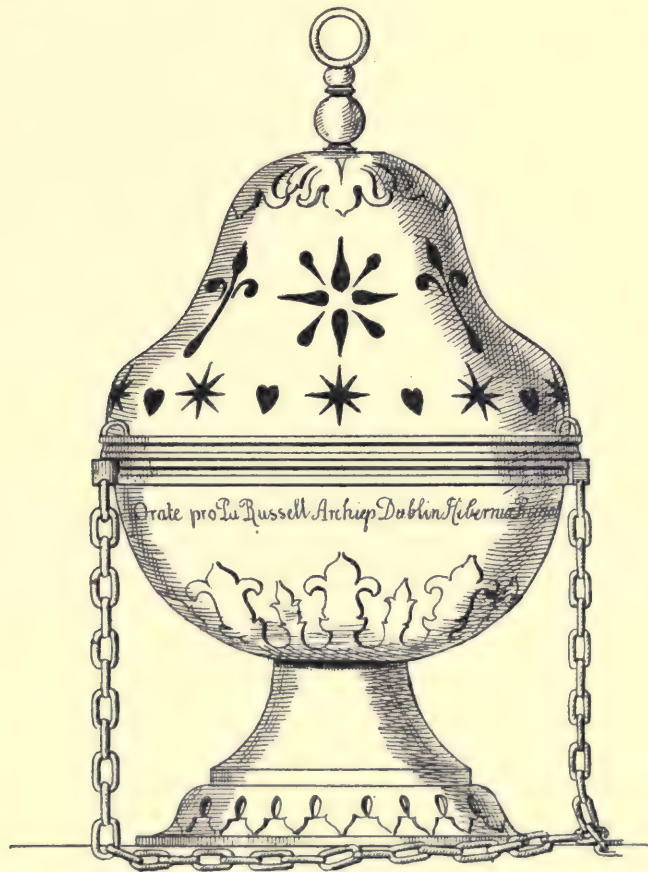
The censer is small, being about $8\frac{1}{2}$ inches high. It is of graceful form, and although devoid of elaborate ornamentation, is yet a

handsome piece of plate. It is perfect with the exception of the chains, which are modern. The inscription surrounds the bowl in cursive characters, and is as follows :

"Orate pro Pa : Russell Archiep. Dublin Hiberniæ Primate et pro fratre ejus Ja :

crowned ; (3) an Old English capital *G*, the Dublin date-letter for 1690, thus supplying a letter in Mr. Cripps's table of old Dublin hall-marks.

The ship for holding the incense is $7\frac{3}{4}$ inches in length, and 3 inches high in the centre. It is, unfortunately, not in quite such



CENSER.

Russell Decano Dub: et Protonotario Apostolico qui me fieri fecit anno 1690."

The hall-marks are on the underside of the foot (two of the marks, the harp and date-letter, being repeated on the cover). The marks are: (1) The maker's mark, being the initials C. P., in a heart-shaped shield; (2) harp,

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good preservation as the censer, as it is a good deal battered, and has been bent in places. The stem seems, from its rather clumsy appearance, to have been tampered with.

The inscription which runs on each side, although in substance precisely similar to that on the censer, has some differences in

the abbreviations. The date, "1690," is at the top end :

"Orate pro Pa Russell Archiepō Dub Hiberniæ Primæ et pro fratre ejus. Ja. Russell Decano Dublin et protonotario Apostolico qui me fieri fecit."

There are no hall-marks on this latter piece.

[I am indebted to *Collections of Irish Church History* by the late Dr. Rénéhan, President of Maynooth, for the following particulars regarding Archbishop Russell and his brother.

Patrick Russell was the son of James Russell, of Rush, in the county of Dublin, and was born in that parish in the year 1629. Of his early years, student life, and labours as a priest, hardly anything is known, but it is presumed that, being descended from a respectable family, and displaying more than ordinary

Amongst his other acts for the welfare of his Church he signed the petition presented by the Roman Catholic bishops of Ireland to the King on July 21, 1685, praying him to confer on Tyrconnell the necessary authority for protecting them in the free exercise of their ministry in convening the assembly. Another important act of the Archbishop's public ministry was the consecration of the church of the Benedictine nuns in Channel Row, Dublin, on June 6, 1689, which was performed with a great show of pomp and splendour, the King himself being present, accompanied by his Court and a vast concourse who welcomed his Majesty with religious enthusiasm. It was the first time for ages that an English king had taken part in such a ceremony.

Soon after came the battle of the Boyne, the defeat and flight of James, and the submission of the Irish to the Prince of Orange. The penal laws were again rigorously enforced, and one of the first to suffer was Dr. Russell. He was cast into prison, where he remained until his death on July 14, 1692, at the age of sixty-three years.]

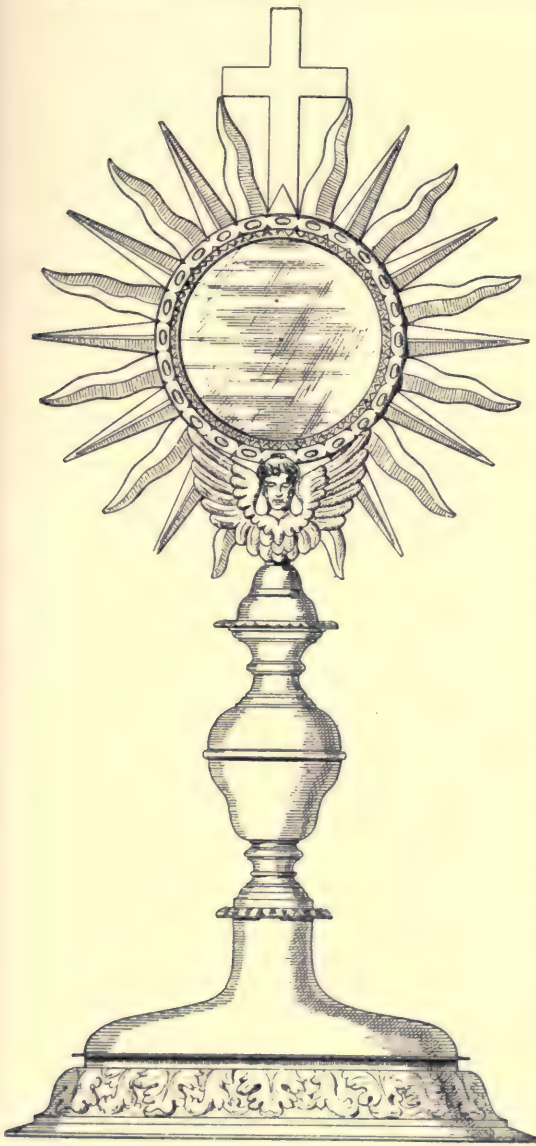


SHIP FOR INCENSE.

zeal and prudence, he was chosen at a critical period in the history of the Church to preside over the Roman Catholic diocese of Dublin.

He was consecrated on August 2, 1683, and died July 14, 1692. During the period of his episcopate he seems to have encountered much active hostility. In times of danger he would retire to Rush, and lie concealed in the house of his kinsman, Geoffrey Russell. On the accession of James II., when the fullest liberty was given the Roman Catholic bishops to meet in council, Archbishop Russell seized the opportunity of convening a provincial synod, which was held on July 24 1685, its purpose being to reform the irregularities which had crept in during a long period of religious persecution. James Russell, his brother, the "Dean of Dublin," was present at this council. On August 1, 1688, another provincial synod was held at which Archbishop Russell and his brother the aforesaid James Russell assisted. There are also extant the Acts of three diocesan synods of Dublin held during Archbishop Russell's administration of the see, viz., June 10, 1686; May 9, 1688, and April 4, 1689.

Another article which, although not of Irish make, is preserved in the Science and Art Museum at Dublin, is the fine monstrance, which is shown in the accompanying sketch. It is a piece of English work, and bears London hall-marks for 1693. The plain cross with which it is surmounted looks as if it were a later addition, otherwise the ornamentation of the monstrance is characteristic of the date when it was made. The rays of glory, alternately straight-sided and wavy, with which the face of the monstrance is encircled, are very effective, while the cherub, the baluster stem, and the bold oval base, with its band of acanthus leaves, are good pieces of work, and combine to form a dignified and harmonious *ensemble*. The height is 16 inches, and the diameter



MONSTRANCE.

of the base $7\frac{1}{2}$ inches. The vessel is of an unusual date, and is in that respect, perhaps, an almost unique specimen of English goldsmiths' work. On that account I have thought it worthy of notice.



A Literary Bequest in the Sixteenth Century:

A MS. "BOOK OF WISDOM."

BY BASIL ANDERTON, B.A. (LOND.),
Public Librarian of Newcastle-upon-Tyne.

(Concluded from p. 312.)

THE next division, "The wise man seeketh true riches (*Sapiens veras querit opes*)," is a somewhat longer one, and contains over sixty selections:

"Nature daily admonisheth us how small things she needs, how few, how cheap."

"Nothing so sheweth a narrow and small mind as the loving of riches; nothing is more honourable and noble than the contemning of wealth."

"What the crowd prizeth—to wit, riches—that do thou despise; and what the crowd regardeth not—to wit, uprightness, virtue, and learning—that do thou prize."

"Furnish thyself with those riches which in shipwreck can swim off with their master."

"We must think that happiness lies not in the greatness of possessions, but in the well-being of the mind; nor would any man say that the body is in good case because it is clothed in fine raiment, but because it enjoys health and is well; but where the soul is well ordered, that man is truly rich."

"When the ambassadors of Philip, King of the Macedonians, offered great gifts to Phocion, and exhorted him to receive them since he was poor, and said, although indeed he could do without them, yet to his children they would be needful, since it would be hard for them in the greatest poverty to attain to the glory of their father; 'If,' said he, 'they are like me, this same plot of ground will nourish them which has raised me to this dignity; if they are unlike, I do not wish that their luxury should be nourished and increased at my cost.'"

"A wise man carries all his riches with him."

"When Demetrius had taken Megara, he called Stilbo, the philosopher, to him, and

asked him whether any one of the soldiers had taken away any goods of his. 'No one,' said he; 'for I saw no one that could carry off any wisdom;' recognising that only the goods of the mind were not exposed to the violence of war."

"It is a great dowry when an uncorrupted character is brought to a marriage; as a Spartan woman, being asked what dowry she would bring to her husband, 'Modesty,' she answered, 'handed down from my fathers.'"

"Diogenes was wont to argue that 'all things belong to the gods; the wise are the friends of the gods; friends have all things in common; therefore all things belong to the wise.'"

The next thesis, that "The wise man is truly noble," is disposed of in about two pages. The following may be taken as examples:

"The nobility of the wise man consists in virtue."

"It is far better to grow noble than to be born noble."

"If you would secure glory and honour, be such as you would fain be reputed."

"An honourable fame is a second patrimony."

The sixth part of the book (it will be remembered that there were nine divisions in all) is entitled "The wise man considereth what the tongue bringeth to pass." It is by far the longest of all, and extends to more than thirty pages.

"He that useth many words hurteth his own soul."

"The heart of a fool is placed in his mouth, but the mouth of a wise man is placed in his heart."

"A guileful tongue loveth not truth, and a slippery mouth worketh ruin."

"He that answereth before he heareth showeth himself to be a fool, and worthy of confusion."

"Answer a fool after his folly."

"Answer not a fool after his folly."

"There is a time when it is meet to answer a fool after his folly, lest he should seem wise unto himself; there is a time when it is not meet to answer a fool after his folly, lest thou shouldest become like him.

Christ heard, 'Thou art a Samaritan,' and He held His peace; He heard, 'Thou hast a devil,' and He gainsaid the injury."

"If any man thinketh himself to be religious and bridleth not his tongue, his religion is vain." (This, by the way, is attributed to Erasmus.)

"The tongue of many men outrunneth their minds."

"It is not always *what* is said or proposed that should be examined, but *with what mind* it is said."

"In speaking, thou must consider not what is pleasant to thee to say, but what will help others, or what is expedient for them to hear."

"A fool when he holds his tongue nowise differs from a wise man."

"Athenodorus, the philosopher, warned Augustus, when he was about to depart, to do or say nothing in anger without first saying over the Greek alphabet in its order. Cæsar, pleased with that counsel, embraced the man, and said, 'I have need of you,' and kept him with him for a year to learn silence of such a master."

"A word once uttered cannot be recalled, but thought can be corrected."

"Talkativeness has always been joined with folly, and eloquence with wisdom."

"The ill that is wrought by silence can be [set right] by speech; but a word, when once uttered, flies away beyond our recall." (The Latin is as follows: "Quod silentio peccatum est potest receriri [*sic*] silentio: Sed semel emissum volat irrevocabile verbum." Though this second line is a hexameter of Horace's, the *sententia* is given as that of Simonides.)

"'Twas pithily said by one, that 'For speech we have men as masters; for silence, the gods.'"

"A weapon, when hurled, falleth not back on him that sent it, but rather bringeth destruction upon others; but a word, when uttered, bringeth destruction upon no man more surely than upon him that sent it forth."

"No thanks are due to a prodigal who bestows, not through kindness, but through a diseased mind; so the faith of keeping silence is not due to him who was the first to break the covenant of silence."

"They who have the falling sickness fall

not where they will, but wheresoever the sickness hath seized them; so they that have the disease of the tongue slip and fall alike in the greatest things and in the least."

"No man speaketh aright but he that hath first learnt to hold his peace."

"Nature hath given to man one mouth and two ears, that we may hear more than we speak."

"Who would not shudder if one offered him wine mixed with poison? Yet that poison is more hurtful which a flatterer or a backbiter offereth thee, since thou drinkest it in through greedy ears."

"It is cowardly to assail those with thy tongue who cannot answer thee."

"A slanderer often re- . . ."

Diert's work of love got no further. At the end of a page, and in the middle of a word, just where he should have turned the leaf, the writing ceases. Latterly the writing had grown less symmetrical, less accurate; his powers seem to have been ebbing, and at last the final summons came. He must leave his willing toil, and must go without even setting hand to the three outstanding parts of his little book. The arguments thus left untouched were: "The wise man ruleth his passions," "The wise man feareth not death," and "How wisdom is gained." But it may well be that the old man's sudden silence spoke more intimately to the son than many quotations could have done.

Of the son we know nothing. Here and there in the manuscript we find an alteration which might suggest that he had begun, as his father bade him in the letter prefixed to the book, to correct some mistakes ("grammatices vitia"), for the hand seems different. But such marks are few and far between, and it is hard from such small tokens to know clearly what manner of man he was that made them, or what use he made of this last and dearest bequest of his father's. Who shall interpret them? or by what art of magic shall we, with symbols so few, so slight, call back his spirit from its "vasty deep," and see him, as it were, face to face?



Coningsby Hospital, Hereford.

BY W. JOHN BURN.



AS the visitor proceeds down Widemarsh Street (formerly called Wigmarsh or Wigmoremarsh), Hereford, it is not long before a low and ancient stone building is reached. This is Coningsby Hospital. The hospital was founded in 1617 by Sir Thomas Coningsby, knight, of Hampton Court, some seven miles from Hereford. The founder sought to provide a comfortable retreat for "two of the most valuable characters in society, though frequently the most neglected, the worn-out soldier and the superannuated faithful servant."

The necessary qualifications for election are:

1. Three years' service, either on land or sea, or a residence of seven years in domestic service with one family.
2. Candidates must be natives of Herefordshire, Worcestershire, or Shropshire.

It was the intention of Sir Thomas Coningsby to settle certain lands for the use of the charity, but finally he contented himself with leaving the sum of £200 per annum for the purpose.

This is to be regretted, as the endowment has depreciated so seriously, that the income derived from it grows more slender each year. Bread, cheese, butter, milk, ale, and faggots, with dinners in the hall on Sundays, Christmas Day, Candlemas Day, Easter Day, Whitsunday, and All Saints' Day, were apportioned at the foundation; but these have been commuted for a cash payment. The Commander, however, provides an annual dinner for the inmates on Old Christmas Day.

At the foundation of the hospital it was ordered "that the Corporal and Company, in all their speeches and writings of and to himself, and all subsequent owners of Hampton Court, should call him by the title of 'Commander of the Hospital,' in memory of the more ancient military society formerly resident there."

Each inmate on his admission to the hospital, and every second year on the eve

of the Feast of Pentecost, is presented with a suit of ginger-coloured fustian; every third year, also, he receives a scarlet cloak and a hat. This, however, does not faithfully carry out the founder's intention. The original deed of endowment says, that each inmate is to have a fustian suit of ginger colour, of a soldier-like fashion, seemly laced, a hat with a band of white, red slippers, a soldier-like sword, with a belt to wear "as he goeth abroad." From the dress of the inmates the hospital is sometimes called the Red-coat Hospital.

A further clause enacts that, whenever

way of which is the canting escutcheon of the Coningsby family, three conies, or rabbits, in punning allusion to the family name. The shield is surmounted by the Coningsby crest, a plume of ostrich feathers. The courtyard is surrounded on three sides by the houses of the hospitallers; the remaining (north) side is occupied by the chapel and the dining-hall. The dormer-window is that of the sick ward. The belfry formerly contained two bells, but only one now remains.

Over the keystone of several arches will be found the letters $\tau^p c$ rudely carved. They are the initials of the founder, Sir Thomas



CONINGSBY HOSPITAL, FROM THE EAST.

the company go to the cathedral church or any other public place in the city of Hereford, the chaplain, with his Bible, and the corporal, are to walk first, the servitors following two and two, arranged as the corporal thinks fit.

At the south-west corner of the building is a decayed Norman archway, flanked by equally decayed columns, the capitals of which are also in a ruinous condition. This was the entrance of the original Templars' Hall.

The courtyard of the hospital is entered by a low, narrow arched way, over the door-

Coningsby, and Philippa, his wife. The chaplain's house, now occupied by a servitor, stands in the north-east angle, nearest the chapel. The chapel has lately been restored. In the east window are the crest and initials of the Coningsby family. Service is performed on Tuesdays and Fridays.

The dining-hall, or refectory, adjoins the chapel, and forms the western part of that side of the hospital. In the illustration of the courtyard the entrance to the refectory (now little more than a lumber-room) will be seen. Over the door is the cony, surmounted by three feathers; and lying near

the door is a stone escutcheon of the Coningsby family. It is the intention of the Commander, Mr. J. H. Arkwright, to fix this on one of the walls. The corporal's house adjoins the refectory, and a door leads from it to the store-room.

Each house, of which there are twelve, consists of one room on the ground-floor and two upstairs.

From the hospital communication was ob-

three friars preachers to Hereford, and by the favour of Lord William Cantilupe they set up an oratory at Portfields (still the name of a district in the city), but Bishop Thomas Cantilupe took that place from the friars."

The remains now consist of the walls of the refectory, cells, staircase, windows, and part of the Prior's house, overgrown with ivy and wallflower. The walls are in no instance more than 30 inches thick, the western



CONINGSBY HOSPITAL, THE COURTYARD.

tained with the chapel by means of sliding doors. The sick could thus join in the service as they lay in their beds.

Leaving the courtyard, and passing under a similar archway to the one previously described, entrance is gained to the gardens, and the ruins of the Blackfriars Monastery.

There is little evidence remaining to show that this was once the residence of any religious body. Leland tells us that "there came in the time of Sir Thomas Cantilupe,

walls being in the most perfect condition. The greatest length of the building is 89 feet, and the width a little over 31 feet.

In the north wall is a wide, low doorway, with a Transition arch, and guarded by barbed chains of recent introduction. There is also a window, which had, apparently, four lights. The east wall has two windows of three lights, with geometrical heads. A low, wide doorway leads to gardens.

At the south-east corner are the remains of

a circular stone staircase, which probably led to the dormitory.

The west walls are the highest, and contain a lancet window, a doorway, and a fireplace.

In the gardens which surround the monastery stands the well-known Blackfriars Cross. It is surrounded by a privet hedge, and mounted by a flight of four steps. The sides are open, and from the centre springs the shaft of the cross. Ramifications from the shaft form a groined ceiling. The cross was restored by Sir Gilbert Scott, some years ago. Its new appearance gives it a very incongruous appearance, but it is hoped that the mellowing hand of Time will make it harmonize with its surroundings.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.

AS regards the performances of any special sorcerer, sorceress, or witch in the Isle of Man there is not much evidence. Particulars have been given about the sorceress *Caillagh-ny-Ghueshag*.^{*} Of another *Caillagh*, the *Caillagh-ny-Faihteag*, or "Prophetess Witch,"[†] the following story was related by an old woman still living:

"I wonther now if ye aver hard tell of th'ould yarn of *Caillagh-ny-Faihteag*? There's some ones makin' out the name wass goin' on a woman, and some others that he or she did'n hail from this side[‡] at all. But what's the use of talkin'? Are'n they wantin' to upset every mortal thing in these times? But I'm not takin' much account of theer rubbage.§ I'm for houlin' on to the oul' things still, and you'll see this yarn iss every bit as thrue as all the res' I'm tellin' ye. You'll maybe have hard of Ballaquane on the Kirk Michael Road, a piece out of Peel? In oul' times it chanced that theer wass no

son to inherit that property, and a fine one it wass, sure enough, in them days, and so the daughter come to be the heirsch, as the sayin' iss. She wass'n for marryin', tho', at all, for none of the young men would plase her till one come over from Scotland called *Caillagh-ny-Faihteag*. I've hard another name goin' on him too, a quare one enough—Carrolleys MacGitherick; but I don't know in my sines which is the right one. It wass a cousin of an aunt by marriage—a relation of my own, you'll understan', and claver at oul' stories—that wass sayin' this wass his name in Scotland, and it was only because the Manx cud'n pronounce it that they changed it like. Anyway, it wass him she would be for marryin', and no other, no matther how mad her folks was, an' mad they war, sure enough. When they got spliced, the father an' mawther would'n have nawthin' more to say to them—jus' because he was a stranger, you understan'—an' sent her off without none of the fortune that was hers by right. So she tuk off with her man to a place near Rhenass that is called *Cronk-ny-Faihteag*, after him, to this day. It was then, I'm thinkin', that the *Caillagh* cussed the whole lot of them—her people, I'm manin'.^{*} He said that some of them would be lame, some blind, an' some mad, an' that not an acre of their lands would be lef' to them. All these things has raley come to pass. There was other things he said, too, not consarnin' them, that's come middlin' thrue and some that has'n—anyway, not yit. That Ballaquane would one day be in the middle of Peel was one of his sayin's; and, sure enough, that's the way the town is growin', and it'll maybe not be long before that comes to pass. Another was, that theer would be a cuttin' at a place called the 'Ling Hole,' in the river Neb, that would turn the river from its coorse, and that the river would run with blood. It's quare, but the railroad made a cuttin' jus' in that exac' spot, and turned the coorse of the river. It's jus' befoore ye get into Peel. Another wass, that the say[†] would come up as high as Peel market-place, which it bid fair to do in my young days, when big houses wass washed clane away. But now that yandher break-water is built, it'll hardly be, not in our day, any way. The las' sayin' iss to be hoped

^{*} *Folk-lore*, p. 89. [†] Though applied to a man.

[‡] This part of the island. § Rubbish.

^{*} Meaning.

[†] Sea.

won't come thrue nayther.* It wass that there would be a battle between Manx an' Irish over on Craig Mallin rocks, and that gulls should drink Manx blood over theer. We'll be ready, any way, for the Irish if they come, the durts,† that's one blessin', for there's a fine gun battery now jus' on the very place *Caillagh-ny-Faihteag* said the slaughter would be." (C. Graves.)

A notorious witch, called *Margayd-y-Stomachey*, "Margaret-the-Stomacher," from her costume, lived at Cornaa, in the parish of Manghold, at the end of the eighteenth century. She is said to have been a tall, powerful woman, as strong as two men. She had a very bad reputation. Our informant's father remembered seeing her when he was a boy. A curious song, called "*Berrey Dhone*" ("Brown Berrey"), from one of her victims, a brown ox of that name, though it speaks of her as a witch, represents her as a thief. There is a pool in the Cornaa River, to this day called *Pooyll-Berrey-Dhone*, which is pointed out as the place where she drowned the ox before slaying it.

Under the title "The Effigy"† we have given a story about a practitioner of the "black art." This is the only story we know which illustrates the use of sympathetic magic by a native practitioner. There is, however, a curious account of an imported practitioner of this kind, Eleanor Cobham, Duchess of Gloucester, who is said to have been confined in the island, and it is certain that Sir Thomas Stanley received an order from the King, in 1446, to convey her there‡. The following account of her crime is given in *Falgan's Chronicle*: "In the reign of Henry VI., among other friends of Humphrey, Duke of Gloucester, his Duchess, Dame Eleanor, was arrested. Roger Bolynbroke, a man expert in necromancy, and a woman called Margery Jourdain, surnamed the Witch of Eye, were charged with having, at the request of the Duchess of Gloucester, devysed an ymage of wax lyke unto the Kynge, the whych ymage theye dealt so with that, by theyr

devyllish sorcery, they intended to brynge the Kynge out of lyfe, for the which reason they were adjudicated to die."* *Keightly's History of England* has also the following reference to the same subject: "The Duchess of Gloucester was accused of treason and sorcery. The charge was that, with the aid of Roger Bolingbroke, one of the Duke's chaplains who was said to deal with the black art, and Margery Jourdain, the Witch of Eye, she had made a waxen image of the King, to whom the Duke was next heir; for, according to the rules of magic, as it melted away the King's health and strength would decline. She owned to having directed Bolingbroke to calculate the duration of the King's life. The result was that Bolingbroke was found guilty of treason and executed; the witch was burnt; the Duchess, after being made to walk several times through the city without a hood, and bearing a lighted taper, was consigned for life to the custody of Sir John Stanley, in the Isle of Man."†

Shakespeare's account of this transaction is well known.‡

We will conclude this chapter by appending some additional charms§ which have been recently collected.

For Quinsey.—Take dust from the floor of the room where the patient is, moisten it with spittle, and rub it on the neck. (*S. Douglas*.)

The writer knows a woman who stated that her son had been cured of quinsey in this way, in 1893, when the doctor had failed.

For Warts.—When the moon is full, take a dish, put *no water* in it, take it outside the door, and go through the motion of washing, look to the moon, and say, "In the name of Father, Son, and Holy Ghost, I wash this wart away." (*C. Roeder, Rushen*.)

For Nightmare.—Get a holed shell or stone, and put a string through the hole, and tie it to the bed, and the nightmare will go away. (*C. Roeder, Rushen*.)

For Whooping-cough.—Pass the children through the hopper of a corn-mill. ("*Har-*

* Neither. † "Dirts," a contemptuous expression.

‡ *Folk-lore of the Isle of Man*, p. 90.

§ Nicholas's "Proceedings and Ordinances of the Privy Council," quoted in *Manx Soc.*, vol. ix., p. 19. There is, however, no proof that this order was carried out.

* *Falgan Chronicle*, p. 394. Quoted in *Manx Soc.*, vol. ix., p. 19.

† Quoted in *Brown's Isle of Man Guide*, p. 139. Sir John Stanley, however, died in 1432.

‡ *King Henry VI.*, Act ii.

§ See *Folk-lore of the Isle of Man*, pp. 96-101, for charms already given.

ropdale," in *Manchester City News*.) Coughs in general were supposed to be cured by the use of red flannel. The virtue lay in the colour, not in the flannel.

For Ringworm.—Put three sticks in the fire, and when they are red pass them round the ringworm mark one after the other, and repeat the following words: "Ringworm, ringworm, don't spring or spread no more; go thee ways down to the dust. In name of Father, Son, and Holy Ghost." This charm was only efficacious if repeated during church-time on Sunday. It was given to our informant (W. J. C. Braddan) by a Mrs. Q—, in Baldwin, since deceased. She told him that she would not give it to a woman, as that would break the charm, as it could only pass from a woman to a man, and from a man to a woman. Our informant knows of many cases of ringworm cured by this woman, and the writer knows a man, now living, who was cured by her.

Another Cure for Ringworm.—

Ringworm white,
Ringworm red,
I command thou wilt not spread;
I divide thee to the east and west,
To the north and to the south,
Arise, in the name of the Father,
Son, and Holy Ghost.

(C. Roeder, Rushen.)

Ringworm is called *Chenney-Jee*, "God's Fire," in Manx.

For the Evil Eye.—If a child is ill, sweep the nearest four roads, take the dust therefrom and shake it over the child. To cure a "butched" child or cow: Take a handful of thatch from the house whence it is suspected the harm has come, cut it up into small pieces, and rub the sufferers with it. (C. Roeder, Rushen.)

Mr. Roeder also quotes cases of a child, a pig, and a pair of horses which had been "overlooked." They were all cured by the use of the herb *vervine*—"vervain"—which was used in different ways in the three cases. The child was given the herb to eat with water. The pig had the herb "put over it three times," with the incantation, "Evil Spirit, in the name of the Father, Son, and Holy Ghost, rise, and come out of the pig." The horses were simply given the herb to eat without water. All the patients of course recovered. (Lezayre.)

A Charm against all Diseases.—The following, written on a piece of paper and worn round the neck, would keep the bearer from all diseases: "Ayns y toshiaght v'an Goo, as va'n Goo marish Jee, as va'n Goo Jee. Va'n Goo Cheddin ayns y toshiaght marish Jee. Liorishyn va dy chooilley neeh ny Yannoo (John i. 1-3). (R. C. Santon.)

A Cure for Cramp.—Take off your shoe and turn it upside down. (H. Bridson, Braddan.)

The following charm was efficacious in illness generally, but more especially in rheumatism, if the patient was rubbed while it was repeated: "Ta mee skeaylley yn guin shoh ayns ennym yn ayr, as y Vac, as y Spyrryd Noo.* My she guin, ayns ennym y Chiarn, Ta mee skealley eh ass yn eill, ass ny fehyn, as ass ny crauenyn." ("I spread this pain in the name of the Father, and of the Son, and of the Holy Ghost.* If it is a pain, in the name of the Lord, I spread it out of the flesh, out of the sinews, and out of the bones.") (From Dinah Moore, Raby; through Miss Graves.)

To prevent Milk being bewitched.—On May Eve put a branch of the *cuirn* (rowan) in the cow-house.

To ward off the Effects of Witchcraft.—Take a red-hot coal from the fire with the tongs and throw it over your shoulder. (C. Roeder, Rushen.)



A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 278, vol. xxxi.)

COUNTY OF STAFFORD (continued).

10. Sharesyll.
Lapley.
Bradeley.
Brerywoode.
Coppnall.
Stretton.
Barkysweche.
11. Bednall.
Actontrusell.
Norbury.
Blynchyll.

* Here name the person to be cured.

COUNTY OF STAFFORD (*continued*).

- Forton.
 Church Eytou.
 Haghton.
12. Weston.
 Shyreffhales.
 Gnosall.
 Castl Churchc.
 Pynkeryche.
13. Rugeley.
 Cannocke.
 Wolverhampton.
 Codesall.
14. Hymley.
 Bylston.
 Sedgeley.
 Envelde.
 Rowley.
 Clent.
 Kynfare.
 Tresull.
 Areley.
15. Overpen.
 Byshebury.
 Bobynton.
 Swynford Regis.
 Womburne.
 Patshyle.
 Patyngham.
 Tetnall.
16. Clyston Campvill.
 Horlaston.
 Chapell Churchc in Lichfilde.
17. S. Myghelles in Lichfilde.
 Stowe in Lichfilde.
 Wylnall.
 Dorlaston.
 Weyforde.
 Norton.
 Tatynhyll.
18. Dunstall, a chapell of Tatenell.
 Elforde.
 Walsall.
 Bloxwich.
 Bromley Regis.
 Longdon.
 Edyngale.
 Yoxhall.
19. Farewall.
 Whyttyngton.
 Pype Rydware.
 Homerwyche.
 Harmytage.
 Drayton Bussell.
 Alderyche and Barre.
 Russhall.
 Barton.
 Westebromwyche.
20. Tamworth.
 Hynce.
 Newborow.
 Alderwas.
 Wednesbury.
 Rydwar Maveson.
 Rydwar Hampstall.
 Roleston.

Publications and Proceedings of
Archæological Societies.

PUBLICATIONS.

PART XLVI. of *ARCHÆOLOGIA ÆLIANA* has been issued. We suppose it must be taken as a sign of the general tendency of modern archæology to gravitate towards ecclesiology, that of the six papers contained in this part no less than five are on ecclesiastical subjects. Time was, when the complaint used to be made, that the Newcastle Society recognised nothing as an antiquity, or worthy of its notice, which could not establish its connection in some way or other with the Roman occupation of Britain. The swing of the pendulum seems now to be in the opposite direction, if we are to judge from the contents of the part of *Archæologia Æliana* before us. In spite of its rather one-sided character, the part is a very good one. It contains some additions to his former paper on Darlington Church, and also an account of Hartlepool Church, by the Rev. J. F. Hodgshon, who is recognised as one of the most competent authorities on church architecture in the north. The second paper is a survey, *temp.* Charles II., of the churches in the archdeaconry of Northumberland. This is followed by an account of Chibburn, and the Knights Hospitallers in Northumberland. Then comes the one non-ecclesiastical paper of the lot, by Major R. Mowat, on "The Names of Caurasius on the Carlisle Mile Stone." The sixth and concluding paper is by the Rev. H. E. Savage, and deals with Easington Church. There are, we should add, a number of excellent illustrations and plans.

PROCEEDINGS.

At the Anthropological Section of the meeting of the BRITISH ASSOCIATION, held at Ipswich in September, (we borrow our report from the *East Anglian Daily News*), Mr. H. W. Seton-Karr read a paper on "Stone Implements from Somaliland." He said his first discovery of flint-chipped spear-heads, knives, and scrapers was made in the winter of 1893-94 on his return to the coast from lion-hunting in the interior. A few of those which he picked up are now in the British Museum, a few he gave to the Earl of Ducie's collection, and the remainder he retained for himself. Last year, on his return from lion-hunting, he (the author) again traversed the district, and obtained by diligent search several thousand implements. Only about 100, however, were really symmetrically chipped as spear-heads. He also gathered a large number of cores, chips and flakes, knives and scrapers. The localities in which the discoveries were made were invariably of one character. In the first place, the district was distinguished by the presence of flint nodules upon the surface, so that these ancient people, with whom this place was apparently a manufactory, had the materials ready to their hands. He observed next that they were more numerous as one approached a well or the river-beds in which the wells were dug. He inferred that the people who made the implements were timid or in a state of constant warfare with the surrounding tribes (as the Somalis are to this day), because the spots which seem to have been chosen as

factories for the noisy operations of breaking up the flint nodules and shaping them were usually retired places surrounded by low hills, which would prevent the sound from travelling far. There was also generally a water-course with steep sides, along which persons could escape unseen if surprised by people coming suddenly over the surrounding ridges. The implements were most numerous in the vicinity of this central water-course. The ground had always a very gentle fall, so that the heavy showers which constitute the rainfall in Somaliland would wash away the sandy soil, and yet leave the stones lying free and clean upon the surface, in which position they were always found; also there were generally no other stones upon the surface besides these worked flints. There was another point which he could not explain, though the reason may be simple. It is that there was never any vegetation upon the spot upon which the implements were found scattered, excepting a few scraggy mimosa bushes. This was not owing to his not having searched the surface where it was partly covered with plants, for he was always on the alert to detect the presence of worked flints while in pursuit of game. It was his intention to return to the district this winter, when he hoped to make other discoveries. Out of all his specimens he did not think there was one absolutely perfect; all seemed either damaged or unfinished. Sometimes he found an unfinished spear-head on the ground, surrounded by a mass of flakes and chips, as though the people had dropped their work, and carrying with them all their perfect weapons and belongings, fled never to return. The President, Professor W. Flinders Petrie, D.C.L., congratulated Mr. Seton-Karr upon turning from the noble sport of lion-hunting to the still nobler one of man-hunting. (Applause.) He understood that these discoveries were made in a very dry district, which would go to show that there had been a very considerable climatic change in Somaliland as in Egypt. In regard to the factories being in sterile regions, this was probably due to the fact that flints were more exposed in such places, and the workers went to the places where they could get the greatest amount of material ready to their hand. Unfortunately very little was known at present about the stone age in Africa, and he was therefore very glad to hear that Mr. Seton-Karr was about to further prosecute his searches. Sir John Evans said the history of the implements shown by Mr. Seton-Karr was a matter of mystery, but he believed evidence would be forthcoming to show that they belonged to the late Palaeolithic period rather than to the Neolithic age. Professor Boyd-Dawkins said he possessed a collection of implements from Pretoria, which were very similar to those discovered by Mr. Seton-Karr. They certainly were not the work of Kafirs or their ancestors, or of the Bushmen. Mr. Allan Brown considered the Stone Age was one of continuity, and there was no break whatever in it. Palaeolithic and Neolithic were the beginning and the end—they were not distinct—they merged in one another. A re-arrangement of terms was urgently required to suit the present advanced state of knowledge. Dr. Munro said although a discussion on the matters touched upon by Mr. Allan Brown was not exactly in order, at this stage he agreed as to the necessity for a re-arrangement of terms. No dis-

coveries made in Europe breached over the gap between the Palaeolithic and Neolithic periods, but searches in Africa might result in something being found which would do so.

The President read a paper on "Flint and Metal Working in Egypt." He said the flints of the earliest class yet dated in the collection were of the well-known Palaeolithic types common to most countries. The next period of flint work was that where the old Palaeolithic types were less defined, and the usual Neolithic long parallel flaking began to appear. These flints were found in gravels of the old high Nile. The gravels form a terrace, the top of which is some 30 feet above the present Nile plain, and extend in thickness to 15 feet or more below it. These flints show that the gravel-rolling river of the pluvial age was still in operation at the end of the Palaeolithic or part of the Neolithic age, and thus a more definite position than before was reached. Between these late gravel flints and the historic age there were not any stages yet known, and the next that could be dated were the large parallel-faced rectangular flakes of the IV. dynasty. The next stage was the work of the New Race, the invaders who overthrew the first pyramid-builders' civilization. These people appear to have been far more skilled than the Egyptians in making flint as well as hard stone and pottery. For the length, flatness, and thinness of the objects, the regularity of the parallel surface-flaking, and the minuteness of the serration in the edges, or else the fine knife-edge made by flaking, the workmanship of these flints surpassed that of any other people. The discoveries included javelins, arrow-heads, and flint sickles. There were also stone ornaments. One perfect bangle and fragments of others were found. The next period of flint work was that of the XII. dynasty. The types that were found were straight-backed knives, curved knives, hoes or adzes, axes with lugs, scrapers, and sickle-flints. In the next great period, that of the XVIII. dynasty, bronze had almost superseded flint, but oval scrapers and flint saws for sickles were still made. Most of the flint work was, however, poor or coarse, as if only made for the poorest classes. As late as the fourth century (A.D.) flakes still continued to be largely struck for use, as they were to be found intermingled with Roman glass in the rubbish mound around a Roman fort south of El Heybeh. The origin of metal working in Egypt appears to have been in the III. dynasty. In the IV. dynasty copper tools were habitually used for all the dressing down of limestone, and the gigantic wall in the Pyramids must have needed a large supply of tools. Fine needles show that metal was early used for sewing. Copper was the only metal yet found in use, though one sample of bronze rod of this age had been found. Of the new race after the IV. dynasty some excellent metal work has been obtained, while on reaching the XII. dynasty metal work was much more commonly found. Fish-hooks, needles, bodkins, netting-needles, etc., were all made of metal—copper hardened by oxide of copper, by arsenic, and in one case by a small amount of tin. Silver and gold were also freely and splendidly worked. The introduction of iron into Egypt has not yet been satisfactorily proved before the Psammetichi. It may have been earlier, but no indubitable evidence of its pre-Greek usage has appeared.

Sir John Evans said the collection shown by the President was such as probably had never before been placed before a British audience. The implements showed the progress of civilization in Egypt.

The third field meeting for 1895 of the CARDIFF NATURALISTS' SOCIETY was held during September. About sixty members started from Barry, some seven miles from Cardiff, and drove to Fônnon Castle. A short paper on "The History and Antiquities of the Castle" was read by Mr. Edwin Seward, of Cardiff, who referred, in the first place, to the continuous line or groups of castles and places of defence along the coast of South Wales. Fônnon is one of a group of castles, each of which was evidently placed in such a position as to help in defending or controlling the neighbouring harbour of Aberthaw, which enabled the Norman lords of these castles to keep communication open with the opposite coasts of Somerset and Devon, in the event of Welsh attacks from the hills of central Glamorgan, or of raids by the Welsh on those fair lands of the Vale of Glamorgan between the sea and the hills, which the Norman followers of Robert Fitzhamon had acquired. This Conquest of Glamorgan gave an immediate reason for the erection of Fônnon Castle, as well as of many others of South Wales, of which, however, it was one of the earliest. It was built by Sir John de St. John, one of the twelve knights who accompanied Fitzhamon into South Wales, *circa* 1100. The oldest existing portions of the building are on the south and east sides, where the early drum towers were afterwards adapted to more modern usages, a large wing on the north side having been built about 200 years ago. The castle and estate of Fônnon passed into the hands of the Jones family through Colonel Philip Jones, one of Cromwell's chief adherents in South Wales, and who was also a member of Cromwell's Privy Council. Mr. Seward pointed out a fine oil portrait of Colonel Jones in the hall, and the other pictures here and elsewhere in the castle were inspected. They include a good contemporary portrait of Cromwell, an excellent family portrait by Sir Joshua Reynolds, Mr. and Mrs. Matthews by Gainsborough, and some gallery pictures by several masters of the Italian and French schools. Amongst other objects of interest an especially fine collection of porcelain, all of the square-marked variety of Worcester, was inspected; this is in excellent preservation, and well painted with flowers and fruit. On returning to Barry a short visit was made to some excavations of foundation walls lately found in carrying out certain new roads for Lord Windsor on Barry Island, in connection with the important dock and railway undertakings at Barry. These remains are understood to be those of an ancient chapel with other buildings, but as the excavations were still in progress discussion of the matter was deferred.

The CUMBERLAND AND WESTMORLAND ANTI-QUARIAN AND ARCHÆOLOGICAL SOCIETY held their second meeting for this year at Furness Abbey on Monday and Tuesday, September 24 and 25. On the first day the society and their friends mustered very strongly to hear Mr. St. John Hope give one of his lucid expositions of the arrangement and details of a Cistercian house. He commenced about 2 p.m. at

what is locally known as the "Abbot's Chapel," but which is really the *capella extra portas*, and conducted the party, swollen by casuals and abbey visitors to about 200, to the church, to the cloister and to the domestic buildings, and explained the excavation made under his direction during the previous week. Mr. Hope spoke for about two hours, after which Chancellor Ferguson summed up the position by stating that the excavations already made proved that more were necessary in order to unveil a complete plan of a Cistercian Abbey of the larger size; that a sum of £200 was necessary; that the necessary permissions had been all obtained, and that the society would give £50 to start a subscription, and that the owner of the ruins, Mr. Victor Cavendish, would contribute as well as others. An adjournment took place to tea on the lawn of the hotel, after which, by special train and ferry-boats, the members and their friends reached Piel Island and inspected the ruins of the Castle or Pile of Fouldrey, which was described by Mr. St. John Hope as a concentric Edwardian castle of about 1326. Dinner took place at the Furness Abbey Hotel, after which the following papers and reports were laid before the society: "Report on Excavations on the Roman Wall at Bleatarn, Appletree, and Lanercost;" "MS. (seventeenth century) Epistles of Early Friends," by W. G. Collingwood, M.A.; "Proposed Photographic Survey," by the President; "The Heraldry in St. Andrew's Church, Penrith," by J. Haswell, M.D.; "The Heraldry in Hornby Hall," by J. Haswell, M.D.; "Redness Hall, Carlisle," by the President. A small committee was also appointed to consider the advisability of having in 1894 a pilgrimage from end to end of the Roman Wall similar to that held in 1886.

On the second day, a visit was made to Stainton Old Hall and Cockpit, Bolton Chapel (now a farm building), and Hawkfield, where is a fine Norman font, taken from Urswick Church, and also some window tracery built up into an impossible window. Urswick Stone Walls were next visited, and explained by Mr. H. S. Cowper, F.S.A., Mr. John Fell, and Dr. Barber; as also was the *burh* called Pennington Castlehill, from which the barrow, known as Ella barrow, was pointed out. A halt took place at Dalton for lunch, where the church and castle were both open for inspection; from thence the return was made to Furness Abbey. Since the meeting, a subscription list has been opened to raise the £200, and the co-operation of Lancashire societies and archaeologists will be welcomed.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

MOULTON CHURCH AND ITS BELLS. By Sidney Madge. London: Elliot Stock.

We are told in the preface that this volume was written to commemorate the centenary of the

Moulton bells. It is arranged in three divisions. The first part deals with the history of the parish church and bells of this Northamptonshire village; the second part gives lists of the church bells of Northamptonshire; whilst the third part forms a comprehensive bibliography on bells. We have only space for a brief remark or two on each section. With regard to the first section, it is very sketchy, and yields no sign of original research. Much, for instance, with regard to Moulton Grange, an appendage of the Cluniac Monastery of Saints Mary and Andrew, Northampton, might have been gleaned from unpublished cartularies by an industrious and capable writer. In 1795 the five old bells travelled to Arnold, the Leicester bell-founder, to be recast into a new peal of six. The story of their journey to and fro is well told with much interesting detail. On their return the waggons and horses were bedecked with evergreens and ribbons at the entrance to Moulton, whilst a halt was made at the road-side tavern. "Then commenced the profane 'christening.' In one of the bells, which had previously been inverted, mine host mixed a motley compound of beer and rum, which was liberally dispensed to the good-humoured bystanders. Of course, the bell-founder was busy on this occasion, being provided with a more delicate mixture in the treble with which to supply the distinguished persons in the company." Part two is wholly taken from North's *Bells of Northamptonshire*. Part three is the best bell bibliography that we have seen, and makes the book a necessity for all campanologists. It includes (1) the subject catalogue of the Bodleian, (2) foreign works from 1416, (3) English writers since 1688, (4) a collection of pamphlets and miscellaneous works, and (5) full reference to periodical literature wherein matters about bells have been treated since 1730. This last section of bell bibliography is fairly good as a first attempt, but it is only an outline of what might be done. For instance, there is no mention of several most interesting bell articles and notes in recent volumes of the *Antiquary*, and in various publications of well-known provincial archaeological societies; not one in twenty of the references to church bells in the *Gentleman's Magazine* are recorded; nor do we notice any mention of the good bell papers in Chambers' *Book of Days*. We hope, however, that Mr. Madge may be encouraged to persevere and to bring out some day a complete bibliography of bells. At all events, his is the best at present published.



THE GENTLEMAN'S MAGAZINE LIBRARY. Edited by G. L. Gomme, F.S.A. ENGLISH TOPOGRAPHY. Part VI. (Kent—Lancashire). Edited by F. A. Milne, M.A. London: *Elliot Stock*.

We are glad to notice the steady and regular issue of these highly useful excerpts and reprints from the old *Gentleman's Magazine*, to which reference has so often been made in these columns. This volume contains the topographical details that relate to only two counties, Kent and Lancashire. The former, from its easy accessibility, naturally attracted much of the attention of writers of the last and early part of the present century. Two hundred and fifty out of the three hundred and twenty pages of this volume relate to Kent. Mr. Gomme tells us that it is found

impossible to annotate the extracts; this is much to be regretted, but we suppose it would too materially increase the bulk of these volumes, as well as add considerably to the labour and cost of their production. A few comments, however, are offered in the preface, and we must own to a feeling of disappointment as to their nature. The paragraph on p. vii. is quite unworthy of Mr. Gomme's great and deserved repute. If Mr. Gomme has never visited Hythe or read a modern guide-book on the subject, a halfpenny post-card would have enabled him to ascertain whether the celebrated bones in the church's charnel-house are still there. They are certainly not Danish, and have long ago received that "proper investigation at the hands of skilled craniologists" which Mr. Gomme desires. A great deal of nonsense has been written, and far more talked about this bone-stocked crypt of Hythe, and the same may be said of the like place at Rothwell, Northamptonshire. The simple fact is that both these bone-holes contain merely the mediæval bones gathered from the churchyard according to a very common mediæval custom. These crypt charnel-houses existed in many other places. Until comparatively recent years, as has been lately pointed out in the *Antiquary*, the collected bones still remained in the small crypts of Higham Ferrars and Brackley, now utilized for heating apparatus.

The description of many of the Kent churches are full and most interesting, and there are many references to wall paintings. The saddening side of this volume, even more than of some of its predecessors, is the evidence it affords of that great number of both ecclesiastical and domestic buildings of antiquity that have disappeared, or have been "restored" out of any true existence during the past hundred years. Those interested in monumental brasses, extinct or lost, will find much information in this volume.



LEGENDS OF FLORENCE. By C. Godfrey Leland. London: *David Nutt*.

It would be difficult to write an uninteresting book about Florence, and its legendary lore is one of its most attractive features. The author deserves much credit for his industry in amassing so large a collection of legends and traditions. But perhaps that is not altogether surprising. Has he not been in league with a witch, one Maddalena, who told him all her love? Has he not had the air of Marietta Pery, the *improvisatrice*, who knows fairy-tales, and collects them from the old women in the Mercato Vecchio? Moreover, has he not himself a fluent pen and a lively imagination which can enliven the dullest of old tales, and dress them up into merry jests after the fashion of Boccaccio? A book by Mr. Leland, who as "Hans Breitmann" earned popularity, could never be dull. Our only objection is that the humour of the book is too pronounced. Modern puns and jokes are out of place in a book that treats of the legends of old Florence. We have read the stories with much interest; they contain much that is of great value to the folklorist, and evince a thorough acquaintance with Italian manners and customs. The Legends of the Bridges, San Lorenzo, the Tower of Giotto, and stories of witches, fairies, and goblins, are all delightful reading; but the *foletti*, or imps, seem to have in-

vaded the author's study, and made his pen run riot. Mr. Leland frequently in this volume alludes to the second series of *Legends of Florence* which he intends to issue. We shall look forward to this work, but we hope that he will banish the *foletti* from his study, and give us the genuine legends without quite so many humorous reflections. We should like to know how much of the story is tradition, and how much is due to the writer's imagination. Above all let him exclude the imaginary being, "Flaxius the Immortal," who makes moral and jocular reflections at the end of each chapter. Most of them are silly and entirely out of place.



THE DENHAM TRACTS. Vol. II. Edited by Dr James Hardy. Cloth, 8vo., pp. xi, 396. London: Published for the Folklore Society by D. Nutt. Price 13s. 6d. net.

The character of this volume, which is issued by the Folklore Society, is explained on the second title-page, where it is described as "A Collection of Folklore by Michael Aislabie Denham, reprinted from the original tracts and pamphlets printed by Mr. Denham between 1846 and 1859." In the preface Mr. Gomme states that the issue of the volume was delayed, owing to the illness of Dr. Hardy, when it was half through the press, at which period Mr. Gomme took it up, and "completed the task of getting together these collections of folklore which were made before folklore was anything more than a pastime for the curious." Mr. Denham's method of work was exceedingly haphazard, and his leaflets and pamphlets were printed and issued without any system, so that it is very difficult to make sure that any collection of them is complete. Mr. Gomme observes regarding this, that "Mr. Denham was in no sense a literary man, and his peculiar practice of issuing these tracts sometimes without date or other means of identification, makes it extremely difficult to ascertain whether all he published on folklore has been recovered. There is no complete collection, I believe, extant. The Society of Antiquaries of London has a great many of the originals, but the British Museum Library is very deficient. Dr. Hardy, too, has a good collection. It often happened that a tract was issued as a simple leaflet, and that later on this would be included in another tract without any alteration of, or allusion to, the original publication. This has made it difficult to pick out and arrange the material, and in two instances the same material has been unfortunately printed twice."

The contents of the volume may be partially gathered from their headings or titles; but as all manner of odd scraps are jotted down, without any order or plan whatever, the titles scarcely give a complete conception of the contents. The titles of the tracts are as follows: (8) Folklore, or Manners and Customs of the North of England; (9) A few Popular Rhymes, Proverbs, and Sayings relating to Fairies, Witches, and Gipsies; (10) Proverbial Rhymes and Sayings for Christmas and the New Year; (11) A few Rhymes in connection with the Months of the Year and Days of the Week; (12) Charms; (13) Rhymes and Proverbs relating to Hawking and the Chase; (14) A few Fragments of Fairy Folklore;

(15) Illustrations of North of England Folklore; (16) Border Sketches of Folklore; (17) Illustrations of North of England Folklore; (18) Legends respecting Huge Stones; (19) Miscellaneous; (20) Border Sketches and Folklore; (21) Plantlore: A Biography of Border Wild Flowers. This list, although it gives a certain amount of information as to the contents of the tracts reprinted in this volume, fails to convey anything like a full conception of the variety of matters contained in them. Of course, in such an unsystematic compilation, there is a good deal of what may be termed waste matter; but the Folklore Society has been well advised to print these tracts pretty much as they stand, without eliminating these notes on subjects which Mr. Denham thought were peculiar, but which are really of almost every-day occurrence, and of no special significance. There is a great charm in turning over these pages, even though the reader not unfrequently stumbles across some very simple note on a subject of no great interest or import. The value of Mr. Denham's observations and notes, as a whole, is very real; and the student of to-day, (when folklore has been raised to the level of an exact science), will feel too grateful to an early pioneer like Mr. Denham, as to treat his work in a carping or hypocritical spirit.



CRATFIELD: A TRANSCRIPT OF THE ACCOUNTS OF THE PARISH FROM A.D. 1490 TO A.D. 1642, with notes. By the late Rev. W. Holland. Edited with an Introduction by J. J. Raven, D.D., F.S.A. Cloth, crown 8vo., pp. 194. London: Jarrold and Sons. Price 15s. net.

There is an immense amount of valuable information as to English village life during the later middle ages, scattered over the country, in the parish records, a very fair number of which go back for a hundred years or so before the Reformation. It is, of course, only in isolated cases that these earlier records have been preserved; yet, taking the country as a whole, their number is by no means inconsiderable, and the information they convey, is of great importance and interest. The parish accounts of Cratfield, an obscure Suffolk village, go back to 1490. They were carefully examined, transcribed, and annotated by the late Rev. W. Holland, who held the incumbency of the adjoining parish of Huntingfield. These transcripts and notes are now published under the capable editorship of Canon Raven. It would be difficult, perhaps, to pick out many individual items from the Cratfield records, which have not their counterpart in similar parochial documents elsewhere. It is rather in the aggregate that their value more particularly lies. They thus reveal the ordinary parochial life of a small country parish in the east of England, during the Reformation period and the last few years which preceded it, as well as during the stirring times of the century which followed. Canon Raven has prefixed to the volume an excellent Introduction, in which a good many questions arising out of the records are suggested for consideration. It may be, that in some places guild lands have remained in the possession of the parishioners, as he seems to intimate is the case at Cratfield and other East Anglian villages, but such instances are far from common elsewhere, and the dissolution of the guilds unquestionably carried with

it, as a rule, the seizure of their lands by the Crown. It is interesting to note, in passing, that the old church box of the Cratfield Guild still remains in the parish church with its inscription:

Roger Wassebe gaf this Ciste.
Prage for hys soule to Ida Crest.

We had marked some of the entries for quotation, but on reflection, have thought it better not to cite any, as it is difficult to know where to stop, and, as we have said before, there are not very many which can be said to be peculiar to the Cratfield records.

The notes appended to the different entries seem to us accurate and to the point, although in a few cases they might, perhaps, with advantage have been a little more explicit.

The book is very clearly printed, and there is appropriately prefixed to it a portrait of Mr. Holland, of whom a short memoir is added, written by his second wife, and widow. The book is a very interesting and serviceable volume.



A VISIT TO BASHAN AND ARGOR. By Major Algernon Heber-Percy. With a Prefatory Note by Canon Tristram. Cloth, pp. 175. Price 7s. 6d.

A book of this kind bearing a recommendation from Canon Tristram, does not stand in need of praise from other people. All we have to say, therefore, in this respect is that we have read Major Heber-Percy's book with very great interest. It contains a modest and unpretending account of a rapid visit, made by the author, with his wife and two sons, to a district, difficult of access, and beset, as the party found on more than one occasion, with no little danger to the traveller.

Although the Bible allusion to the "fat bulls of Bashan" must be familiar to most people, few probably know exactly where Bashan is, or could give much information about it. Major Heber-Percy's book reveals it to the reader, as a country full of interest, and studded with ruined buildings of considerable size, which tell of a former period of prosperity, and of a fairly high state of civilization. Some of the buildings in Argob, Canon Tristram (Prefatory Note, p. 9) goes so far as to assign to the time of Moses. The greater number of the ruins are, of course, much more modern, several being, indeed, those of Christian churches; but among the number there are others whose masonry clearly betokens a very high antiquity, and we see no reason for rejecting Canon Tristram's opinion as to their actual date.

Major Heber-Percy was equipped with that much abused article the "Kodak" camera, and if the general verdict on the snapshot photographer is an adverse one, in this instance, at any rate, good use was made of the camera, and a number of excellent photographs, illustrating the more remarkable of the buildings and sculptures, is the result. Some of these photographs were taken under difficulties which might well have daunted the author.

The book is altogether a very interesting and attractive one; it gives, too, a good deal of fresh information about a district of which comparatively little is really known. Both the author and the Religious Tract Society, which has published the book, may be warmly congratulated on the result.

Short Notes and Correspondence.

SELMESTON CHURCH.

The Rev. Chancellor Parish writes:

"Two more inscriptions in Selmeston Church deserve notice, besides that to the memory of Lady Bray given in the *Antiquary* for October. The first (on brass) to the memory of Henry Rogers, a former vicar; the second in memory of Henry Rochester, an infant (on marble)." They are as follow:

The body of Henry Rogers

A painfull preacher in this Church, two

And thirty yeeres who dyed the sixt of

May Año Dñi 1639 in the yeere

Of his age 67 Lyeth here expecting

The second coming of Our Lord

Jesus Christ.

I did beleeve and therefore spake

Whereof I taught I do partake

Henry Rogers.

Here lyeth y^e body of

Henry Rochester

Who dyed May 28 1646.

This life that's packt with jealousies & fears
I love not that's beyond the lists of tears
That life foe me foe here I cannot breath
My prayers out there I shall have wreath
To say Our Father that's in heaven with me
Where Chores of sancts and innocents there
be

CHRISTIANOS.

No sooner Christened but possession
I took of the heavenlie habitation.

AD OMNES.
APOSTROPHE

Messrs. E. Wyndham Hulme and Rhys Jenkins write to us as follows concerning a statement made by them in their paper on London Waterworks:

"In the article on 'The London Bridge Waterworks,' which appeared in the September issue of the *Antiquary*, Hadley, of quadrant fame, was associated with the lifting and lowering mechanism used in conjunction with Sorocold's plant. Mr. R. B. Prosser has pointed out that this was very doubtful, and upon careful examination it proves that the statement, made upon the authority of Rigaud's *Biographical Account of John Hadley, the inventor of the quadrant*, is quite erroneous.

"The waterwheel mechanism must have been that patented by John Hadley, of Worcester, engineer, in A.D. 1693. Now, the inventor of the quadrant was at that date but eleven years old; nor does it appear that he ever called himself an engineer, or that he ever had anything at all to do with Worcester."



The Antiquary.



DECEMBER, 1895.

Notes of the Month.

IN order to meet the convenience of our subscribers, without in any way encroaching on the space devoted to articles, it has been decided to issue the title-page and index-sheet for 1895 separately. These can now be obtained from the publisher, price two-pence.

The Roxburgh cases for binding the numbers of the *Antiquary* for the year 1895, are now ready.



A well-known antiquary writes to us as follows:

"A question of some historical consequence has been raised in *Notes and Queries* (October 26) regarding the origin of Carlisle Castle, especially the keep. The current opinion is that William Rufus built both, the evidence being entirely drawn from two parallel passages in the Anglo-Saxon Chronicle and Florence of Worcester (*circa* 1117), that in 1092 he restored the city and built a *castel* or *castellum* there. It is, however, claimed that recent criticism has established that in the eleventh century, and to a large extent in the twelfth also, the word *castellum* denoted not a keep or tower, but only an *enceinte*, or fortified enclosure. A passage from Symeon of Durham (*circa* 1129), stating that Henry I. in 1122 ordered Carlisle to be fortified with a *castellum* and towers (*castello et turribus*), is looked upon as supporting positively the inference that in the latter year the castle was

still towerless. It is known from the Pipe Rolls that in 1130-31 Henry built a wall round the city, but there is said to be no mention of a keep. Soon after this, in 1136, David I. of Scotland gained possession of Carlisle, which remained Scottish until 1157, and it is now claimed that the keep belongs to this period, and was erected about, or soon after, the peace of 1139. King David had his chief residence in Carlisle, and in 1153 died there. The case for his having erected the keep rests upon a passage in a return sent in 1290-91 by the Canons of Huntingdon to Edward I. relative to the claim of suzerainty over Scotland. It was an extract from their '*Cronica*,' and contained this sentence: '*Rex vero David fecit fortissimam arcem. . . Karlioli et muros urbis plurimum exaltavit.*' Confirmation of this statement is found in a Scots chronicle, which repeats it, with the addition (probably filling up the lacuna in the Huntingdon entry due to a flaw in the MS.) that the *arx*, or keep, was in the *oppidum*, or castle. This latter is, of course, the *quod erat demonstrandum*. The new argument is mainly directed to the effort to negative any right of Rufus to the honours of the keep, but it also suggests the issue whether any part of the present *enceinte* can safely be attributed to him. It will be interesting to hear what Carlisle has to say in reply to this latest Scottish assault. The manifold historic memories which centre in the old keep will, so far from losing attraction, gain a fresh interest if the discussion should end in determining that the great English stronghold of the West March—the central tower of the fortress which so often held the Scots at bay—was the work of a Scots king."



The Council of the Cumberland and Westmorland Antiquarian and Archæological Society are appealing for funds wherewith to excavate completely the ruins of Furness Abbey. Some preliminary excavations have already been made there under the direction and superintendence of Mr. W. H. St. John Hope, M.A., the assistant-secretary of the Society of Antiquaries of London, who is so well known as the chief authority on monastic buildings and their arrangements. These preliminary excavations show that if all the fallen rubbish were cleared away, a complete

plan of a Cistercian Abbey of the first rank, with all its domestic buildings, would be recovered, and the gradual growth and successive alterations of the establishment as it increased in wealth would be made clear.

In a report addressed to the president of the society, Mr. Hope estimates that a sum of £200 is required for the work, which has the sanction of Mr. Victor Cavendish, M.P., as owner of the ruins, and of the Furness Railway Company, as tenants.

A special committee has been formed to take charge of the work. It is composed of the President (the Worshipful Chancellor Ferguson, F.S.A.), Mr. John Fell, Mr. H. S. Cowper, F.S.A., Mr. W. G. Collingwood, M.A., and Mr. W. O. Roper, to any of whom subscriptions may be sent, or to the hon. sec., Mr. T. Wilson, Aynam Lodge, Kendal.

About half the required sum has been either subscribed or promised. We gladly commend the matter to the notice of our readers.

At a time when we are hearing so much about the "new woman," her wrongs and her rights, it is satisfactory to learn that the ladies are combining to form antiquarian societies of their own. This, at least, is a useful and a perfectly unexceptional development of the new era. We see no reason why such a society as the *Oxford Ladies' Brass Rubbing Society* might not be reproduced elsewhere with excellent results. The society was founded a year ago with eight members, and it now numbers twenty-six. It possesses a president (Mrs. Swann, of Walton Manor), a treasurer, two secretaries, a librarian, and one corresponding member.

Two meetings are held in each term at the society's room in the Polstead Road, at which papers are read and rubbings of brasses with descriptions are shown; also quaint and well authenticated epitaphs are read by members. Books are kept by the librarian containing entries of all epitaphs read before the society, notices of effigies, and descriptions of all rubbings of brasses shown at the meetings, as well as one containing contributions by members of drawings, engravings, photographs, etc., of brasses and effigies. These, and illustrated books on brasses, photographs, etc., are exhibited at all meetings for the inspection of members.

It is quite clear that there is ample scope

for such a society to do really useful work. Bearing in mind how much the study of archæology owes to several ladies, whose names are well known as those of accomplished antiquaries, we have very great pleasure on hearing of the existence of this particular society, and we wish it many years of progress and prosperity.

The pursuit of the study of archæology is often popularly supposed to commend itself to a set of sour-minded persons, devoid of any sense of humour, and who are quite unable to appreciate a piece of genuine fun. Evidently this conception of what antiquaries are like is entertained by the town clerk of Louth, in Lincolnshire. It seems that while Mr. St. John Hope was engaged in the preparation of his work, on the *Insignia of the Corporate Cities and Towns of England and Wales*, he met with a refusal in one instance to communicate the information he needed. The *Athenæum*, in reviewing the book, alluded to this, and "gibbeted" the defaulting town by name, mentioning that it was none other than Louth. It seemed only natural to suppose that an explanation would be at once forthcoming, to the effect that the refusal arose from an unfortunate misconception on the part of the authorities, who regretted the mistake they had made. Nothing of the kind, however; and Mr. Thomas Falkner Allison, the town clerk of Louth, proves himself quite equal to the occasion. In the succeeding number of the *Athenæum* appeared the following highly diverting letter from that gentleman. For the edification and amusement of those readers of the *Antiquary* who may not have seen it, we print the letter in full:

"CORPORATION PLATE.

"Town Clerk's Office, Louth.

"I notice your polite reference to myself in your paper of 19th inst. I presume that you receive a fee for reviewing favourably the above book, the editors of which had, as is so often the case, the main object of their own personal advantage. Why I should assist them in that object I know not.

"As it happens, however, the Borough of Louth is a modern one, created by the Act of 1836, and the editors ought to have known this. I did not suppose they were anxious

to have information regarding modern boroughs ; if so, they had better write another book—it would be so very interesting and profitable to the editors. You may think that you have done a clever thing in ‘gibbeting’ me—others think that it is only another proof of your natural radical snobbism.

“THOS. FALKNER ALLISON.”

In a note to this the Editor dryly observes :

“We congratulate the inhabitants of Louth on possessing so intelligent and courteous a Town Clerk.”



Mention of this piece of modern fun may perhaps excuse the introduction here of a good story taken from the *Depositions from York Castle* (Surtees Society), edited by Canon Raine, and which, although certainly not a note of any month in 1895, is, nevertheless, the record of a perfectly true story of the past. It is difficult in the present day, when members of the Society of Friends have gained for themselves, and their body in general, so exceptionally good a name, not merely for philanthropy, but also for orderly behaviour, to remember that in the earlier days of the existence of their sect, they considered it their duty to interrupt divine service in what they called the “steeple houses,” much in the manner in which the Quaker acted, who came to such signal grief at Orton a couple of centuries ago. The record is as follows : “Mr. Fothergill, vicar at Orton, one Sunday exchanged pulpits with Mr. Dalton of Shap, who had but one eye. A Quaker, stalking as usual into the church of Orton whilst Mr. Dalton is preaching, says, ‘Come down, thou false Fothergill, come down!’ ‘Who told thee,’ saith Mr. Dalton, ‘that my name was Fothergill?’ ‘The Spirit,’ quoth the Quaker. ‘That spirit of thine is a lying spirit,’ says the other ; ‘for it is well known that I am not Fothergill, but pidd Dalton of Shap.’” It is not related how the Quaker took this rather startling rebuff.



One of the most remarkable survivals from a highly remote past, is the annual meeting on Tynwald Hill, in the Isle of Man, when the new laws passed by the Legislature of the island, are formally promulgated in the Manx and English languages. It is a ceremony of the highest antiquity, and of the very greatest

interest possible. It is, indeed, well known and recognised as such throughout the civilized world. It is scarcely credible, but, nevertheless, it appears to be a fact, that this solitary instance remaining of the open air meetings of primæval times, is threatened with abolition. The newspapers tell us that “at a recent meeting of the Manx Legislature it was talked of ‘as a ridiculous farce, the outcome of sentiment,’ and the Bishop seconded a motion that the ceremony should be abolished. This was opposed by the Attorney-General and the Deemsters on the ground that it was a time-honoured ceremony, and that the feeling in the island and in England was to keep up old institutions.” Fortunately, the proposal appears to have been negatived, for the present, at any rate.



We alluded last month to Mr. Reginald L. Poole’s account of the muniments in the possession of the Dean and Chapter of Worcester, contained in the Appendix (Part VIII.) of the Fourteenth Report of the Historical Manuscripts’ Commission. The episcopal registers form a grand and perfect series from the consecration of that lordly prelate, Godfrey Giffard, in 1268, to the present day. The *Registrum Sede Vacante* is unique of its kind, and extends from January 26, 130½ to 1434. We are glad to learn that it is about to be published by the Worcester Historical Society.



A piece of plate, of more than ordinary interest, was sold by Messrs. Debenham, Storr, and Sons on the last day of October. It is a tankard, given by Charles II. to Sir Edmund Barry Godfrey in 1666, in recognition of his services during the Plague and the Fire of London. The tankard is of the ordinary form in vogue at that period, with a flat lid. On the front are the royal arms, with those of Godfrey, with stiff feather mantling, below. On either of the sides of the tankard is an oblong device : one bears a representation of the City of London in flames, and the other a gruesome representation of the progress of the Plague. The tankard, which is a little over 6 inches in height, and thirty-six ounces in weight, fetched (as was anticipated) a good round sum. It is strange that no one seems to have known of its existence till now.

We have received quite an angry, though kindly meant letter from a correspondent (whose name we withhold) impugning the statement made by the Rev. E. Maule Cole, in a paper printed in the *Antiquary* for October, that the stones figured therein are the stumps and sockets of ancient crosses. We should not have alluded to the matter at all, were it not that the communication, with which we have been favoured, is a very characteristic example of the sort of way in which people are at times ready to dispute the opinions of others without really knowing very much about the particular matter themselves, and that, moreover, with a considerable degree of acerbity. Our correspondent observes as follows: "I do not at all agree with his (Mr. Cole's) sweeping conclusion that all the stones he alludes to have been the bases of crosses; I have been a rambler for many years about the eastern border of Cheshire and a considerable part of Derbyshire, and have met with many curious stones, some of which I am convinced have been the bases or sockets of crosses, etc. I notice, Illustration No. 1., Garrowby Cross. I know of a stone, of which I have a photo, that is very much like it, and has been known for ages as Abbot's Chair, and the road running by the side is known as Monks' Road. Then, again, Fig. 7, Leconfield Cross. I never saw a cross fixed in a round socket; I should think it is more likely that of a holy water basin."

We should have supposed that almost any student of archæology would have known the value to be placed on such a name as "the abbot's chair," as applied to a wayside stone. [When and where did abbots have stone seats by the roadside?] So, too, although our correspondent may never have seen a cross with a round shaft, if he keeps his eyes open he may even yet see such things. Speaking of the East Riding crosses, although those of the wolds have little more than their sockets remaining, some others in Holderness are much better preserved. Of one of these, the cross at Atwick, which has never been figured before, we give the accompanying illustration. It stands at the meeting of five roads in the middle of the village, and has borne an inscription which, unfortunately, is quite undecipherable, as it was, indeed, fifty



years ago, when Poulson compiled his history of that district.

We have to record, and we do so with much regret, the death of Mr. E. P. Loftus Brock, F.S.A. Mr. Brock was a very energetic antiquary, and was intimately connected with the work of the British Archæological Association. His loss will be very greatly felt by the Association, in behalf of which he expended much of his energy and time. He was elected a Fellow of the Society of Antiquaries in 1876.



Water-marks on Paper.

By MISS E. E. THOYTS.

II.

THE bull's-head mark was alluded to in the former article; it is one of the commonest of the early marks to be found in books printed during the latter part of the fifteenth, and the first half of the sixteenth, centuries. It occurs in

a number of different forms, and four or five distinct types of these varying forms may be noted. In its simplest form the head appears (1) alone, without any adjunct (Fig. 1, p. 359). Then we find a straight line upwards from the head, sometimes ending in (2) a star (open (Fig. 2) or merely outlined (Fig. 3)); sometimes in (3) a simple flower; and sometimes in (4) a Lombardic T. There are almost countless varieties of each of these types, hardly two instances of them ever being alike. In the accompanying illustration (Fig. 4) a curious elaboration of the bull's-head mark is to be seen, in which a combination is formed of it with the serpent-mark, which is also a well-known mark found also in great variety, but I have not so far met with it on the paper of any English manuscript.

The whole figure of a bull is by no means a common water-mark. That which is given (p. 359, Fig. 5) was copied by me from a Court Roll, the writing on which was dated 1471.

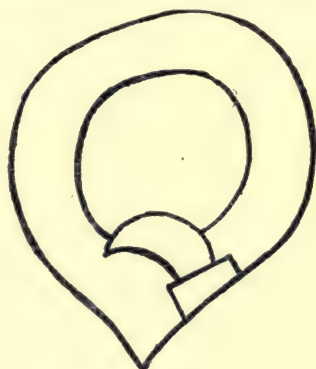
Allusion was also made to the water-mark of a unicorn. This is a mark which very commonly occurs on paper of the seventeenth century, but its special significance appears to be now unknown. It is found in a variety of different forms, three examples of which are given here. Two of them (Fig. 6 and Fig. 7) show the unicorn fairly well outlined, but the third example (Fig. 8) is such a very clumsy device that it is difficult to feel sure that it was intended for the outline of a unicorn at all. It is, however, so common on manuscript (as distinguished from printed) paper in England of a date *circa* 1650, that it seems desirable to give a facsimile of it.

Another uncommon mark is that of the Garter, which I have copied from a Court Roll of the third and fourth Edward IV. (1464).

The mark of a sickle, or reaping-hook, is also an uncommon early water-mark. An illustration is given of it (p. 360) on account of the small circles on this particular example. These circles show the places where the device was fastened on the wire frame. Similar indications of such joints are occasionally to be met with, but they are not at all common, and on that account it seems desirable to give at least one representation of a mark showing them.

The same characteristic of rareness does

not pertain to the water-mark of the crown, which is found of two types. The older one

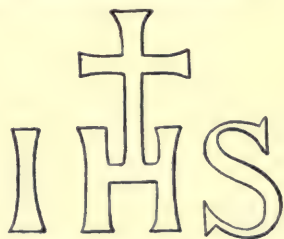


GARTER MARK.

(Fig. 9) is a very common mark, especially so on the paper of books printed in Germany during the sixteenth century. The other and smaller device (Fig. 10) is, perhaps, of French origin, and of later date than the first. Both are found in a number of varying forms.

"Petit Raisin" and "Grand Raisin" are marks on two kinds of paper, presumably of French make. It is a little difficult to distinguish them at the present day, but the device of a bunch of grapes is very well known as a common water-mark.

"Petit Nom de Jesus" and "Grand Nom de Jesus" were two kinds of paper of French origin, with the sacred monogram (I H S) as



IVILLEDA RY

"GRAND NOM DE JESUS" MARK (HALF SIZE).

a water-mark. The mark copied here is taken from the fly-leaf of the *New General Atlas*, published in London in 1721, the water-mark of the book itself being that of a fleur-de-lys throughout. The particular sheet of paper is of thick consistency. The unfolded sheet measures about 26 inches by

21 inches; when doubled the I H S mark occurs on one leaf, and another mark of a fleur-de-lys (in a shaped shield with a crown above and the letters "L. V. G."* below) on the other.

"Pantalon" paper is another French paper. It was marked with the Dutch arms, and



PANTALON MARK (HALF SIZE).

was very commonly used for folio books in England from *circa* 1650 to *circa* 1700.

The double-headed eagle is an extremely common mark on paper made in Germany during the seventeenth century, but it does not often occur on the paper used for writing in England. Like most other water-marks, it is found in all manner of forms. Very often the central shield bears a separate distinguishing mark.

"Carré Simple," "Cavalier," "Colombier," "Dauphin," "Baton Royale" are the names of different kinds of French paper, but I have not met with the particular marks from which their names were probably derived.

"Soleil," "L'etoile," "Grand Monde" speak for themselves. "Chaplet," another French paper, may perhaps be that which bears the figure of a cardinal's hat as a water-mark. An instance of this mark occurs in the paper of the Churchwardens' Account Book at Whitchurch, Oxon, in 1666.

I now pass to a brief notice of a few of the first persons to introduce paper-making

* For L. V. Gerrevink, a very celebrated Dutch paper-maker, the right to use whose mark passed, as in this case, to other paper-makers.

in England. It is generally said that the first paper-mill was that of John Tate at Stevenage, in Hertfordshire, while others name Speilman, of Dartford. Tate's Mill or paper-works, however, were certainly the older of the two, for the first book printed on English made paper was *Bartholomeus de Proprietatibus Rerum*, issued 1495-96. The paper (so says the *Saturday Magazine* of 1832) seems to have been made by John Tate the younger, and has a mark like a wheel. Now, John Tate used as a mark a star of five points within a double circle; this, and a wheel would be almost identical.

Some authorities give the date 1460 for Tate's mill. Father and son carried on the business over thirty years.

At the end of the next century, in 1585, Richard Tottyll applied to the Crown to permit his endeavour to introduce paper-making into England by bringing over Frenchmen to teach the trade secrets, and he asked for a thirty years' privilege and sole right of collecting rags in England for his purpose; but already the danger of "sole privilege" was being commented upon in Parliament.

The real beginning of paper-making in England dates from Queen Elizabeth's reign, when John Speilman, a German, brought over some of his fellow-countrymen, and established a paper-mill at Dartford, in Kent, under royal patronage, and with a four years' patent from the Crown, by which he was granted sole right to buy up rags and establish mills in England. In 1597 he renewed his patent for a further term of fourteen years. Speilman seems to have been determined to protect his monopoly, for in 1601 we find him engaged in a law-suit against John Turnor, Edward Marshall, and George Friend, because they had erected a mill in Buckinghamshire. The following year he sued Robert Style and Edward Marshall, whereupon they had to pay for the leases, arrears, and materials used. About the same time a difficulty arose concerning the collection of rags, and it was suggested that the poor people in Bridewell should collect them for the benefit of the revenue.

The people of Buckingham and Middlesex objected to the mills on sanitary grounds, and complained that the rags brought the

plague into the country, and they petitioned against the mills. The only mill mentioned is that of Horton Mill, at Colnbrook; this was in 1637. During the whole of the seventeenth century the plague was very

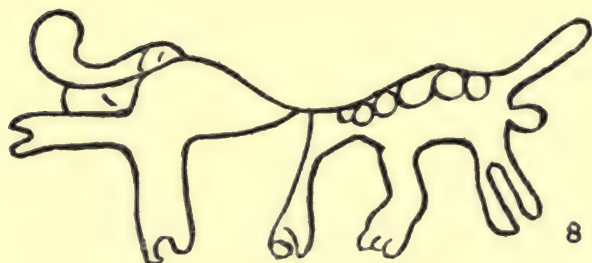
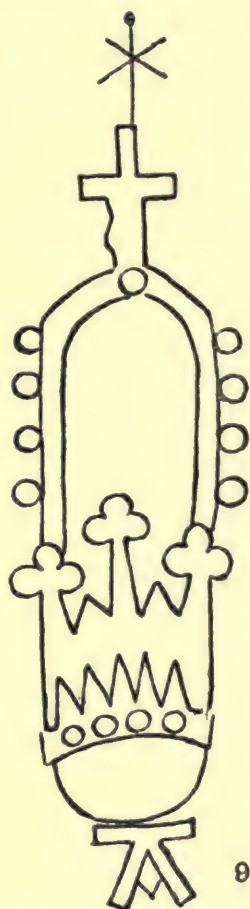
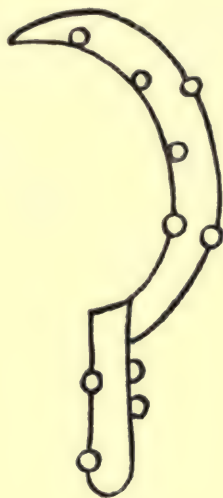
sion of the paper-mills threw a number of persons out of work, and the Government had to recompense and relieve them. In one instance no less than 120 people were thrown out of work.



BULL AND BULL'S-HEAD MARKS.

prevalent, and particular years are especially marked in history as plague years. No doubt these foul rags were a source of danger, and it is no wonder that the collecting of them was objected to. The suppres-

In 1640 Endymion Porter, Captain John Reade, Edward Reade, and John Wakeman applied for a fifty-seven years' patent for the invention and manufacture of white writing-paper; they were granted a fourteen years'



UNICORN, CROWN, AND SICKLE MARKS (FULL SIZE).

lease. In the face of such a fact, it is absurd to suppose, as some have done, that only coarse brown paper was made in England

until 1690. Certainly, about that date, the number of mills largely increased, for many corn-mills were altered, and made into paper-mills.

In the middle of the eighteenth century Baskerville invented moulds for wove-paper, and about that date the makers took to putting their names in full upon the paper.

Inseparably connected with paper-making as an English industry must ever remain the name of James Whatman. It has, however, been erroneously stated* that he worked as a journeyman at some of the principal paper-mills on the Continent. The real fact of his acquiring his special knowledge of the Continental processes of paper-making is that, being, when young, an officer in the Kent Militia, he travelled in the suite of the British Ambassador to Holland, where the best papers were then made, and where he obtained an insight into the methods of manufacture, which his genius turned to account in after-years, when he set up for himself, in 1770, at Maidstone. There his celebrated paper was made. In 1798 James Whatman died; he had either sold the mills before his death, or his son parted with them soon after. The Turkey Mills passed to the Hollingworths, but without the privilege of using Whatman's mark on the paper, which generally was "Original Turkey Mill." The right to this was acquired by Mr. Balstone, who had lived in Mr. Whatman's family, and been employed in some capacity at the Turkey Mills. He started mills at Springfield, near Maidstone, and the paper known as "Whatman's" is made there to the present day.

Louis Robert, a clerk in Monsieur Leger Didot's paper-mills at Essonne, in 1799 invented machinery for making paper of continuous length. It was used by Didot and Gamble (1799 to 1801), and afterwards by Fourdrinier in the mill at Dartford.

The duty on paper was only abolished in 1861, having been in existence until then, in spite of efforts to get it remitted.

No doubt, for a long time, English-made paper was deficient in quantity, and probably in quality also. So long as the few English paper-makers retained a right of monopoly, the industry was at a standstill. Then, when the scare as to the plague being spread by the rags used for paper arose, a fresh check was given to the progress of paper-making,

* In the Report of the Juries of the Exhibition of 1851.

so that it is not difficult to account for what would otherwise be a surprising fact—that not till a little more than a century ago, did paper-making in England become at all commensurate with the country's requirements. From the same cause few of the older paper-marks are perhaps in any other sense English, than that they are found in English books or manuscripts.

I hope that the brief, and to some extent crude, notice of the subject which I have given in these two articles may lead to greater attention being paid by antiquaries to an important and very interesting subject. Except for Mr. S. L. Sotheby's costly work, published more than thirty years ago, and occasional references in such publications as the *Saturday Magazine*, the subject is one which appears to have been almost wholly overlooked, in spite, too, of its practical value as a check against literary fraud. A handy volume dealing with the matter would be a very useful book. But for Mr. Sotheby's work, and a small book by Mr. Richard Herring, published in 1863, there seems to be nothing of the kind in existence, and those persons who desire information on the subject, have to find it how and where they can.

I would add, in conclusion, that, except where specially mentioned, the marks figured in these articles are the marks which occur on English manuscript paper, such as law-deeds and others. The reason for this restriction is that paper used for writing on, is more likely to be of home manufacture than the paper of printed books, large quantities of which would be required to complete an edition. Hence, the possibility that the marks copied *may* be those of English-made paper. In some cases, no doubt, the marks are not English, but in others there is more probability that they may be so, than if they had been merely copied from printed books. In a few cases, where the marks were too indistinct to be copied, accurately in detail, from the manuscripts, recourse has been had to identical marks in printed books. In all cases, however (except where otherwise stated), marks almost exactly similar to those illustrated, occur on paper that has been used for writing in England.

A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 278, vol. xxxi.)

COUNTY OF STAFFORD (continued).

21. Tutbury.
Hansworthe.
Hanbury.
Marchyngton.
Pelsall.
Typton.
Shenston.
Burton-upon-Trent.
Horborne.
Thorpe Constantyn.
(*Ex. Q. R. Ch. Gds.*, 24.)
College of Burton-upon-Trent.
(*Ibid.*, 24a.)
College of Burton-upon-Trent.
(*Aug. of Misl. Bks.*, vol. 400, p. 62.)
1. Tipton.
2. Horlaston.
3. Marchinton.
4. Lichfeld Cathedral.
5. Stowe within the City of Lichfeld.
6. The Chappel Church within the City of Lichfeld.
7. Saynt Mighell in the Citie of Lichfeld.
8. Wytforde.
9. Rydwar Hampstale.
10. Hince.
11. Whittington.
12. Elfforde.
13. Walsall.
14. Farewall.
15. Voxall.
16. Drayton Bassette.
17. Barre et Aldrege.
18. Pye Ridwar.
19. Barton.
20. Hundesworthe.
21. Tutburye.
22. Rolston.
23. Tatenhill.
24. Westebromewiche.
25. Armitage.
26. Ridwar Maveson.
27. Kinges Bromley.
28. Horburne.
29. Shenston.
30. Alderwas.
31. Dorlaston.
32. Wedirburie.
33. Homerwiche.
34. Edingale.
35. Dunstall.
36. Thorpe Constantine.
37. Norton.
38. Pelsall.
39. Rushall.
40. Burton.
41. Hanbury.

COUNTY OF STAFFORD (continued).

42. Clifton.
43. Bloxwiche Chappell.
44. Tameworthe.
45. Trentham.
46. Marston.
47. Newe Castell.
48. Wolstanton.
49. Norton-on-the-Nord.
50. Meyre.
51. Staundon.
52. Barlaston.
53. Saynt Chaddes in Stafford.
54. Bettelley.
55. Ashelley.
56. Kelle.
57. Burslem.
58. Stone.
59. Height Offeley.
60. Thurfild Chappell.
61. Blithfelde and Newton.
62. Sondon.
63. Ingestre.
64. Weston.
65. Whitgrene.
66. Madley.
67. Chebsey.
68. Fulforde.
69. Stowe.
70. Seighford.
71. Colwiche.
72. Frodeswell.
73. Bydell.
74. Burston Chappell.
75. Stafford.
76. Tixall.
77. Ronton.
78. Adbaston.
79. Oker.
80. Mattefelde.
81. Colton.
82. Stoke.
83. Ellehall.
84. Eccleshall.
85. Bromley Pagettes.
86. Swynnarton.
87. Muckleston.
88. Milwiche.
89. Audley.
90. Oncott Chapell.
91. Chedulton.
92. Croxden.
93. Kinsgelly.
94. Ellaston.
95. Careswall.
96. Leke.
97. Horton.
98. Merbreke Chappell.
99. Chekelley.
100. Bromshell.
101. Lygh.
102. Alleton.
103. Kinston.
104. Rosettor.
105. Alston Felde.
106. Shene.
107. Uttoxather.

COUNTY OF STAFFORD (*continued*).

108. Longnor.
 109. Codsall.
 110. Wilnall.
 111. Dilton.
 112. Caldon.
 113. Draycott-on-the-Mores.
 114. Grendon.
 115. Bradley.
 116. Ilom.
 117. Elkerston.
 118. Ypstones.
 119. Grotwiche.
 120. Chedull.
 121. Blowar.
 122. Watersall.
 123. Tetnall.
 124. Pittingham.
 125. Brome.
 126. Overpenne.
 127. Womburne.
 128. Bobyngton.
 129. Busheburie.
 130. Pateshill.
 131. Tresull.
 132. Wolniere Hampton.
 133. Hymley.
 134. Kyngswynford.
 135. Bylston.
 136. Clente.
 137. Rowley.
 138. Areley.
 139. Kinsvare.
 140. Enfyld.
 141. Segeley.
 142. Gayton.
 143. Talke Chapell.
 144. Chorleton Chapell.
- (*Aug. of Misc. Bks., vol. 508.*)
College of Tamworth.

(*Land Revenue Records, Bdle. 1393,*
No. 134.)

Broken Plate delivered into the Jewel House,
7 Edward VI. to 1 Mary :
County of Stafford.
(*Ibid., Bdle. 447, No. 1.*)



St. Katharine Cree.

By the REV. W. J. LOFTIE, B.A., F.S.A.

THE church of St. Katharine, usually called St. Katharine "Cree," is a building of double interest. It forms a connecting link between the old Gothic and the later Classical or Palladian styles. In addition, its connection with the history of a very remarkable man, William Laud, beheaded on Tower Hill, on January 10, 1645, would be enough to call our attention to it. The curious mixture of



INTERIOR OF ST. KATHARINE CREE, 1838, FROM
BRITTON'S "CHURCHES OF LONDON."

styles, all the parts, however incongruous, being good in themselves, imparts to the interior that kind of picturesqueness we call quaintness in a higher degree than in any other city church. The visitor sees at once on entering that, though some modern Goth has been at work upon it, though the old wood-work has been destroyed, and though the stained glass is of unusual ugliness, a master in art designed the church, a man who could accept what was best in both styles, and weld them together into one harmonious whole. There was only one man in England who could do this, and skilled opinion universally assigns St. Katharine's to Inigo Jones.

Before proceeding, we may glance at the

previous history of St. Katharine's. Stow, in his original edition of 1604, gives a short account of the old structure, which seems to have been of the meanest character. The tower, still standing, "hath beene lately builded, to witte, about the yeare 1504, for Sir Iohn Percivall, Marchant Taylor, then deceasing, gave money towards the building thereof." In a later edition, Stow, or Strype for him, states that it was built "at the motion of the Lord Richard de Gravesend, Bishop of London, who presided from the year 1280 to 1303." This is very likely. The Canons of Christ Church, or the Holy Trinity, did not care for the presence of the parishioners in their own church. And just as, for a similar reason, the Canons of St. Paul's built St. Gregory and St. Faith, and probably other churches, to relieve themselves of the people, so the proud monks of Aldgate went to the trouble and expense of providing a church in which their neighbours might worship without intruding on the sacred precincts of the monastery. One of the Canons—they were of the Augustinian or Austin order—officiated until 1414, when a disagreement occurred, and the church became independent. Henry VIII. gave the house and church of the Canons to Thomas Lord Audley. Stow describes vividly the trouble and expense Audley was put to in removing the church of the priory. It must have been a very noble building, but does not immediately concern us, except as showing that in his time, and that of his son-in-law the Duke of Norfolk, there was no parish church between St. Katharine and Aldgate. Lord Audley gave the advowson to Magdalen College, Cambridge, and that college is still the patron. A fact, if it is a fact, of great interest relates to the old church. It has often been asserted that Hans Holbein died in the house of the Duke of Norfolk. This assertion was made when Holbein's death was supposed to have taken place about 1555. But since the discovery of his will, it is known that he died in November, 1543. At that time Lord Audley was still alive. Mr. Wheatley remarks on the unlikelihood that Holbein died in his own house in St. Andrew Undershaft, and was buried in St. Katharine. But here the second tradition comes to our help. If he died in the Duke of Norfolk's house he would be buried in the church or

cemetery of the parish—namely of St. Katharine. If he died of the plague, as is asserted by another tradition, confirmed by the hasty character of the will, his own parish might not have claimed his body. St. Andrew's is further from Aldgate than St. Katharine's. A glance at the map shows this, and a reference to Stow's edition of 1633 proves that St. Katharine's actually stands in the old cemetery of the Canons. The tradition mentioned by Strype is therefore not only probably, but almost certainly, true. It is not, says Mr. Wheatley, likely that his body would "be carried, at such a season, to another parish for burial." Precisely so. In 1863, Sir Wollaston Franks, commenting in *Archæologia* (xxxix., p. 1), on Holbein's will, which had then just been discovered by William Black, mentions that Holbein had a house in St. Andrew Undershaft. Whether he lived there or not, we do not know; probably not, as he had no family in England, his two illegitimate children being out at nurse. But if he died in Lord Audley's house while staying there engaged in his art, he would certainly have been buried, not in what we may for the moment call his own parish, but in the parish in which Audley House stood, namely, that of St. Katharine. This view disposes of another difficulty. Sir W. Franks says that Vertue surmised that he died in the Duke's house, and adds that Walpole shows this to have been an error, as the priory did not come into the Duke of Norfolk's possession till 1558. But it is not really any objection, for, according to what was known in Vertue's day Holbein died in or about 1555. Lord Audley died in 1544, only six months after Holbein, and the house went to the Duchess of Norfolk and her younger sister, who never married. Vertue's surmise and Walpole's correction are therefore not incompatible. The date, 1558, for the Duke's coming into possession does not specially concern us. His Duchess died in 1563, and the date is perhaps that of his coming into sole possession by the death of the Duchess's sister. But the difficulty that Holbein cannot have been buried in St. Katharine's if he died in the house owned first by Lord Audley and afterwards by the Duke, falls to pieces. He gives no directions in his will as to where he would be buried. Otherwise, he might have wished his inter-

ment to be in the parish where he had his estate. We have at any rate shown that all the difficulties in Strype's story are dissipated on examination, and very little more would establish the truth of the view put forward above. Its very unlikeliness is a point in its favour.

The level has been raised some 15 feet. Stow mentions that men were "fain to descend into the church by divers steps, seven in number." A column of the old building, more than half buried, is preserved in the present church. A cloister, or part of one, belonging to the priory, stood on the north side. It must have been very small, as it was only 7 feet wide. As this was taken into the church at Laud's rebuilding, and as the present breadth, including side aisles, is only 51 feet, we gather that the old St. Katharine's was very small indeed. Yet this in old times was the favourite scene of "miracle plays"; and in Godwin and Britton's *Churches of London* there is a long dissertation on the subject. Altogether, with the maypole at St. Andrew Undershaft, and the "enterludes" at Easter in St. Katharine's, Leadenhall Street must have been a lively part of the City in the fifteenth century.

In 1624, however, the church was partially ruined. The parishioners petitioned Magdalen College to rebuild the chancel. Nothing seems, however, to have been done till Laud, then recently appointed Bishop of London, took the matter in hand. He had probably already enjoyed some experience of the powers of Inigo Jones. St. John's College, at Oxford, was designed, it is universally believed, by Jones for Laud, and there is certainly no garden front in the University more beautiful. The Gothic oriels, with their Italian details and their delicate proportions, are beyond praise. The Bishop may have thought of another thing. He wanted not a preaching house, but a place for the celebration of the Mass, or something very like it. He could therefore employ Inigo, who was a Romanist, with the more confidence. The problem was complicated by the intended inclusion of the priory cloister, which was not parallel with the church, and a visitor can see the result. Wren had in many of his churches a similar difficulty, and he followed closely the example set by Jones. The wall of the north aisle is

not parallel with the arcade of the nave, being narrower at the eastern than at the western end. We see, too, how far westward the cloister site extended, for a piece of blank wall set in several feet marks the place. The windows are cottage-headed, except that the central light in each is higher than the side lights. The exterior has few other features of interest.

The interior is most satisfactory—I had almost written satisfying. The effect is magical. It is difficult to remember the smallness of the whole building. It is only 90 feet long and 37 feet high. The nave—there is no chancel—has five arches at either side, supported by beautiful columns of a very free rendering of the accepted form of the composite style. The soffits of the arches are flat, but coffered into deep panels of floral ornament. Above the arches there is a lofty clerestory with pilasters from which the groining of the nearly flat roof rises. The pillars of the nave are rather too tall for their width, Inigo thinking, no doubt, that the oakwork of the pews would conceal the lower portion. When an architect was employed some twenty years ago to "restore" the church, he could not understand this, and Inigo's design suffers accordingly. A fine square-headed window completes the view eastward. The upper half contains the wheel window appropriate to St. Katharine. Below are five panels, which have cusped heads and a very Gothic look; but the arches are round. The wheel part of the window contains some fairly harmonious glass of the last century; but the lower panels, which formerly showed the arms of George I., have been "restored" into something invisible to the naked eye, except for the discordance of the colour. It is said to contain a reference to the annual "flower sermon"; but it may, for aught we can see, be a picture of Alderman Gayer and the lion, in allusion to the Lion Sermon preached every year on October 16.

When the building was complete, January 16, 1631, Bishop Laud consecrated it with ceremonies which Prynne remembered against him fourteen years later. These ceremonies, innocent enough in themselves, offended the Puritan party beyond hope of forgiveness. When Laud came to the door he prostrated himself, saying, "This place is

holy." He then went to the altar, casting dust from the floor into the air. A procession round the church followed, these psalms being repeated—the 100th and the 19th. He then read out from a manuscript curses on anyone who should profane the place, followed by blessings on those who had helped the work. After his sermon, a celebration was held, and the Bishop again offended the delicate susceptibilities of the party which thirsted for, and eventually obtained, his blood. At the present day many clergymen who cannot be suspected even of ritualism use much the same forms. They were certainly, as Malcolm shows (iii. 315), as unlike as possible to those used by the Romanists. The only monument of importance is that of Sir Nicholas Throckmorton, a minister of Queen Elizabeth, which, as he died in 1570; must have been removed from the old church. The visitor, unless he is wedded to the so-called Gothic revival, will find this a beautiful church, worthy of close study. It is one of the few City churches that is nearly always open. The doorway at the east end, in Leadenhall Street, which formed the monument of William Avenon, 1630, was lately removed to the cemetery, which can only be reached through the church. No reason was ever assigned for its removal, for we cannot easily believe that mere greed was a motive.



Lincolnshire Water-lore.

BY MISS MABEL PEACOCK.

IT is sometimes imagined that scarcely any vestiges of water-worship are to be discovered among the races whose Teutonic descent is relatively pure and unmodified by alien blood. This opinion, however, is far from having any foundation in fact. Although the reverence paid to rain, dew, and gushing springs is no longer a specially striking characteristic of folklore among the Scandinavians, Germans, and Netherlanders, they still retain a host of convictions and prepossessions relating to water, which are full of significance to the anthropologist and the student of archæology.

In the counties of England bordering on the North Sea, where Germanic and Danish ancestry must certainly have had a preponderating influence on the population, traces of the old pagan cult are less frequently recognisable than among the kindred nations of the Continent; nevertheless, they are far from being entirely absent.

To instance the example of one shire alone, there is a Lincolnshire saying, that whenever water is drawn from a well a little should be thrown back into it. And only a few years ago a woman, who was born about 1812 in a parish lying within three or four miles of the southern bank of the Humber, presented one of her carefully-hoarded bottles of "June-water" to a friend, with the assurance that it was a household remedy of the greatest value for bad eyes and other ailments, and that it had been caught as it had fallen direct from the clouds—"none of your eaves-drip nor tree-drip, but straight from the sky." In Lancashire such "June-water" has also an established reputation; but in the wapentake of Walshcroft, in Lincolnshire, another version of the belief has currency. It is there thought by some people that "July-water" possesses health-restoring qualities. Yet the vicar of a parish in Gartree wapentake asserts, in opposition to this idea, that a village friend of his, who appears to be a Golconda of obsolescent supernaturalism, declares she cannot understand how rain, or anything else, can be good in July, because of the dog-days. A very just criticism, for beneficent rain or dew can be expected with much more propriety in the month when the sun is at the acme of his power than while Sirius is spreading abroad his evil influence. That the solar light is intimately connected with veneration of water is to be deduced from many isolated beliefs and customs, and from the fact that the proper time for visiting innumerable wells in different parts of Europe is Midsummer, the season which, after the degradation of the old nature-worship, became specially sacred to the great water-saint, John the Baptist, in the development of Christian hagiology.

Several Lincolnshire springs have been valued from time immemorial for their efficacy in mitigating physical ailments, and, in one or two cases, for influencing or revealing the future. Whether they were made so at the beginning of things, or whether they

acquired the virtue which attaches to them at a comparatively recent date, is immaterial to those seeking assistance from them ; but it is to be regretted, from the point of view of the ethnologist, that all knowledge of their history seems to have faded out of popular recollection. That they were renowned in the days when polytheism still prevailed among our ancestors appears from the fact that several of them gave the still existing name to the villages where they are situated, which villages must have been founded long before the cross superseded the hammer of the lightning god. That they were highly esteemed during the centuries when the mediæval Church directed men's consciences and biased their opinions, is to be proved from the saintly names which still cling to some of them ; but, unhappily, little can be learnt of their past, or of the dead and gone customs with which they were connected in olden times. All that can be safely asserted is, that though the visits paid to certain wells coincide with an ecclesiastical festival, the few lingering rites and folk-beliefs yet attaching to them have descended from prehistoric antiquity. Fragmentary as these rites and beliefs are, they have obviously a near relationship with usages and ideas which are traceable to a very ancient form of the old cult of natural phenomena—a cult that was in reality only crippled, and deposed from its place of eminence, not destroyed, when the deities in whom it had found personification were discarded, and left to drop out of memory.

The following list includes all the holy wells yet catalogued in the county of Lincoln, but it is scarcely probable that it contains a tithe of the springs locally known by this name. A protracted search through every parish would be needed to furnish a fairly complete inventory, for many of them are, it is probable, only familiar to the old people of the neighbourhood, and to the few enthusiasts of a younger generation who cherish venerable tradition, however childish it may seem at first sight, from a kind of unconscious antiquarian instinct :

HOLY WELL, ALFORD.

A fine medicinal spring, efficacious in skin complaints.

HOLY WELL, LOWER BURNHAM, ISLE OF AXHOLME.

"This spring was dedicated to the ever-blessed Redeemer, and on the festival of His Ascension was supposed to possess the power of healing all sorts of deformities, weaknesses, and cutaneous diseases in children, numbers of which were brought from all parts to be dipped in it on that day. About one hundred and twenty years ago [*i.e.*, about 1720] the concourse of visitors was so great that a village feast was held at the same time . . . and at a much later period conveniences were annually made for the use of the bathers, and gingerbread stalls, and other slight refectations were provided on the spot" (Rev. W. B. Stonehouse, *History and Topography of the Isle of Axholme*, pp. 311, 313). The date of this festival is specially worthy of consideration. As Mr. Vaux has pointed out in *Church Folklore*, 1894, p. 250, the element of water seems mixed up with Ascension Day customs. "A Warwickshire cook," he relates, was seen last Ascension Day, May 1, standing out of doors, basin in hand, to catch the rain that was falling. In explanation, she said that "Holy Thursday water was holy water, and came straight from heaven. The reason why she preserved it was that it was good for weak or sore eyes." In the neighbourhood of Kirton-in-Lindsey another water superstition may be recognised in the opinion sometimes expressed that no washing ought to be done on Ascension Day, since, if clothes are hung out to dry on Holy Thursday, some member of the family concerned will die. In Devon a similar taboo applies to Good Friday : "Niver wāsh cloase upon a Goody Vriday; ef so be yū dū zomebody in yūre 'ouze 'll die avore the year's out" (S. Hewett, *The Peasant Speech of Devon*, 1892, p. 30). So far as the restriction relates to Holy Thursday, it may perhaps be explicable on the supposition that the sacred day has taken the place of a festival once dedicated to a rain and lightning god. Rochholz says (*Deutscher Glaube und Brauch*, ii. 31) that healing wells are visited on Thursday in Sweden, this day being sacred to magic rites, although Christian burial and marriage are then avoided, which fact, coupled with the respect shown to water in the British Isles on Holy Thursday, suggests the possibility that at one time in the world's history

there may have been certain periods when the adoration paid to springs and fountains forbade the use of water for menial purposes.

HOLY WELL, HOLYWELL, NEAR STAMFORD.

According to the Rev. J. Conway Walter, this well is said to have been at one time called "Aid Well," then "Healing Well," and afterwards "Holy Well." It is situated in a garden, "within a few paces of a lake, yet entirely unaffected by it, for when the lake was cleaned out a few years ago, the well remained at its usual height. The garden might, indeed, be called 'a garden of fountains,' for within a few yards of the Holy Well, in winter, or wet weather, the ground has been known to burst open suddenly, and yield a large volume of water, rising in a strong column to the height of three or four feet. The church, formerly standing near, had, some years ago, to be transplanted to a higher position, as the congregation occasionally found themselves standing in water a foot deep. Within a few yards is a second well, called St. Winifred's" (Rev. J. Conway Walter, *Lincoln Diocesan Magazine*, iii. 13, 15). Tradition recounts that a religious house inhabited by pious women once stood near this holy well, and that its waters then had the power of restoring sight to the blind.

HOLY WELL, MAVIS-ENDERBY.

"Drink of it, and you are a prisoner in Enderby for life."

HOLYWELL, OR HALLIWELL, SCOTTER.

Whoever tastes of its waters will for the future desire to dwell in the parish where it springs. It rises on rectory land, at no great distance from the church.

HOLY WELL, SOMERSBY.

This spring, which is now of some note as rising in the parish where Tennyson was born and spent his youth, bursts gently from the rock in a wooded dell.

HOLY WELL, UTTERBY.

Formerly a rag-well of great repute for its medicinal qualities. The surrounding bushes used to be tufted over with tatters left by people who visited it to benefit by its waters. Three or four years ago, if not later, remnants of clothing might still be seen on the shrubs. Persons yet living have taken their children to this well, and, after sprinkling them with

water, have dropped a penny into it for good luck.

HOLY WELL, OR MORE PROPERLY HALLIWELL, HALLIWELL DALE, WINTERTON.

A medicinal and petrifying water, near which rags used to be left on the bushes. The late Mr. Joseph Fowler, of Winterton, who was born in the year 1791, remembered people who had seen rags on the bushes near, but whether he had observed them himself is not quite certain.

HOLY WELL, WOOLSTHORPE.

This spring, which arises in the native parish of Sir Isaac Newton, now supplies Belvoir Castle with water.

A St. Anne's well exists at Long Leadenham, and there is a St. Catharine's well at Barton-upon-Humber, which was once a famous spring. According to the information collected by Abraham de la Pryme, who became curate of Broughton, near Brigg, in the year 1695, and dedicated his leisure to studying the archaeological remains and popular traditions of the surrounding country, it had anciently had "an image of that saint [St. Catharine], well cut in white marble, standing by it . . . but it was all broke to pieces in Cromwell's time" (*The Diary of Abraham de la Pryme*, Surtees Society, 1870, p. 142). In Ball's *Social History and Antiquities of Barton-upon-Humber*, 1856, p. 68, it is also mentioned: "At the end of Newport, on what was called 'the Colony,' was St. Catharine's Well, and the road from thence to Finkle Lane was named Catharine Street."

St. Christopher's (otherwise Sancaster) Well, at Denton, is believed to have been a holy well, and it is still held in honour for its curative virtues. High George, or Eye George, on Manton Common, is probably a saint's well also. It is yet resorted to for the alleviation of certain ailments, and the water is considered so beneficial that within a few years of the present time people have taken the trouble to come from Sheffield for the purpose of carrying some of it away in bottles.

St. Helen's Well, which furnished Louth Park Abbey with water by means of a cut called Monks' Dyke, was formerly ornamented with flowers and branches on Holy Thursday, a festival already mentioned as having a special connection with water-lore. Aswell, at Louth, was also similarly adorned

on that day. The ceremony of well-dressing seems to have been observed at different periods of the spring and summer seasons in various districts of the British Isles. In county Leitrim, for example, "Garland Sunday," which was the day for placing flowers round wells, fell as late as the last Sunday in July (*Folk-Lore*, v. 193); but the celebrated *well-flowering* at Tissington, in Derbyshire, which is the best known instance of the custom in England, takes place on Holy Thursday. The connection of well-dressing with Church festivals is clearly an adaptation of a pre-Christian cult to ecclesiastical exigencies. As the sentiment of reverence towards water-springs could not be done away with in its entirety, it being impossible to annihilate this and many other time-honoured preconceptions from the minds of converted idolaters, the old faith was at least modified and adapted to the new creed as far as was possible. Heathen temples, after some little *ménagement* on the part of the first Christian teachers, became churches, and in like manner pagan holy wells were transformed into objects of quasi-sacramental reverence, by putting them under the guardianship of saints in vogue among the exponents of the newly-introduced cult.

How long it is since well-dressing died out at Louth is uncertain. It still took place in the first three decades of the eighteenth century, but the oldest inhabitants of the town have now no traditional recollection of it. Neither St. Helen's Well nor Aswell appear to have a medicinal reputation at present; yet the town-crier, then aged about eighty, told Mr. R. W. Goulding, of Louth, in the year 1894, that when he was a youth, a man was in the habit of going to Aswell every morning. He sat on the edge of the spring, and held his feet and legs in the water. This man had been on board a packet when the boiler burst, and had received severe injuries. It was said that he held his legs in the water to strengthen them.

Another St. Helen's spring, "famous in days of old" (*Abr. de la Pryme*, p. 129), rises in the parish of Wrawby. An old man brought up in its vicinity says that its true name is St. Anyon's Well; but Abraham de la Pryme knew it, as most people now know it, by the name of St. Helen, to whom, for

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some reason yet to be explained, springs seem to have been frequently dedicated, both in England and abroad. Possibly the mother of Constantine was exalted to the position once occupied by some goddess whose name resembled hers in sound, or whose characteristics were sufficiently like those attributed to her to allow the substitution of the one for the other.

A well, which is said to have formerly borne the name of St. John's Well, flows at Bottesford, where the Knights Templars once had a preceptory, which afterwards passed into the possession of the Hospitalers. There is a Lady Well at West Keal, and a well dedicated to St. Mary the Virgin existed outside the city of Lincoln when little St. Hugh was done to death. Into this well the boy's body was thrown, and it was "through the might of our Ladie," according to one account of the murder, that it was permitted to speak, and so reveal its ghastly fate to the bereaved mother. In the Anglo-Norman narrative, "*Jopin le Ju*," who is held to be the instigator of the crime, is discovered, barbarously put to death, and finally hanged on a high hill outside Lincoln, near Canwick, because the child's corpse refuses to rest where it is first hidden by the Jews, and is subsequently pitched head-first down a well outside the city, where it is discovered by a woman going to draw water. A little later the body works a signal wonder, giving sight to a blind woman who handles it, and afterwards touches her eyes with her hands (J. O. Halliwell, *Ballads and Poems respecting Hugh of Lincoln*, 1849). Whether this instance of restoring sight was supposed to have any connection with the water may be doubted; in all likelihood the miracle was of the extempore order, occurring as the result of special circumstances. Sacred wells are, however, imagined to be extraordinarily successful in preserving or giving back the vision. Judging from the frequency with which legend insists on the astonishing effect of certain springs on the blind, maladies affecting the eyes must have been grievously common during the period in which well-lore assumed its permanent form.

Presumably, sight, in its relations with light and with the heavenly bodies, was associated with water at a very early stage of

man's career as a myth-maker. In comparatively recent days Odin was said to have pledged one of his eyes for a draught from Mimer's Well, the spring in which wisdom and wit lay concealed under that root of the great world-ash which stretched towards Jotunheim—a belief explained by the hypothesis that Odin's eye stands for the sun, which sinks into Mimer's fountain, the uttermost sources of the sea, in search of the secrets hidden there. Whether this supposition is a perfect explanation of the legend or not, the story still indicates that, to the mind of the old Scandinavians, the faculty by which light and darkness are distinguished, and the organ which gives the faculty play, were linked with traditions relating to water, the heaven-given fluid, whose cult is inseparably connected with that of the two great luminaries.

At Lincoln there is a valuable chalybeate spring, apparently connected with what was once "Monk's Abbey," which is dedicated to St. Mary Magdalen (Rev. J. Conway Walter, *Lincoln Diocesan Magazine*, iii. 15). Its waters are said on high medical authority to be equally important with those of Tunbridge Wells, and it is popularly esteemed for its cures of "bad legs" and other physical troubles.

There is also (or formerly was) a St. Michael's Well at Stow, the village believed to occupy the site of the Roman Sidnacester, and to have been the seat of the first Lincolnshire bishopric, before the incursions of the Northmen brought ruin on Eastern England.

At Scampton an iron-spring retains the name of St. Pancras's Well, though the chapel, which is said to have stood near it at one time, has vanished.

The town of Bourn, as its name indicates, is blessed with the possession of Bourn Eau, otherwise Bourn Well Head or Peter's Pool, a pond of crystal-clear spring-water overflowing in a large stream, just as it did, without doubt, when Hereward the Wake, "Lord of Brunne," and his Norman adversaries were contending heart and soul for the mastery of the fen country. This pool was probably put under the protection of St. Peter for the reason that he was one of the patrons of the neighbouring abbey and church.

St. Trunnion's (Trunyon's or Trannion's) Well at Barton-upon-Humber was probably a

well of note in the days of its prosperity, though now it seems to be forgotten. In the year 1697, as Abraham de la Pryme recounts (p. 132), "a great old thorn tree call'd St. Trunyon's tree, under which that saint had an altar and religious rites," grew not far from Barton; and about 1820 St. Trannion's Well was still known, while a thorn in the open field of the parish was spoken of as St. Trannion's tree (*Abr. de la Pryme*, 132, note). Mr. W. S. Hesleden, the Barton antiquary, mentions, in a communication to the *Gentleman's Magazine*, 1822, Part I., pp. 3-6, "that a thorn-tree stood some years ago" within the lordship of Barton, and not far from the parish of Burnham, "denominated St. Trunnion's Tree," and he also notes that a spring of water on the west of the town, adjoining the Castle Dikes, "bears the like name of St. Trunnion's." In Ball's *Social History and Antiquities of Barton-upon-Humber*, 1856, p. 68, there is also a statement that "in the old enclosures to the west of the town was a spring of clear water called St. Trunnion's Well, and in a field in the West Acridge a very old thorn, called St. Trunnion's Tree, which was standing in 1726."

The cult of St. Trunnion seems to have been observed at Horncastle, as well as by the Humber side, for in the will of James Burton of that town, June 9, 1536, there is a bequest "to saint Tronyn's light viiid.," this light being in Horncastle Church, where, as appears from the will, there were at least twenty-three such lights dedicated to altars and images. Who St. Trunnion was has yet to be settled with certainty. It has been maintained that his name is a variant of Ronan, Ruan, or Rumon, a bishop and confessor of Irish birth, who lived no one quite knows when, and who died in a solitary cell he had chosen among the shades of a certain Cornish forest. It has also been suggested that Trunnion is a mispronunciation of Ninian or Ringan, and St. Trinian's Church in the Isle of Man is said to have been in reality dedicated to that apostle of the Picts (*Denham Tracts*, 1892, i. 202); although there is also a theory that the word is derived from St. Trinian or Tranin, a Pictish bishop ordained by St. Palladius; or, again, from the Latin Trudo.

"St. Tronian" is mentioned more than

once in literature. Mr. Lancelot Sharpe, the author of a letter addressed to Mr. W. S. Hesleden at Barton-upon-Humber, in 1832 (which letter is now in the possession of the latter's niece, Miss Nicholson, of Kirton-in-Lindsey), begins by saying, "Of St. Tronian I know little more than when I had the pleasure of seeing you; but all I know I will now communicate." He afterwards continues: "The first place in which I find mention of this saint is in Heywood's play of *The Four P's* (Collier's edition of Dodsley's *Old Plays*, vol. i., p. 55), where the Palmer is introduced narrating his pilgrimage:

At Saynt Toncomber and Saynt Tronion :
At Saynt Botulph and Saynt Anne of Buckston."

"Mr. Steevens," he continues, "in a letter to the printer of the *St. James's Chronicle*, points out the following mention of St. Tronian, in Geffry Fenton's *Tragical Discourses*, 4to., 1567, fol. 114b: 'He returned in haste to his lodgyng, where he attended the approche of his hower of appointment wyth no lesse devocyon, than the Papistes in France performe their ydolatrous pilgrimage to the ydoll *Saint Tronion*, upon the mount Avyon, besides Roars.' Regarding St. Toncomber, he professes to be unable to add anything. Note by I. R. (Isaac Reed) in *loc. ibid.*"

Mr. Sharpe then goes on, "The next passage is in *Appius and Virginia* (Collier, vol. xii., p. 375). It is true the saint is not mentioned as plainly as in the preceding passage, but he is, no doubt, intended:

Nay, soft, my maisters: by saincte Thomas of *Trunions*
I am not disposed to by of your onions."

In conclusion, Mr. Hesleden's correspondent points out that as in the first quotation given by him St. Tronian's name stands just before St. Botulph's—a favourite saint in Lincolnshire, who gave his name to Boston, where his shrine was—the Barton Tronian may be meant. Proof is wanting, however. The saint may have had other well-known sanctuaries besides that near the southern shore of the Humber. De la Pryme, it ought to be noted, does not speak of St. Trunnion's Well, but only of his tree. Nevertheless, it is possible that he was acquainted with it, for he alludes to a spring in Barton Fields "that always rises and falls with the river

Ank (Ancholme) . . . though the well is two or three yards perpendicular above the river, it being on the top of the would" (p. 142). Among the many other named wells he mentions is Jenny Stanny Well, near Hibbaldstow Fields, which at the present day is reported to be haunted by a ghost, sometimes described as a woman carrying her head under her arm. This spectre is supposed to be Jenny Stannywell, who once upon a time drowned herself in the water. At least two other well or pond ghosts of the feminine sex are known in Lincolnshire, but so far as is recorded they carry their heads in orthodox fashion.

Many Lincolnshire towns and villages have a local celebrity for their springs—springs which are of no mere mushroom notoriety like the modern Woodhall Spa. Ashwell at Kirton-in-Lindsey has, like the Halliwell at Scotter, the By-Well at North Kelsey, the holy-well at Mavis-Enderby, and many other springs beyond the limits of the county, the quality of giving those who drink of it an irresistible desire to live in its neighbourhood. Caistor, among its many wells, possesses an outflow of water supposed to cure diseased eyes; while the rag-wells at Kingerby and Nettleton-Top have, or till lately had, special virtues. Some fifty or sixty years since, or a little earlier, another rag-well was to be seen in one of the parishes near Burton-upon-Stather in the north of the county, but it is now uncertain whether this spring was Kell-Well at Alkborough or not. Kell-Well in times past ran freely out of the living rock, "a delightful sight for to view," but it is at present forced to find a straight and narrow way through an unpicturesque iron pipe set in a brick facing. Before it suffered this barbarous constraint it was widely known through the surrounding country, where natural objects presenting some approach to the romantic in appearance are memorable from their great rarity.

Two of the most frequently patronized springs in the county rise within a few feet of each other in a narrow plantation by the roadside on Healing Wells Farm in the parish of Healing, near Great Grimsby. According to the description of Mr. John Cordeaux, of Great Cotes House, one of these wells is strongly impregnated with iron; but the other,

which is supposed to be pure water, is without any yellow tinge in the mud. From it, however, bubbles are frequently coming to the surface and breaking. Between the two springs grows a large thorn, and the bushes around them are hung with rags. Several squared stones lie about, and by the non-chalybeate spring is a large stone tank which, it is suggested, may have been a bath. The situation of the springs is quite concealed by dense undergrowth, but they appear to be much visited for medical purposes, the footmarks round them bearing evidence to the favour in which they are held.

Mr. Cordeaux visited them not long since for the purpose of discovering whether pins are ever dropped into them, but the bottom of the water in both cases was too muddy and full of leaves to allow accurate examination. It is said, however, that large numbers of pins have been found near the curative waters at Kingerby.

The twin wells at Healing are popularly credited with influencing totally different maladies. According to one account, the iron spring is chiefly of benefit in diseases of the eye, and the other in skin diseases. F—— S——, a middle-aged man, who grew up in an adjoining parish, states that when he was a lad, one spring was used for bathing and the second for drinking. The latter was considered good against consumption, among other forms of sickness, a belief which may have some relationship with a Devonshire superstition mentioned by Mr. Vaux (*Church Folklore*, p. 303). "At Morchard Bishop," he says, "in North Devon, a cup of dew collected in the churchyard on May morning was formerly thought good for a person in consumption." What the special gift of the bathing well was F—— S—— cannot say. He often plunged his feet into it when a boy, but he does not venture to assert that it had any great power in reality, although "folks used to come for miles," and the gipsies, who called the place Ragged Spring or Ragged Well, frequently visited it.

At the present time, if the opinion of a resident in Healing is to be accepted as correct, the inhabitants of that village use the springs "for medicinal purposes, and not for any superstitious notion, and they often take away bottles filled with water."

The same authority adds, "They continue to attach pieces of rag to the bushes near . . . but their purpose in so doing I do not know." A gentleman who hunts with the Yarborough pack every winter, also says that he notices the rags fluttering on the shrubs and briars each season as he rides past. There is always a supply of these tatters, whether used superstitiously or not, and always has been since his father first knew the district some seventy years ago.

Among the other health-giving waters of the county Craikell-Spring, a now vanished rag-well at Bottesford, was once greatly esteemed. In the last century it bubbled up on the verge of what was then a patch of the still remaining wild woodland of the district, and was visited by sufferers from eye or skin diseases. Its celebrity gradually decayed, but occasional resort was had to it till, within the memory of middle-aged people, it was diverted from its natural course, and carried away by a subterranean conduit. Nearly a hundred and fifty years since, according to the tradition transmitted by a woman who died lately in her ninth decade, "folks used to come in their carriages to it," and people yet living have heard how Mrs. H——'s mother, "who had gone stone blind," received her sight by bathing in it. Less than fifty years ago a sickly child was dipped in the water between the mirk and the dawn on midsummer morning, "and niver looked back'ards efter," immersion at that mystic hour removing the nameless weakness which had crippled him in health. Within the last fifteen years a palsied man went to obtain a supply of the water, only to find to his intense disappointment that it was drained away through an underground channel which rendered it unattainable.

In most, if not indeed all, countries of Europe, the element which fertilizes the soil in the form of showers, dews, and running streams is intimately connected with ideas of love and maternity. This fact explains why the Maiden-Well at North Kelsey should be visited by unmarried women on St. Mark's Eve, St. Mark's being a holy-day as inseparably linked with the practice of amorous spells and other superstitions of pre-Christian origin as Hallow E'en itself. A young servant, who was a native of Kelsey, informed W——

F— not many years ago that girls coming to the spring with the view of divination must walk towards it backwards, and go round it three times in the same manner, each girl meanwhile wishing the wish that she may see her destined sweetheart. After the third circle is complete, the inquirer must kneel down and gaze into the spring, in which she will see her lover looking up out of the depths. In Berry a closely analogous custom is known (Laisnel de la Salle, *Croyances et Légendes du Centre de la France*, i. 96). With respect to the necessity of walking backwards round the Kelsey Well, it is curious to find that among the natives of Old Calabar, water drawn with the back towards the river or spring is used in certain cases as a charm (R. F. Burton, *Wit and Wisdom from West Africa*, 1865, p. 344).

A spring at Burnham, near Barton-upon-Humber, was till the middle of this century, if not still more recently, regarded as efficacious in removing the curse of sterility from married women. A letter addressed to Mr. Hesleden in the year 1851 testifies that the water then maintained its reputation. The writer, a gentleman-farmer at Burnham, informs the antiquary in answer to his inquiries "relating to the character of the Burnham Spring," that "so far as report goes there is no doubt, and there are instances where many a one has given the fountain devoutly her blessing." He afterwards proceeds to relate, with some degree of raillery, that in two cases which occurred within his own knowledge, drinking water carried from the spring was supposed to have had the happiest effect, although in the second instance fourteen years of married life had been passed in a childless condition.

Several Scotch wells were formerly believed to have this singular power, and two Manx wells, if not more, are similarly gifted. Several other instances in the United Kingdom might be quoted, and it is also known that springs connected with the idea of maternity are to be found on the mainland of Europe. According to Rochholz (*Drei Gaugöttinnen*, pp. 127, 128), the would-be mother visiting St. Verena's Well at Baden should plunge a leg into the freshly-flowing water in order to bring about the realization of her hopes.

In Hans Christian Andersen's story, *The Storks*, unborn children are represented as lying in a pond, "dreaming far more sweetly than they will ever dream hereafter," until the hour when the storks carry them to their parents. It is noticeable, too, that long tresses of women's hair, and other votive offerings, used to be hung in a chapel dedicated to the Trinity at the holy well near Roe, in Bornholm (H. Marryat, *A Residence in Jutland*, ii. 344), for Greek mothers used to cut off their hair, and offer it to the divine Hygeia, before their lying-in, and for the health of their child, in consequence of which custom, according to Pausanias, many of the temple statues of the goddess were scarcely recognisable on account of the mass of hair wound about them (Rochholz, *Deutscher Glaube und Brauch*, i., 183). A closely-allied superstition probably accounts for the Portuguese *Fonte do Leite* at Ponte da Barca, a score of miles to the north of Oporto. *Fonte do Leite* means "Milk Spring," and Mr. Crawford, the author of *Round the Calendar in Portugal* (1890, p. 81), mentions that "women yearly lay by its side offerings of bread and wine and flax and oil." He does not, however, explain the object with which these gifts are presented. The nature of the conception underlying the custom may be guessed at, nevertheless, for remote Japan furnishes another instance of a milk-spring. The *Athenæum*, November 10, 1894, published a review of *Glimpses of Unfamiliar Japan*, by Lafcadio Hearn, containing the following passage: "In a sea-cave near Matsue is a drip of water from a high ledge known as Jizo's Fountain of Milk, at which the souls of dead children drink, where milkless mothers come to pray for their babes' sustenance, and mothers who have more than they need ask that the overflow may be taken from them and given to the dead children." A well once possessing similar properties exists in Brittany, for Émile Souvestre remarks in his *Derniers Bretons*, 1854, i. 59: "Il y a peu d'années que la fontaine de Languengar, placée sous la patronage de Saint Honoré (dont les reliques y avaient été trempées) avait la propriété de donner du lait aux jeunes mères qui buvaient de ses eaux. Un incrédule osa en porter à ses lèvres par dérision,

aussitôt ses seins se gonflèrent comme ceux d'une femme, et ce ne fut qu'à force de prières et de mortifications qu'il put mettre un terme à cette étrange punition."

It is a curious fact that so far as is yet known the Lincolnshire "blow-wells" have no picturesque folklore attached to them. These wells, which are popularly supposed to be unfathomable, though in reality they are springs from the underlying chalk rising to the surface of the ground where the superincumbent strata are sufficiently adapted for penetration, are never known to freeze. The thermal well, now beneath a pump in Mr. Stephenson's "crewyard" at Roxby, is also unaffected by frost. Experiments lately made by the Rev. J. T. Fowler, D.C.L., to test its temperature, show that the water remains steadily at 60°, while the spring of another pump not far from it is 58°, and that of one at a little greater distance 51°, the ordinary temperature of pump-water in the district. The water of the thermal well, which is softer than that of other springs in the neighbourhood, and probably comes from a great depth below the limestone and gypsum strata, "reeks" in severe weather. In the extraordinary frost-time early in 1895, the ice which formed in its trough had to be broken to allow the cattle in the yard to drink, which had never been done before, so far as is remembered. This well certainly ought to have legends explaining the fact that it has always "the chill off it," but if they exist they have yet to be discovered.



Book-Hunting and its Votaries.

By J. H. SLATER.

TO read an extremely interesting work devoted to various aspects of book-collecting which has recently been published* is to vitalize in a measure the trite assumption that there has not at any period of the world's history been a time when men and books were not connected by the strongest bonds of sympathy and

affection. Sometimes, indeed, ignorance and bigotry have run riot, and swept out of existence in a moment the fruits of centuries of devoted toil, and at stated, and it would seem recurring periods, education has been confined to such a comparative few that it would almost seem as though the very ability to read had for the time being vanished away. But the spirit that prompted the Egyptian priests to trace their sacred hieroglyphics on papyrus strips, and the Assyrians to build up libraries of enduring brick, is the same intelligence that presided over the Bruchium and Serapeum, the Athenian library of Pisis-tratus, the bookshops of Rome, the monasteries of a darker age, and the collectors and collections of these later days. Times have changed, but we have changed with them only in outward show; our desires, attributes, and characteristics are the same as they have ever been, and perhaps the oldest and most estimable quality that has come down to us through the ages is the deep desire to inherit the wisdom and knowledge of others. This can seldom or never be accomplished but by the aid of books, whatever form they may assume, and it is this distinctive trait that has animated the book-hunters of all generations, including our own, who prove themselves most worthy to receive it.

The ethics of book-collecting has, of course, its complex phases, and it is not always the rich who are the most intelligent, or read the most. History tells us how the *élite* of Rome—or at least some of them—regarded their books in the light of so many pieces of furniture, and there are bookmen of to-day who are in no better state than this. Virgil, though trapped in all the glories of Le Gascon or Derome, may speak to strange ears on occasion, even to those of some collector who places the greatest store upon that which is past and gone, like him of feeble mind who falls in love with Cleopatra. Intellectual profit is in such cases at a discount; it is a mere question of false affection, the extent of which is measured by rule of thumb and mirrored in ostentatious vanity, flaunting it behind glass doors.

Mr. Roberts, as we think very judiciously, avoids any pestilent analysis of the motives that have actuated individual book-hunters. The ghost of old Lazarus Seaman might

* *The Book-Hunter in London: Historical and other Studies of Collectors and Collecting*, by W. Roberts. London: Elliot Stock, 1895.

haunt him in his goings out and comings in had he ventured to suggest that the ponderous commentaries which that worthy had collected were to him but *bric-à-brac* after all. Indeed, such a conclusion would not improbably amount to a virtual libel on the memory of a gentleman who certainly enjoyed the status of a scholar, and will be known for all time as the owner of the very first library ever sold by auction in this country. The sale which took place in Warwick Court on October 31, 1676, furnishes most instructive statistics of the

periods to a nicety. At one time books of deep gravity, whose words come up like ghosts, as it were, from the depths of some Puritan abyss, are accounted the only books worth pondering over. Within their covers is the truth of ages. At another time the classics are all in all, and little Elzevirs—of the “right” edition mind, or they are worthless—are ranged with the more scholarly productions of Aldus, to the exclusion of most other works. Sir Julius Cæsar, who was Master of the Rolls in the days of James I., was so enamoured of the classical



SIR JULIUS CÆSAR'S TRAVELLING LIBRARY.

value of some books then and now. A sound copy of the *editio princeps* of Homer, a folio work published at Florence in 1488, sold for 9s., the present value being about £150. Eliot's *Indian Bible*, a quarto of such extreme rarity nowadays that £580 was considered a reasonable amount to pay for a copy at Lord Hardwicke's sale six years ago, went for something under 20s. On the other hand some books in Seaman's library are worth no more now than they were then; others have actually deteriorated in popular esteem. The prices at which books are sold indicate the tastes of book-buyers of different

writers that he took with him on frequent journeys a miniature bookcase full of them. Half a century ago the classics fell like Lucifer, though they may rise again. They are almost as dead now as the hands that wrote them.

Early book-hunting in this country was, indeed, of a totally different character from what it now is. Edward I. was the first English monarch who appears to have taken thought for a library, though it is impossible to suppose that even the learned Beauclerc could have read “books in the running brooks, sermons in stones.” Edward was

the possessor of eleven service-books, while contemporaries of his, Richard of London and Richard de Gravesend, Bishop of London, owned ten and one hundred volumes respectively. Most of these works treated of moral philosophy or religion. Richard de

instances of private enterprise, undertaken at a time when manuscripts were rare and costly. It was not until long after the days of Caxton that it became possible for a man of even good means to accumulate any considerable number of volumes, and we



CANONBURY TOWER.

Bury, the author of the *Philobiblon*, was, as all the world knows, a famous collector; and Sir Richard Whittington added to the growing passion by giving £400 worth of books to the Franciscan Monastery which then covered the site occupied by Christ's Hospital in Newgate Street. These, however, are isolated

may well doubt whether there were many living fifty years after his death who cared to do so when we read that those who bought works from the dissolved monasteries used them "to scour their candlesticks and to rub their boots." John Ball, Bishop of Ossory, writing in 1549, says that he knew "a

merchantman, which shall at this time be nameless, that bought the contents of two noble libraries for 40s. apiece; a shame

in the days of King Henry VIII. A few of the salt, however, as for example Henry, Earl of Arundel, built up libraries out



ST. PAUL'S CHURCHYARD.

it is to be spoken. This stuff hath he occupied in the stead of gray paper by the space of more than these ten years." Of such it appears was the ordinary book-buyer
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of the wreck of the monasteries; and it was perhaps their example, combined with the greater facilities which soon arose for procuring books, that ushered on the scene

a multitude of persistent and omnivorous collectors, who, like Gabriel Naudé, swept whole streets in the hope of securing something of interest and value from among the mass.

All the days of the Stuarts the book-hunter's avocation was so popular that he was accounted but feather-brained or a varlet who had not his library to turn to on occasion. Half of King James's solemn jokes were cracked by the aid of midnight oil, and only to be understood by a painful search in volumes of forgotten lore. Books began to pour from the press, and it became a business

number of extensive collectors as there were during the latter part of the seventeenth century and during the whole of the eighteenth. People now specialize from sheer desperation, and there are not many private libraries extant which, like that of the Duke of Roxburghe, contain books on theology and jurisprudence, philosophy of all kinds, arts and sciences, philology, history, polygraphy, and goodness knows what other branches of learning besides. In these days of reprints much can be obtained in little space. Folios are frowned down; the nimble octavo may hold within its covers all that Shakespeare



WESTMINSTER HALL.

to read them. These were the days of the classics and the ponderous works of the Fathers, of *Æschylus* and *Horace*, *Saints Augustine* and *Jerome*. Fiction was, of course, unknown, and it became a habit among courtier-poets to woo their Muse in manuscript and to keep her there, vulgar print being too common to satisfy the aspirations of their souls. All this, however, did not fail to pass away with the fashion of the hour, and then arose another great battle over the books. Indeed, it is more than questionable whether there now are, in this country, at any rate, anything like the same

or *Ben Jonson* ever wrote, and sometimes a great deal more.

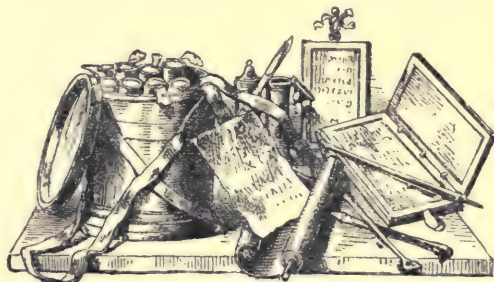
In popular fancy the "book-hunter" is a peripatetic and cosmopolitan snapper-up of unconsidered rarities, though in truth he may wear good clothes and search by deputy. He may even entertain a score or two of booksellers, and pay in right royal fashion for anything he requires. None the less, on this account, is he a book-hunter, since of necessity he is compelled to search for what is but seldom met with. Such an one must often sigh as he takes his walks abroad, or buys by telegram. He is too often apt to

think that the happy hunting-grounds must be in some fairer region than that which is honeycombed by the London streets. There are no Shakespeare quartos such as George Daniell hid in his red-brick eyrie at Canonbury, very little of anything, in fact, but what nobody wants. There are scores and hundreds of volumes of sermons addressed to sleeping congregations a century and more ago now faster far asleep than ever; battalions of school-books scored and battered by the race that has come and almost gone; a cookery-book or two with indigestion in its very title; a bundle of almanacs of the last decade. If we want rarities we must pay heavily for them, or stumble over them one at a time by chance, generally in the beaten tracks and known localities where daily walk "the Nimrods of the streets."

Before the Great Fire, Little Britain and Moorfields were full of shops and stalls, as also was St. Paul's Churchyard. It may be news to some that Westminster Hall itself was once given over to dealers in books, and that while suitors or their counsel pleaded at the end of the vast parallelogram, just where the steps are now, a brisk trade was done at the counters that ran along both of the sides. Stalls for books, as well as other small merchandise, were permitted in the hall as early as the sixteenth century, and were not removed till the reign of George III.

Booksellers have always congregated together; they are gregarious animals like lawyers, diamond-cutters, and gold-beaters, and the London of to-day contains, as in the past, numerous streets and alleys where shops and barrows may be met with in long procession. Farringdon Street and the New Cut, Holywell Street and the turnings off St. Martin's Lane, teem with prospective bargains which somehow or other continually escape us. Then there are the shops of the greater booksellers who deal in hundreds and sometimes thousands of pounds, and are continually on the look-out themselves for "lots" and "items" of rarity. Yet many of the books that are now a miracle of scarcity were perhaps common enough before the fire made of the City one huge holocaust. Fashion, too, has changed utterly, just as that which prevails now will have changed when the new generation of book-hunters

wonders perhaps that such a book as Calonne's *Proposals for Preventing Highway Robberies in the Environs of London* might be picked up in the concluding years of the nineteenth century for a shilling or eighteenpence. The truth is that the ideal book-hunter searches



ROMAN WRITING MATERIALS.

for what to him are necessities, and not for bargains. Neither he nor any of his progenitors have often obtained an immediate and material pecuniary advantage except by accident. The rarity of to-day, the pamphlet which, as market prices go, would be cheap at ten times its weight in gold, though for all intellectual purposes it is worth no more than the last issue, which can be got for a few pence, may soon depart into the limbo of dead follies, or it may flicker out its life a century hence. The veriest tyro who reads Mr. Roberts's account of books and bookmen cannot fail to see that the new becomes old and the old new under the magic touch of time. Where, for example, are the masterpieces of Aldus now? They survive in the estimation of a few collectors, but only of a very few. Though dead to most, they nevertheless await their resurrection.




Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The *Archæological Journal* (Vol. LII., No. 207) has reached us from the ARCHÆOLOGICAL INSTITUTE. It contains the following papers: "Antiquarian Notes on the Rose," by Mr. J. L. André; "Notes on Egyptian Colours," by Mr. F. C. J. Spurrell; "Philæ; the Nubian Valley and the Modified Nile Reservoir," by Mr. Somers Clarke; "Notes on two Curious

Padlocks in the Carlisle Museum," by Chancellor Ferguson; "The Progressive or Expansive Significance of Place Names," by Canon Atkinson; "The Origin of some Small Pits or Lines on Allerston and Ebberston Moors, Yorkshire," by Mr. J. Mortimer; and "Beverley in the Olden Time," by Mr. W. Stephenson.

The *Journal* of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND (Vol. V., Part III.) has been issued. Its contents are divided into two sections, one being that of papers on various subjects, and the other the proceedings of the society at its meetings. Among the first named are the following: "The Origins of Prehistoric Ornament in Ireland," by Mr. George Coffey, M.R.I.A.; this which is the third part of a long and important paper contains eighteen illustrations. The Rev. J. F. M. French contributes an account (with two illustrations) of a fine gold spur found in county Wicklow. Mr. Cecil C. Woods follows with a short paper on, and a useful catalogue of, the Goldsmiths of the city of Cork. Unfortunately all the records of the company were (in all probability) recently destroyed by fire. [The editor of the *Antiquary* can add the initials of another Cork Goldsmith to those contained in Mr. Woods's list. On a rattailed spoon of last century are three marks thus:

[H.S.]  [H.S.]] Mr. C. Winston Dugan

describes the Ancient Cott [a kind of canoe] found last year in the south-west corner of Lough Neagh in County Armagh. Besides these papers, there are a good many short and often useful notes, under the general heading of *Miscellanea*.

The second division of the contents of the *Journal* includes (with numerous illustrations) accounts of the general meeting of the society at Galway last July, with descriptions of various places visited then or at later dates. These include accounts of Galway, the Aran Islands, Borris, Roscrea, Clare, Galway, Athenry, and the Loughcrew Hills. Altogether this number of the *Journal* fully maintains the high standard of excellence of its predecessors.

The Collections of the SURREY ARCHÆOLOGICAL SOCIETY are well recognised as among some of the best of the publications of the provincial societies. Vol. XII., Part II. has been lately issued. It contains the following papers: "A Charge given by Henry Hart, Esq., J.P., at the Surrey Quarter Sessions at Dorking on April 5, 1692." It is communicated by Lord Ashcombe. Following it is a paper by Mr. F. Lasham on "Camps, Earthworks, Tumuli, etc., in West Surrey"; Mr. Henry E. Malden contributes a paper entitled "Notes on Anstiebury, Holmbury, and other Early Camps in Surrey"; Mr. A. R. Bax follows with an account of certain Surrey parish churches in 1705, taken from a manuscript at Lambeth; "The Church Plate of Surrey" follows by the Rev. T. S. Cooper, in which the Rural Deanery of Beddington is taken. The most interesting discovery is that of an Edwardian Communion Cup and paten at Beddington of the year 1551, adding one more to the very small list of chalices or cups of that period which remain. "Surrey Wills," by Mr. F. A. Crisp; and a continuation of the "Visitation of Surrey, 1623,"

edited by Dr. Howard and Mr. Mill Stephenson, make up an excellent number of the "Collections."

The "Quarterly Statement" of the PALESTINE EXPLORATION FUND is always full of interest, brief as most of the papers which it contains too often are. The "Statement" for October, 1895, contains *inter alia* the sixth report of excavations at Jerusalem, by Dr. Bliss; five reports from Herr Baurath von Schick on the old churches of Jerusalem, and other subjects; two notes by Canon Dalton; the "Stoppage of the Jordan, A.D. 1267," by Mr. Stevenson, as well as several other papers of more or less importance and interest.

PROCEEDINGS.

The first meeting of the new session of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held on November 6 at 32, Sackville Street, Piccadilly.—The honorary secretary, Mr. Patrick, expressed the great sorrow he felt in making the formal announcement to the meeting of the irreparable loss the society had sustained by the lamented death of Mr. E. P. Loftus Brock, F.S.A., the honorary treasurer.—The chairman and Mr. W. de Gray Birch, F.S.A., also referred with much feeling to the sad event, and spoke of the great services rendered to archaeology by Mr. Brock during the period of nearly thirty years in which he had been connected with the association.—The intimation was received by the meeting with most sincere regret.

Proceeding to the business of the evening, the chairman exhibited a cast of a very interesting and rather unusual seal connected with Rievaulx Abbey, and read some notes preparatory to a future paper on the subject.—Mr. Collier brought for exhibition a small collection of bronze tokens, mostly from Warwickshire and Staffordshire.—Mr. A. Oliver produced two very elegant Roman lamps of rather unusual design from Corfu.—Mr. Patrick, the honorary secretary, exhibited some Roman fibule of silver and bronze, and some beads, hair-pins, and dice, some of the latter showing distinct evidence of having been plugged; also an elegant little bronze figure of the infant Hercules brought from Italy.—Owing to the unfortunate indisposition of the authors of the two papers advertised for the evening, they were not completed, and stand postponed.—Mr. Patrick then read a short paper upon Winchester House, Southwark, and the recent discoveries of some remains of the buildings, which he illustrated by some old engravings and maps, and a plan of the locality.—An interesting discussion ensued, in which Mr. R. W. Barrett took part, and afterwards drew the attention of the meeting to the nature of the excavations in progress upon the line of the Roman wall in the North of England, which he had quite recently visited.

At the meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, held on October 21, the president (Mr. W. M. Fawcett, M.A., of Jesus College) read a paper on "Elections at Cambridge Sixty Years Ago." Many specimens of the electioneering literature of the time were handed round. In most cases the once piquant jokes and gibes have become quite obscure, and the allusions to persons and events forgotten. But in many Mr. Fawcett was able to explain them. Perhaps one

of the best was a squib attacking the University influence at the time in Scripture language, purporting to be taken from "the nine hundred and ninety-ninth chapter of the Book of Corruption," the Vice-Chancellor at the time being Joshua King, President of Queen's. Two or three verses are sufficiently amusing to be worth quoting. They begin thus:

"And it came to pass in the reign of William the Fourth, there was a great talk of 'Corporation Inquiry' and 'Church Reform.'

"And Joshua said to himself, 'I am *King* of this town, and I will therefore make the people vote according to my judgment;' so he rang the bell for Jobson [Jobson is supposed to be the University Marshal], and he said unto him:

"'Jobson, Jobson, go thou into the highways and hedges to my tradesmen, and to all my people, and thus say unto them:

"'My commands are, they will vote for Sir Edward, whether they have promised or not.

"'Therefore put on thy gown, that it may make a better appearance.'

"So Jobson put on his gown, and went limping out."

After several other verses, in which Joshua is represented as trying to obtain votes under every pretext, he discharges his gardener for withholding his vote.

"And Joshua was exceedingly wroth, and said:

"'Thou fool, thou knowest not what is right; leave me, for I will not have a man on my premises who differs from me.'"

And so on.

The whole thing is a travesty on University influence, and brings in the names of well-known men of the time.

Two others are reminders of the electioneering scene in *Pickwick*, and certainly, as Mr. Fawcett remarked, "if the wit is not keener, the humour is certainly broader in such squibs as the following, which must have excited much admiration."

One reads thus:

"Escaped from his den
At the Hoop Hotel
and supposed to be lurking in the vicinity
of Parker's Piece

That most destructive and voracious
reptile

The Spring Place Sucker
or

Political Vampire.

Such is the enormous voracity of this creature that for the last three years he cost Mr. John Bull his keeper £3,000 per annum, and will cost the proprietor this year at least £6,000 if not immediately destroyed.

Mr. Bull earnestly solicits the public to proceed to his haunt on Parker's Piece, and by their united efforts to crush at once this Political Blood Sucker."

And the other:

"Just arrived in Cambridge
and may be seen alive

One of those wonderful little reptiles

THE BUG

It is of the species called the

HUM-BUG.

It is very venomous, crafty and spiteful."

The paper was one of very considerable interest, and will serve a useful purpose by putting on permanent record some of the transient events, connected with the stirring political times of the first half of the now closing century, as represented in a university town.

Professor Hughes made a communication, in which he derived the battle-axes of the Fijian type, and the Australian boomerang from Cetacean ribs, after which he read a paper on the "Earthworks between the Tyne and Solway."

Mr. J. Willis Clark, the Registrar, exhibited and explained some objects from Somaliland, which he presented to the society.



The report of the OXFORD UNIVERSITY BRASS RUBBING SOCIETY states that the society has just completed its second academical year, having been founded by some twenty undergraduate brass-rubbers in May, 1893, with Mr. H. F. Haines, son of the late Rev. H. Haines on brasses, as its first vice-president. It has since more than doubled its roll of members. The society has a twofold object—during term to complete and revise the register, first of all brasses, then of all sepulchral monuments in the county and diocese of Oxford; and during vacation to promote the study and preservation of brasses elsewhere, as its members may find opportunity. The society has held two ordinary meetings in each of the last three terms, at all of which recent rubbings taken by members have been exhibited. Papers have been read on "Symbolism in Brasses," by Mr. H. M. Conacher; "The Problems of a Brass Engraver," by Mr. J. W. Crowfoot; "Heraldry," by Mr. A. R. Pinel; "Canopies in Brasses," by Mr. J. L. Myres; "The Parish Church and Monuments of Minster in Sheppey," by Mr. W. H. Draper. At the last meeting, in Lent term, several members discussed the brasses which they had lately studied, and exhibited their rubbings. At a public meeting held in November, in the Ashmolean lecture-room, Viscount Dillon kindly gave an interesting lecture upon "Ancient Armour," and has since become honorary member of the society.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

SOME NOTES OF THE HISTORY OF THE PARISH OF WHITCHURCH, OXON. By the Rev. John Slatter. Cloth, crown 8vo., pp. viii., 150. London: Elliot Stock.

This is a modest and unpretending outline of the history of a small country parish in Oxfordshire. So far as it goes, it is a careful and scholarly little book; but we cannot avoid a feeling of regret that the author did not see his way to something more exhaustive

and complete. It is evident from what he gives us in the hundred and fifty pages of his book that he could have written a complete history of his parish very well. However, we must be thankful for what we have got. Canon Slatter says in the preface: "When I came to Whitchurch in 1880, I at once procured a book, properly indexed, in which to enter information of whatever sort that might be useful to my successors. The facts thus collected, though far from being a perfect history, have, however, attained to a certain degree of continuity; but I should hardly have ventured to publish these if I had not in my chest come across some documents which seem of great interest, and one of them in particular of great rarity. I allude to the first poor-law accounts of the parish under the earlier Act of Elizabeth—viz., 5 Eliz., cap. 3."

These poor-law records are undoubtedly of very considerable importance and interest. They were the result of the local application of the Act of Elizabeth alluded to by Mr. Slatter, and which embodied the provisions of an earlier Act of Henry VIII., which had been extended under Edward VI., and Philip and Mary.

It is, as Mr. Slatter observes, very seldom that the poor-law accounts of this date have been preserved. The law then called for a voluntary contribution from the wealthier people in each parish, to be gathered together, and administered in relief, by certain "collectors." If people refused to contribute voluntarily, then the justices could compel them to do so; or if a parish was too poor to support its own paupers, then certain of them were licensed to beg in adjoining specified parishes. It is the record of these poor-law proceedings which has been fortunately preserved at Whitchurch, and which is printed in the book under notice. Besides this, the history (and a very interesting one it must have been) of the parish from the earliest times is given in outline by Mr. Slatter. The only pity is (as we have already said) that he has not filled in the outline with rather more of detail. It is pretty clear that a good deal of valuable material with regard to the manorial history might have been forthcoming, such as would have helped to throw light on points more or less obscure as to manors and early village communities generally. The framework at Whitchurch, as given by Mr. Slatter, is complete enough; it only wants a little more filling in.

The old church—a Norman building—was pulled down in 1858, with the exception of a small portion of later date, which is still standing, and which contains a stone sculptured with a floreated crucifix. This fortunately escaped the hand of the spoiler, as did also several monumental brasses, some of them of more than ordinary interest. In the parish records are four inventories of the church goods taken in 1574, (?) 1584, and 1593. Students of post-Reformation ritual will find points of interest in these inventories, which also contain lists of the goods belonging to the parish, used at what we suppose was the Church Ale, but which seems to have been locally known as "Revel Day."

It will be gathered from this notice that, short as the book is, it contains a great deal worthy of record, and well put together. The only fault of the book is that there is not more of it.

THE HISTORY OF SUFFOLK: Popular County Histories. By the Rev. J. J. Raven, D.D., F.S.A. Cloth, demy 8vo., pp. viii, 287. London: Elliot Stock. Price 7s. 6d.

It is not without its value and interest that we are able to note, as these volumes appear one after the other, how widely diverse the history of each county is from that of the rest. It might be supposed that, taken as sections of a whole, the history of each portion of England would run very much in the same lines. This is not the case, and it is perhaps, not the least valuable feature of these Popular County Histories that they bring out the differences in clear and sharply-defined outlines. The history, as given in these volumes, is necessarily condensed, and this condensing accentuates the individuality of each county, as regards its past history, in a much more marked degree than would otherwise be possible.

The previous volume of the series was the *History of Northumberland*, by Mr. Cadwallader Bates, and that followed Colonel Fishwick's *History of Lancashire*. It would, perhaps, be difficult to have imagined how widely different the history of these three sections of England is, without the help of the three volumes of this very useful series.

The publisher has been fortunate in securing Canon Raven's services for the *History of Suffolk*. It is a county whose history is not easy to recount because, unlike that of most other counties, it is a compilation of individual histories.

The history of Suffolk is to be read in, and gleaned from, the individual stories of its villages to a much greater extent than is the case with other counties. For such work, Dr. Raven, from his long and intimate connection with Suffolk, is especially well fitted. The result is before us in the present volume, and we have no hesitation in saying that the result is, on the whole, thoroughly satisfactory. It would be possible to criticise here and there, and perhaps the objection may be taken that too much space is occupied by a narration of religious and ecclesiastical events, as compared with the secular history of the county. Yet, in a county like Suffolk, whose history, as we have said, is mainly the compilation of the history of its villages, the ecclesiastical side is necessarily more conspicuous than any other, and in this fact lies the explanation of, and the justification for, the apparent disproportion we have alluded to. It is a fault—if, indeed, it be exactly a fault—which was pretty well inevitable, and it must be regarded as the outcome, not of defective knowledge, or of a faulty conception of the relative proportion of things, but as the result of a truthful reflection of the history of almost any rural district which lies (to quote the prospectus of the book), as Suffolk does, "out of that zone of England in which the more notable historical events have occurred."

The best way of conveying a general idea of the ground which the book covers will be if we follow the custom we have adopted on other occasions, and give the separate headings of the chapters into which the book is divided. They are nineteen in number, and are as follows:

1. PHYSIOGRAPHY AND PREHISTORIC.
2. THE ROMAN OCCUPATION—EARLIER.
3. THE ROMAN OCCUPATION—LATER.

4. EARLIER SAXON TIMES.
5. LATER SAXON TIMES.
6. THE NORMAN PERIOD.
7. EARLY PLANTAGENET.
8. " " *continued.*
9. EDWARD III. AND RICHARD II.
10. COLLEGES, LOLLARDS, AND PILGRIMAGES.
11. PERPENDICULAR ARCHITECTURE, DOMESTIC LIFE.—SIR JAMES TYNDALL.
12. HENRY VIII. AND EDWARD VI.
13. QUEEN MARY.
14. QUEEN ELIZABETH.
15. EARLY STUART.
16. FROM THE LONG PARLIAMENT TO THE REVOLUTION.
17. SUFFOLK DURING THE REIGNS OF WILLIAM III., ANNE, AND GEORGE I.
18. LATER DAYS.
19. ETHNOLOGY, SURNAMES, FOLKLORE, AND DIALECT.

Perhaps as interesting a portion of the book as any, is that part of the last chapter which deals with the folklore and dialect of the county. There is, we ought to add, a very complete index.

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DATED BOOK-PLATES (EX-LIBRIS) WITH A TREATISE ON THEIR ORIGIN AND DEVELOPMENT. By Walter Hamilton. Part III. 4to., paper, pp. 111-225. London: A. and C. Black. Price 7s. 6d. net.

This is the third and last part of Mr. Hamilton's useful catalogue of dated book-plates.

As dealing with book-plates of the present century it cannot be accounted archaeological, and it is only by virtue of its connection with the two former parts, which came legitimately within the scope of view of the *Antiquary*, that this third part can by courtesy claim a notice in our pages.

Mr. Hamilton dwells on the decadence of art in the first half of the century, as reflected in the poverty of design shown in the *ex-libris* of that date. He considers that a revival of artistic design in book-plates may be noted after 1851. To a limited extent this may be true, but we are not sure that we altogether agree with him. Book-plates designed in the earlier part of the century were, at least, a natural outcome of the taste, or lack of taste, of that period. It is not so now. At the present day book-plate designs are running riot. The so-called "high art" of the sickly æsthetic fashion of the hour is figuring far too often in the book-plates of the present day. This can be seen in some of the illustrations given by Mr. Hamilton in this section of his book. Many of the designs are exaggerated and unreal, however odd or weird, or even pretty, they may chance to be. If a book like Mr. Hamilton's is to be anything more than a mere catalogue, it ought to criticise and point out errors and evidences of bad taste. No one could speak with more authority than the chairman of the Ex-Libris Society. We do not care to specify what we consider the bad taste of particular persons as shown in the designs of their book-plates illustrated in this book. It is, however, very evident that many of the designs figured by Mr. Hamilton contravene the canons of sobriety and good taste which should restrain the design of a book-plate.

In fact, the modern book-plate is fast being vulgarized and is running to seed.

We have gone, page by page, through Mr. Hamilton's list, and we are bound to say that so far as we had the means of checking it, the list seems to be remarkably free from errors. In only two instances have we detected a mistake. One occurs in the first entry on p. 144, where it is said that Dr. William Tyrrell, Bishop of Newcastle, was translated to Sydney in 1853. This is a mistake. Dr. Tyrrell was Bishop of Newcastle at his death.

The other mistake is also ecclesiastical and curious, and also of more importance. In the second part of his book Mr. Hamilton drew attention to a fictitious book-plate of Bishop Carr, of Killaloe, which he had been told was taken from a device in Canon Dwyer's *History of the Diocese of Killaloe*. We then pointed out that although the device in question occurs in the book named, it is really copied from Harris's edition of Sir James Ware's works, vol. i., which was published in Dublin in 1739.

On page 216 of the part under notice, in the list of "Additions and Corrections," under date of 1661, Mr. Hamilton includes as a small book-plate (2½ inches by 2½), a label inscribed "Sigillum Decani et Capituli Laonensis 1661." This is another of the devices of Irish episcopal and capitular seals which occur as headings to the sections of Harris's edition of Ware's work. As there are a large number of these devices in that work, and as many of them only need to be cut out with a pair of scissors to look like genuine book-plates, it is well that collectors should be placed on their guard. We have, while writing this notice, taken the trouble to look through the book. Some of the devices would lend themselves more readily to fraud than others, those of Killaloe being among the most easy for an unscrupulous person to make use of; the number is so considerable that it may not be amiss to record them here. There are three each of the following: Armagh, Meath, Kilmore, Derry, Dublin, Kildare, Ossory, Ferns, Cork, and Cloyne; four of Tuam; two each of Clogher, Dromore, Raphoe, Leighlin, Limerick, Killaloe, and Elphin; and one each of Down and Clonfert. The two latter, if cut out, would easily pass as ordinary oblong book-plates. Of Cashel there are two devices of the average size, and four small ones. Of Waterford there is one of average size, and five small. In all more than fifty of them. They are all very prettily designed, and were it not that the book is fortunately rather rare and costly, many more of them would no doubt be passing current as book-plates than is actually the case. It is clear that the collector needs to be on his guard as to them, and it is safe to say that any small label with an Irish bishop's arms, or with those of an Irish cathedral chapter, which it may be attempted to palm off as a book-plate, will, on examination, be found not to be a book-plate at all, but to have been cut out from the book in question.

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AN INTRODUCTION TO FOLKLORE. By Marian Rbale Cox. Cloth, 8vo., pp. xv, 320. London: D. Nutt. Price 3s. 6d.

It says very much for the study of folklore that the books which have appeared on the subject have as a rule maintained an unusually high standard of excel-

lence and scholarly attainment. With a subject which appeals so readily to the popular fancy, it might have been expected that quite the opposite would have been the case, and that the market would have been stocked with a plentiful supply of books of a very inferior order of merit. Fortunately this is not so, and the book now before us quite rises to the general high level which is so distinct a feature of most of the books which have dealt with folklore.

There is a great deal of very suggestive matter and accurate reasoning in *Introduction to Folklore*, especially in the chapter on the "Separable Soul." It is not necessary to agree with all that is said in a book in order to appreciate its power, or estimate its value, and this is the case in the present instance. The fault of the past was that nobody noted, in any systematic or scientific way, the many traces of remote antiquity which can be detected in the ordinary customs and manners of civilized nations and individuals. The danger, as it seems to us, is now rather in the opposite direction of detecting, or thinking that there is to be detected, a trace of primeval usage in customs or practices which are really only the outcome of something by no means peculiarly ancient. To take a single instance, that of Christians turning to the East. It certainly suggests a connection with ancient sun-worship, but if examined it will be found that it is of mediæval origin, and is based on the symbolism so dear to the minds of men like Durandus and others. It is not a traditional custom of unbroken lineage from primitive Christianity, but is a piece of mediæval symbolism based on the idea of the "Son of righteousness arising with healing on His wings." It is not connected with anything more remote. So, too, the placing of a poker upwards across the bars of a grate to induce a fire to burn, is based on sound common-sense, and is devoid of the idea, suggested in the book before us, that it originated in the forming of a cross, to make the evil spirit depart out of the fuel, which he prevented from burning. It would be quite easy to argue that the reason for punishing boys by whipping them on what Mr. Athelstan Riley and Mr. Labouchere have designated in *Truth* as the "official spot," arose not from the obvious convenience of that locality, but because it was a tradition from the days of primeval cannibalism, when the *chef* of that period was wont to pound the human steak to make it more tender. The fact is, that if we only use a little imagination we can very soon invest nearly every action of life with some romantic origin, supposed to be derived from prehistoric savagery or superstition. There is a real danger of this, and the student of folklore needs to curb the reins of his imagination to a very considerable extent in this respect.

The first chapter of this book is headed "Introductory." It is followed by one on the Separable Soul; then comes the subject of Animal Ancestors; which in turn is followed by chapter iii., on Animism—Ghosts and Gods; chapter iv. deals with the Other World; chapter v. with Magic; and chapter vi. with Myths and Folk-tales.

It is a book full of matter for sober reflection, and without always accepting the author's conclusions, we look upon it as quite one of the best books on the subject. It is a capital explanation of and introduction to folklore in its many-sided bearings. There is, we may add, a complete and full index.

EXTRACTS FROM THE RECORDS OF THE MERCHANT ADVENTURERS OF NEWCASTLE-UPON-TYNE. Vol. i. (Surtees Society, vol. xciii.) Pp. lii, 315. Published for the society by *Andrews and Co.*, Durham.

This, which is one of the volumes issued to the members of the Surtees Society for 1894, was originally entrusted to Mr. J. R. Boyle, whose work as a painstaking Northern antiquary is well known. Unfortunately, Mr. Boyle had to leave Newcastle before completing the work, and this and other causes made it necessary for someone else to continue the work. A fresh editor was found in Mr. F. W. Dendy, and fortunately the book has not really suffered from the change of editor, as might have been feared that it would. It is not, perhaps, generally understood that merchant gilds were quite distinct from the craft gilds (or mysteries). Their members were those burgesses in the town who were shopkeepers or warehousemen engaged in the purchase and sale of merchandize. Craft gilds, on the other hand, were associations of artisans engaged in special handicrafts in a town. Merchant gilds existed in France at an earlier date than their existence in England can be traced, and it is surmised that their advantages may have first been learnt by the English from the Norman merchants who followed in the wake of the Conqueror. This volume deals therefore with what may be termed a general association of Newcastle shopkeepers, and not with the trade gilds of Newcastle at all. The Records of the Newcastle Merchant Adventurers are contained in fifteen manuscript volumes, ranging from the middle of the fifteenth to the middle of the present century. They are deposited in the safe of the company (which still exists), in the Merchants' Hall, at the Guildhall at Newcastle. It is from these fifteen books that the extracts have been taken which are given in the present volume. The insight which they give into the merchant life of a great Northern town is extremely interesting, and is, moreover, full of important material. We learn much from them of the ways and methods of trade in the past, and much new light is thrown upon matters which have hitherto been obscure and doubtful—such, for instance, as the question of a struggle between the merchant gilds and the craft gilds, a matter hitherto much in dispute among historians. The Newcastle records distinctly indicate that there was such a struggle in the reign of Edward II. It is impossible, in a book full of so much variable matter, to give any detailed outline of its contents. We can only say that it appears to have been very judiciously and carefully edited. It forms one of the most valuable books which have hitherto appeared on the subject of merchant life in England in the past. We very much hope that similar records in other towns may also be published; we shall then be better able to compare the different aspects of trading in the past history of England than is at present possible. We have learnt a good deal about the craft gilds of late years; we now need more information as to the merchant gilds. This volume is a considerable help in this, and it will be much more so when the companion volume appears.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

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